

THE CASKET.

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A Catholic Journal Non-Partisan in Politics.

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Fifty-third Year.

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THURSDAY, JUNE 8.

A Congregational and a Unitarian minister are now joint pastors of a church in a London suburb. At first sight this seems surprising, but, when we come to think it over, the former probably believes as little in the divinity of Christ as the latter.

A valued correspondent refers us to certain German writers as authority for the statement that Calvin really suffered the penalty of branding. We have no opportunity of investigating the matter at present, but Dr. Starbuck says the story is a calumny invented by the Lutherans and accepted in good faith by some Catholics.

What is wrong with Ontario? They had to come to Nova Scotia for a political leader, for a President of Queen's University to succeed another Nova Scotian, and now for a Principal of Knox College. Has the wealth-making and wealth-enjoying ideal taken such a grip of them that it absorbs their best talent? Or has red tape been tied too tight about their educational system? Something there must be.

Dr. Milligan of Toronto, the Moderator of the Presbyterian General Assembly has just returned from the Pacific coast, and agrees with Dr. Bryce that there is no excitement in the Northwest. He heard nothing about "coercion" from the time he left Toronto till he returned. "Dollar bills, not autonomy bills," Dr. Milligan says, "are what the western people are thinking about."

We have been talking with a keen American business man just returned from California. He went there strongly prejudiced in favour of the Japanese, and expected to find the Californians enthusiastic about them. It was all the other way. All that we have told our readers about their dishonesty and other bad qualities he heard on the Pacific coast. The people there want the Chinese excluded, but would far prefer to see them enter the country rather than the Japanese.

On the fifth of June in the year 755, St. Boniface, Apostle of Germany, won the martyr's crown. On the 1150th anniversary of that event, all the bishops of the German Empire gathered around the saint's tomb at Fulda, together with the Archbishop of Westminster, representing the land from which Boniface came, and the leading laymen of the nation which he led into the Church. It was a great celebration.

Catholics are still struggling for religious liberty in Germany. Three hundred of them in the town of Meerane in Saxony recently petitioned the ministry for permission to have Mass six times a year. The answer was that the ministry failed to see the need of Catholic service in that town and feared that such a service would cause a disturbance of religious peace! A bill to remove disabilities like these is now before the Reichstag and is strongly opposed by Protestants and Socialists. Yet those who approve such intolerance are saying a great deal just now about the bigotry of King Alfonso.

Ju Toy, a Chinaman born in the United States, returning from a visit to the home of his ancestors, was refused permission, under the Chinese

Exclusion Act, to land at San Francisco. He appealed to the Secretary of Commerce and Labour and that official upheld the action of the immigration officers. The Supreme Court of the United States being then appealed to rendered what Justice Brewer calls the appalling decision that the Secretary's word in this matter is final. If Paul of Tarsus had been an American instead of a Roman citizen he would scarcely have boasted of the fact as he did.

Jean Jaures, the Socialist, is called the dictator of the French Chamber of Deputies. On the question of abolishing the Concordat he is not going as far as some extremists wish, for he is wise enough to see that their plan of separation would be absolutely unworkable. He is nevertheless thoroughly anti-Christian, as the following words from one of his addresses on the laicisation of the schools will show:

"If God Himself rose up before the multitudes in palpable form, the first duty of man should be to refuse him obedience, and to consider him as an equal with whom one disputes rather than a master whom we accept."

It is hard to believe that the journalists of Great Britain and the United States can be in good faith, who insist that the movement led by such men as this is directed merely against Catholicism in particular and not against Christianity in general.

We were a little surprised to see the sensation created by Sir Frederick Treves' statements concerning alcohol. The late Sir Andrew Clarke, and the late Sir Henry Thompson, even more eminent physicians than Sir Frederick, and, like him, medical advisers to royalty, spoke just as strongly on the subject more than once, and their words were reprinted in these columns. The attention given to Sir Frederick Treves must indicate that people whose confidence in the benefits of whiskey used to make them laugh at any statement contradicting their pet belief, are losing that confidence, and beginning to think there may be something in total abstinence after all. The demand for teetotalers in various branches of employment is growing steadily. Formerly, it was only saloon-keepers who insisted that their employees must not drink; now it is many other employers. This shows that employers are becoming convinced of the benefits of total abstinence; and their conviction will force itself on those who work for them. The Interborough Railway Company, managing all the streetcars of New York, requires every man entering its service to sign a contract not to drink, and even the smell of liquor will procure instant dismissal.

Admiral Togo is now called the Japanese Nelson. Such a conjunction of names is not to our fancy. If brilliant and successful audacity is to be admired for its own sake, then Napoleon is the noblest character in modern history. But Britain fought the battle of Europe against Napoleonic despotism; Nelson accomplished the maritime side of the work; and that is why we glory in the memory of the Nile and Trafalgar. Russia has been fighting the battle of Europe against the "yellow peril" and therefore we cannot rejoice at the tremendous Japanese victory in the Straits of Korea. The day will come when the British and American journalists who are now indolizing Togo will think as we do. Britain counted on Russia and France to help her keep the balance against the Triple Alliance; she can no longer count on Russia. Japan will soon be reaching out to Indo-China and the Philippines, and Britain's hold on India will be weaker than it ever was under fear of Russian aggression. Japan will teach China to imitate the American policy of protective tariffs, and the "open door" will be closed forever. More serious in our eyes is that admiration for the Island Empire is making western people condone such shocking immorality as that a woman should prostitute herself to support her parents. This is regarded as a glory in Japan. Pierre Loti says so in the

Revue des deux Mondes; an English writer in the *May Fortnightly Review*. And the western world, instead of waxing indignant, says indulgently: "It is a Japanese custom."

The fourth centenary of John Knox's birth has brought out a host of books on this remarkable man. One of these, entitled "John Knox: A Biography" by the Rev. D. Macmillan has an introduction by Principal Story of Glasgow University, whose idea of Catholicism is a Church which "from the days of Margaret had held Scotland in a bitter spiritual bondage;" again he calls it "that ungodly power which for four hundred years had sucked the blood of Scotland." The *Athenaeum* is astonished that the head of a great University should have no better conception of history than this, and remarks that the book thus introduced to the world "is not a work of research or criticism." It would be surprising if it were. The fact is that Knox like Luther can not stand the search-light of modern criticism. The preachers who from hundreds of pulpits have for two or three Sundays past been extolling the Scottish Reformer as "one who never feared the face of man," and have gloated over the courage with which he browbeat Mary Stuart in the midst of her traitorous nobles, have been wisely silent on his complicity in Beaton's murder, and have not referred to his appeal to a Phineas to take order with Mary Tudor. We were forgetting. Another recent reverend biographer, Dr. James Stalker, does refer to this latter piece of villainy and calls it "unparliamentary!"

Knox forestalled Mazzini in preaching the gospel of assassination. The former is a saint and a patriot. The latter, having been an infidel instead of a Presbyterian, can scarcely be canonized, even though he conspired against the Pope; so he is a hero and a patriot without the halo.

Dr. George Bryce, ex-Professor of Manitoba University, and ex-Moderator of the General Assembly, was foremost among the defenders of the abolition of Separate schools in the prairie province. To-day he admits that Manitoba made a mistake, and believes it wise that the Federal Government should put it out of the power of Alberta and Saskatchewan to repeat the blunder. "In Winnipeg city to-day," he says, "fifteen years after the passing of our act, we have the Roman Catholics still dissatisfied. They are paying taxes towards the support of the public schools, and are maintaining parochial schools of their own. This is undesirable. Then, sixty or seventy of their schools in country places, nominally public schools, are, it is declared, being conducted as separate schools. This, again, is undesirable. Thus the Territories have practically a better working system of public schools, in so far as religious parties are concerned, than we have under our Manitoba public school system." Still more notable is Dr. Bryce's admission that a public school system in Canada is impossible, since neither Protestants nor Catholics are satisfied to have thoroughly secular schools, and these are the only kind which have a logical right to exist under the public school system. "It is because I am well acquainted with the Territories and their school system," he continues, "that I am confident that their school system is the best yet devised for approximating to uniformity, and yet giving a certain diversity to allow for religious instruction and religious sentiment." The cry of coercion Dr. Bryce calls absurd. He knows all the western provinces, and he asserts that there is no excitement or discontent over the educational clauses in the autonomy bills.

Make a good fight against an Englishman, but finally acknowledge yourself beaten, and he is your friend for the rest of your life. Make no fight at all, and he despises you. Never acknowledge defeat, and he remains your enemy. The last is the case of Ireland, the first, the case of the Transvaal. It is not quite three years since the Boers laid down their arms and already they have been ac-

corded a representative government. The new Constitution provides for a Legislative Assembly consisting of the Lieutenant-Governor, from thirty to thirty-five elected Members, and from six to nine appointed Members. The debates and proceedings are to be conducted in English, but any Member may speak in Dutch by leave of the President. The salaries of the Lieutenant-Governor, of the Judges of the Supreme Court, and of the Members of the Executive Council, together with the sums payable by the Transvaal to the Inter-Colonial Council, will be provided out of the Civil List, which has been reserved, and is exempt from the control of the new Assembly.

Measures for the appropriation of revenue and the imposition of taxes can only be initiated by the Lieutenant-Governor, but all ordinary legislation will be controlled by the majority of elected representatives. The franchise is conferred on every burgher of the late Republic entitled to vote for the First Volkraad, and on every white subject occupying premises of the annual value of £10 or capital value of £100, or earning £100 a year. The electoral districts will be framed upon the basis of the number of voters, and not of the white inhabitants, as was the case under the Republic. The constituencies will be redistributed every four years in accordance with the fluctuation in the number of voters as established by the biennial registration lists. This Constitution will of course as time goes on, give place to entire self-government.

We have seen the late Lord Acton in many curious positions, but perhaps the most remarkable sidelights on his conduct are given by his relations with Bishop Creighton, as shown in the latter's "Life and Letters" recently published, and in Acton's "Letters to Mary Gladstone." Creighton, though an Anglican Bishop, did not accept the popular Protestant view that the Reformation took its rise in a yearning for greater purity of doctrine. According to him it "was primarily a demand for a redress of grievances inherent in the absolutism of the Papal administration over the Church. There was no discontent with the doctrines. If the Papacy could have put its administration into better order there would have been no Reformation, but the new learning would have modified men's attitude towards dogma without causing a breach of the unity of the Church." Holding this view he wrote his "History of the Papacy during the Reformation." When the third and fourth volumes appeared, Lord Acton criticized them very severely in the "English Historical Review," on the ground that they treated the Popes too leniently. It was certainly a strange sight, — an historian who was nominally a Catholic attacking an historian who was a Church of England clergyman, because the latter viewed the policy of the Holy See in the sixteenth century with a friendlier eye than the former could do. We have often declared our opinion that Lord Acton at this time of his life was not a Catholic at all,— the man who could write to Gladstone imploring him to make Henry Parr Liddon a bishop, lest he should go over to Rome, may have belonged to the body of the Church but scarcely to its soul; but even that would not explain why Acton, even supposing him a Protestant, should differ so widely from Creighton, another Protestant. The letters, however, give us a clew to the mystery. Acton loved liberty with an exaggerated passion; to violate a man's liberty was in his eyes the most heinous offence that could be committed; scarcely would he tolerate as much restraint as is to-day found necessary to keep society from falling to pieces. Therefore he regarded religious persecution as the one unpardonable sin; in his own words, it was "a crime of a worse order than adultery." It followed that the spirit of tolerance was regarded by him as the highest of the moral virtues, whereas in Bishop Creighton's eyes it was merely the "recognition of a necessity arising from an equilibrium

of parties." Developing the same thought, the Bishop says:

"Society is an organism, and its laws are an expression of the conditions which it considers necessary for its own preservation. When men were hanged in England for sheep-stealing, it was because people thought that sheep-stealing was a crime, and ought to be severely put down. We still think it a crime, but think it can be checked more effectively by less stringent punishments. Now-a-days people are not agreed about what heresy is; they do not think it a menace to society; hence they do not ask for its punishment; but men who conscientiously thought heresy a crime may be accused of an intellectual mistake, not necessarily of a moral crime. The immediate results of the Reformation were not to favour free thought; and the error of Calvin, who knew that ecclesiastical unity was abolished, was a far greater one than that of Innocent III, who struggled to maintain it."

Commenting upon this letter, the *Edinburgh Review* remarks: "Probably Creighton's argument did not in the least change Lord Acton's opinion. He continued to think that persecution being the worst of crimes, is the crime that a Christian, and still more a priest, and most of all a Pope, ought most to abhor. But the common sense of mankind is against this view. We do not think Ximenes worse than Alexander VI., or strike St. Charles Borromeo out of the Calendar." We commend these views of Bishop Creighton and the *Edinburgh* to the consideration of the editor of the *Presbyterian Witness* from whose leading articles one would conclude that the repressive measures enacted by Catholic States, especially by France, against the heretics who would be content with no toleration which did not make the new religion the religion of the State and prohibit the practice of the ancient faith,— that the repressive measures enacted against such heretics as those, constituted the greatest crime ever committed.

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Before leaving Creighton's "Letters" we wish to note his opinion of Good Queen Bess and of the freebooters whose piratical attacks upon a power with which England was then at peace, she rewarded with the honour of knighthood. Mrs. Creighton tells us that her husband regarded Froude's treatment of history as immoral, and that, "Those whom Froude had called 'wanderers on the Spanish main or pioneers in the tangled path of discovery,' he saw to have been men who deserved no better name than buccaneer or pirate, while, with an increasing appreciation of the extraordinary ability of Elizabeth, he had a constantly diminishing opinion of her morals. 'As for the Tudors,' he wrote, 'they are awful; I really do not think that anyone ought to read the history of the sixteenth century.' Englishmen may rejoice that the Armada did not accomplish its purpose; but no fair-minded man among them can deny that Philip II had received abundant provocation, and that of the most wanton character, for the reprisals which he attempted to make.

Queries.

To the Editor of *The Casket*:

When reciting the Litany of the Blessed Virgin or the Saints for the dead, should the invocation "Pray for us" be changed to "Pray for him (or her)." Kindly inform and oblige.—A SUBSCRIBER. No.

SUBSCRIBER: The so-called prayer to St. Joseph is a fake and has been exposed time and again.

The State Department at Ottawa is still pressing the British authorities to come to the relief of the imprisoned crew of the Halifax sealing schooner Agnes G. Donahoe, seized by the Uruguay Government, but so far nothing definite has been done. The British Consul at Uruguay says that a case was worked up against the prisoners, who were accused of poaching for seals, without there being any law on the subject. Lord Lansdowne, it is understood, admits that there was no law, which the prisoners violated. What the Uruguayan Government sentenced the officers and crew for was the taking of property belonging to a company which the Government had leased. It was held that they were guilty, because there was blood on the deck of the schooner, which looked to be fresh blood. But the charge was denied on the part of the captain and crew.

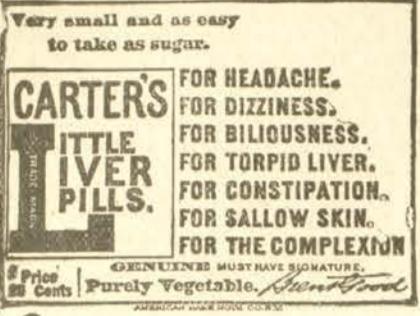
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" 35 Express for Sydney, 17:32

" 55 Mixed for Mulgrave, 2:25

" 36 Express for Truro, 17:57

" 19 Express for Sydney, 12:56

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Moncton, N. B., May 31st, 1905.

Chaplains in the British Army.

As a body, the Catholic soldiers of the British army have no very great grievance against the Government in the matter of religion. It is a remarkable fact and eminently gratifying that the authorities provide in a most generous manner for the ministrations of their creed. By a curious anomaly, the same Government, which recognizes in the soldier the need for the solace of religion, has laid itself open to charges of neglecting the same in the case of the navy.

With regard to the Catholic soldier stationed at home, or in Malta, Gibraltar, and Egypt, he is ministered to either by a Catholic army-chaplain of the commissioned list or by a Catholic priest not of the commissioned list, but whose services are requisitioned for this purpose; and who, if we mistake not, is compensated for his services. The sick soldier is supposed by the Government to be attended by his priest, and the priest is held responsible for the religious instruction to be imparted to the soldier's children. Each year during the great Indian trooping season a paid Catholic chaplain is to be found on every troopship, who in his official capacity as Roman Catholic chaplain to the troops, has every facility afforded him in supplying the ministrations and consolations of religion to the Catholic officers and men and their wives and children who are passing to and fro.

And yet, throughout the whole length and breadth of India there is not to be found one commissioned army-chaplain: not one whose name appears in the Army List. Nevertheless, under the rules and regulations sanctioned by the Government of India, ample provision is made for the spiritual needs of our Catholics, and nowhere in the British dominions shall we find such a large number of Roman Catholic military chaplains as we find in India. Their names, it is true, do not appear in the Army List, nor are they, strictly speaking, commissioned chaplains; but they are military chaplains, truly enough, paid through the military department, recognized alike by officers and men as having an official status, and they enjoy more freedom from military rules and regulations than their commissioned *confreres* who work under the War Office, whilst at the same time they can exercise a more active and useful ministry, as I shall demonstrate later on.

On the whole, no difficulty exists on the spot, in finding chaplains qualified for the work, and the writer ventures to think that under this system, where priests with local knowledge and years of experience are employed for the purpose of serving the army, Thomas Atkins finds his priest much more of a guide, philosopher and friend, than he would otherwise be supplied with.

Many of the Indian chaplains have been at these posts for years. They have acquired great experience amongst soldiers. They know what temptations the men are subject to locally. They understand the native surroundings and the Oriental environment, and as a consequence of all this, the Catholic chaplain has a greater and firmer hold on the soldiers.

Quite recently, in the *Tablet*, prominence was given to the matter of the grievances of Roman Catholic chaplains in India. A long letter was published, setting forth the details of a memorial intended to be forwarded to Lord Kitchener by a certain Father Philip, O. S. F. C. Whilst giving Father Philip all credit for good intentions, the writer begs to differ with him and to place a few facts before the general reader for further information.

In the first place the chaplains of India, of whom the writer is one, have not as a body selected Father Philip as their mouthpiece and official representative. It will also be noticed that the memorial is not persumably being forwarded through the Bishops or Archbishops.

"Army Chaplain," in a letter which appeared later in the *Tablet*, hit the nail on the head when he explained that years ago the Catholic Bishops refused to have their chaplains put on the same level with Anglican chaplains. Some of the Bishops objected, fearing the government would have too great a hold on the priests, and fearing great difficulties for the continuity of their work, if chaplains were subject to sudden transfer.

Whether it was wise or not to take up this position we leave to others to decide; but one thing is certain—the proposal of the Government fell through, and has not again been advanced since that time. The question of pension would probably have been settled at the same time. As things stand at present, a Catholic chaplain is not pensionable; but it must be remembered also that he is not subject to compulsory retirement at any age. It would be very unfair to omit to take into account that these two matters of inequality of pay and granting of pension, are matters that were taken notice of by the Government of India itself some twenty years ago; and at that time Government wished to place Catholic chaplains on an equal footing with chaplains of the Church of England, and intimated to our Catholic Bishops its willingness to do so.

An Indian chaplain begins with a salary of two hundred rupees a month; after seven years' service, if a vacancy occurs, he is promoted to two hundred and fifty a month; after another seven years, on the same conditions, he receives three hundred a month. If the rupee be valued at thirty-two cents, the yearly salary in these three cases respectively would amount to \$768.00, \$980.00, and \$1152.00. Besides the chaplain's salary the Government builds and furnishes a church if necessary, and

makes an allowance for its up-keep. Bishops are paid for collecting the returns of births, deaths and marriages and forwarding them to the Government. As most of the chaplains belong to religious orders, such as the Jesuits, Capuchins, and Mill Hill Fathers, they do not use any more of their salary than is necessary to support them in the meagre fashion in which they live; the balance goes to their schools, orphanages and other missionary works. Thus the system is a good one for the Church.

To refer again to the soldier. He is well cared for in hospital and there comes in touch with his priest. Should he be seriously ill, notification is immediately sent to the priest, to whom every facility is afforded in attending to the sick and dying.

A soldier may wish to join the Catholic Church. Sometimes a man who through mistake or carelessness has joined the army as a Protestant, wishes to rectify the matter and wishes to have his religion changed (as the army expression puts it). No difficulty stands in the way. All that the man has to do is to present himself to his commanding officer and express his desire. He may do this on his own account, or he may bring a letter from the Catholic chaplain. The next time regimental orders are published, it is notified to all concerned that such a man is in future to be classed as a Catholic.

Every inducement is held out to men to keep steady. Now-a-days a soldier experiences far less temptation to drunkenness than formerly. The temperance movement for soldiers, known as the Army Temperance Association, has been strongly upheld both by Government and by regimental authority.

As a member of this association a soldier has a further motive for abstention from intoxicants, inasmuch as he receives a bonus for his fidelity. From a humanitarian point of view, the Army Temperance Association is doing a noble work among the troops. In most cantonments the priest also has his Roman Catholic temperance hall, where the Catholic soldiers can assemble and keep in touch with one another and with their priest. In conjunction with this last-named work, the Catholic Chaplain, as a rule, works a Confraternity of the Sacred Heart by means of which a regular attendance at the sacraments is assured. Where the pledge proves too heroic a feat for weakened nature, some of our more "knowing" chaplains are working on the lines of the anti-treating league.

The temperance work is carried on, and carried on with a will. It is most edifying to watch the lives of those men who keep in touch with their priest—to see how one helps another, how comrade is helped by comrade—and to notice how regularly they attend Rosary and devotions each evening, and Confession and Holy Communion each month.

It is true that every department of life has its grievances, and the British church militant no doubt has some grievances also. Nevertheless, on the whole, as will be seen from the foregoing account, our soldiers and our soldier-priests, both at home and abroad, have much to feel grateful for. —Rev. J. A. Cunningham, in *The Month*.

A Lost Exclamation-Point.

What a difference a punctuation mark can make in a sentence! Here, for example, is an incident related by the Montreal *Herald*:

"Jim" was "broke." For all that, he managed to reach Vancouver, and walking into the office of the Canadian Pacific Railway, said to the manager in charge:

"I am Jim Wardner, and I am an old friend of Tom Shaughnessy. Will you please wire him and tell him that I am here, broke, and want transportation or Archbishops."

Back from Montreal came the reply: "Don't let Jim walk."

Jim got the transportation, and arriving at Montreal, called at once on his friend.

"Hello, Tom!" he said. "So glad to see you, and thank you."

"Well, well, Jim, is this really you?" Then with a twinkle of the eye: "How under the sun did you get here so soon, if you were broke?"

"Why, Tom, thanks to your telegram, 'Don't let Jim walk,' of course I was at once furnished transportation, and here I am."

"Confound those operators!" said Tom, with apparent severity. "It is strange they cannot get my messages through correctly!"

"Didn't you telegraph, 'Don't let Jim walk?'" said Wardner.

"Certainly not. My answer was: 'Don't! Let Jim walk!'"

A pupil in a Lynn (Mass.) school was asked by his teacher to give the definition of a vacuum.

"I can't just describe it," said he, "but I have it in my head." —February *Lippincott's*.

Cuban Diarrhoea.

U. S. soldiers who served in Cuba during the Spanish war know what this disease is, and that ordinary remedies have little more effect than so much water. Cuban diarrhoea is almost as severe and dangerous as a mild attack of cholera. There is one remedy, however, that can always be depended upon as will be seen by the following certificate from Mrs. Minnie Jacobs of Houston, Texas: "I hereby certify that Chamberlain's Colic, Cholera and Diarrhoea Remedy cured

It Seems Too Bad.

"What did Madam Sewem say at the convention?" asked the first dressmaker.

"Why, I didn't hear quite all she said. The chairlady announced that Madam Sewem would make some fitting remarks, but soon one else cut in and said that if she was to be held up

as a pattern for the other speakers it would be a waist of words. I was right on the skirts of the crowd, and was trying to edge in and there was terrible bustle all about me, and then Madam Sewem got up and exclaimed that she could trim any one who chose to debate with her, and all the time the other woman was inserting word or two as she could, but anybody could see she deserved a basting and that she was going to get it, and I wish I could have heard it, but I missed the best part of it."

"Why; couldn't you hear all that was said?"

"Not exactly that, but I got a stich in my side and lost the thread of the remarks." —*Judge*.

St. Peter in Rome.

The following letter, from Canon McIntyre, appeared in the "Birmingham Gazette" in answer to various correspondents who have been criticizing his now famous course of lectures at St. Chad's Cathedral:

"Sir.—If there are any of your readers really perplexed about St. Peter's visit to Rome, let me set before them a little of the best Protestant scholarship of the present time. They will find abundant proofs and references in the 'Dictionary of the Bible,' edited by Dr. Hastings, Vol. III., under the heading 'Peter.' I fear lest even the bare enumeration of the sources of evidence will prove too long for insertion in your columns, but I trust your generosity.

"The writer says: 'Of those who deny that St. Peter visited Rome, Lipsius may be taken as the type. His theory . . . is open to attack from many quarters. It is blind to the many-sidedness and unanimity of early testimony, and in particular it is driven to explain away the evidence of Clement, while it rejects the authenticity of I Peter.'

"In fact, Lipsius's theory is really an off-shoot of the Tubingen theory of the Apostolic age. The main trunk is now seen to be lifeless. The branch cannot but share its decay."

"The strength of the case for St. Peter's visit to, and martyrdom at Rome lies not only in the absence of any rival tradition, but also in the fact that many streams of evidence converge to this result. . . . The main pieces of evidence are independent and consistent. When combined they form a solid body of proof which is practically irresistible."

"The pieces of independent and consistent evidence, which begin with the very contemporaries of the Apostles, are drawn from, and arranged under the following heads:—Rome, Syria, Corinth, Asia Minor, South Gaul, Alexandria, North Africa. All this mass of evidence is supplemented by the writings of the early historians, Lactantius and Eusebius, by the official lists of the Roman Pontiffs, and by what the writer justly calls the more natural interpretation of I Peter (v. 13). For that letter was written by St. Peter from 'Babylon,' which the best Protestant commentators interpret to mean, according to Jewish usage, the City of Rome. The letter cannot have been written from the real Babylon, because the Jewish colony there had ceased to exist years before, under the Emperor Caligula.

"This is the barest outline of evidence that would fill, if properly set forth, a volume—evidence, too, that forms a solid body of proof which is practically irresistible."

"J. MCINTYRE.

"P. S.—No one has explained how the whole world, friend and foe, alike, beginning from the Apostolic age itself, could have believed for 1,500 years that St. Peter died at Rome, if he did not die there, or how everybody was ignorant of where he really did die. Such a miracle is impossible."

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"P

Pere Lacombe, a Wilderness Apostle of the North.

BY AGNES C. LAUT.

(Continued from last issue.)

He at once went to the House of the Oblates, Montreal. The Oblates were preparing to capture this field. A curious old pile of unpretentious gray stone is this house of dreams, that has sent out so many brave men to heroism and death in the Northwest! It is a house of poverty and ideals as well as dreams. Perhaps they go together. Vespers were ringing as I drove up to the door; and I could not but think as I listened to the lit of the chimes how many young mystics had dreamed of white-robed victory to the sound of those bells, only to go forth to lifelong exile, to death by famine or cold, or the assassin hand, like young Fafard and Marchand at Frog Lake.

Success is such a white-robed thing to young dreamers full of ideals to their necks, and such a bloody, cruel thing all tattered at the edges and worm-eaten to the middle in real life, and yet if young mystics had not dreamed what the world calls "moonshine" to the lit of those chimes, could Lacombe have won the Crees from a war that would have deluged the West with blood as the Sioux deluged Minnesota?

An inscription tells me that I am to ring the bell and open the door. I do so, to find myself in a chairless anteroom, with a tiny frosted window in the wall. I rap on the wicket as we are told a certain mythical pilgrim rapped at the gates of Paradise. The window swings open, and a priest-porter with shrewd enough eyes to have been a relative of Peter's, asks me what I want. I tell him in French, that would have made anyone but that porter laugh, that I want to find out about the delayed boat that is bringing Father Lacombe from the last trip he will ever make to the East. At the name "Lacombe," the porter's antiquity falls from him like rags. He goes off at such speed that I catch only every second word and guess the others, but gather that if I will "please to walk au parlour" someone will come who will tell me everything, things that Father Lacombe does not tell about himself. So I pass through another door, *au parlour*, beyond which are sacred precincts where no outsider goes. Here, Father Corneille comes, and we talk of the long line of French-Canadian path-makers who have won the West, of Provencher, and Taché, and Grandin. Here, I presently meet Husson, who has been up on the MacKenzie for forty years, and tells me of seeing American whalers who have rounded the Horn, passed through Bering Strait and summered at Pt. Barrow, in the Arctic. Here, too, I meet Father Lacombe himself, the next day, a muscularly built, close-knit man, who looks more as if he were in the sixties than in the seventies, with hands that could take a bulldog grasp of difficulties, shoulders broad to carry the heaviest weights unbent, and on his face a kindness inexpressible.

V.

Fifty years ago the Up-Country was entered either by way of the Ottawa across the Great Lakes, or up the Mississippi to St. Paul, whence the journey was continued by ox-cart and boat to Ft. Garry, now Winnipeg. Just at the international boundary westward of Red River from Pembina was the great hunting ground of the buffalo. Into the rough-and-tumble hunting camps went young Lacombe to learn the language of the Indians, and what was more important than the language—the things not taught in the curé's "pet-ee cat-ee-cheesin." The story of these buffalo hunts I have told elsewhere and shall not repeat here, except to add that the implacable hatred between the Sioux and Cree—of which this was the border land—turned many a buffalo hunt into a bloody foray. These fights are a story in themselves.

Westward of Red River, the journey was continued either by boat up the Saskatchewan, or "the plains across" for a thousand miles by horseback, ox-cart or dog-train. The Saskatchewan boats were the famous Mackinaw flat-bottom barges propelled by eight oarsmen. Boxes, bales, hardware, mattresses, heterogeneously pitched on board, loaded these crafts to the water line; and anywhere he could find handhold or foothold or pillow for his head, the traveler stowed himself. Except in cases of great urgency, stop was made at night to camp *a la belle étoile*. Here, the priest held his earliest services in a temple as old as time—the vault of heaven.

Half way westward at Portage La Loche, the Red River flotilla of boats met the men of the Athabasca and Mackenzie and Saskatchewan coming out with the annual loads of furs. Cargoes were exchanged. The crew paused to rest, and one can guess that a good deal went on among the rollicking French voyageurs and Scotch clerks not according to the curé's catechism.

For some reason, there was always good-natured rivalry and chaffing between the Scotch and French employees of the fur company. The French were most mercurial—could do big things at a rush; but the Scotch were credited with better staying powers. Among the French was one giant packer from Sorel, Quebec, who could pick any two Scotchmen up under his arms and bundle them head first through the parchment windows before their comrades could come to the rescue. One day, the Scotch clerk in the fort thought to put up a trick on Jo Paul, that would take the brag out of the French voyageurs. Barrels of sugar stood piled in one corner of the store. In one barrel, apart from the rest, the sugar had been replaced by lead.

"Jo Paul," ordered the clerk, with

a wink to the men, "I wish you'd put that barrel on the counter."

Jo Paul went at the barrel as if it had been a ball of down; but, behold, "the sugar" did not budge; and Jo Paul "caught on." Mustering all his strength, with clenched teeth, he seized the barrel of lead and hurled it bang, with giant impetus, slap on the top of the counter. The clerks held their breath, then there was no laughter. The lead crashed through counter, through planks, through floor beams and all, clear to the bottom of the cellar.

"Voilà, mon petit," says Jo Paul, "you can go gaider up y' own lead."

When the journeys were by dog-train, one significant fact was often noticed of the dog driver. Spite of danger, hunger, cold, the Indian runner would keep his courage unless one thing happened. All Westerners know that the whiskey-jack or scolding jay will follow travelers for miles to pick up the crumbs of the camp. So will wolves; but a poisoned fish settles them. But sometimes, on a long journey, when food runs short, and a driver is half-blind from snow glare, sick to the very pit of his stomach from snow nausea, and dizzy from snow staggers, there will be observed following the lone courser across the snow glaze of spring thaw, black shadows—the carrion crows. When that happens, the very marrow of an Indian's courage melts.

VI.

Once, on such a journey southward over interminable snows, Father Lacombe had camped with his guide on the edge of a small woods. Both men were dead tired. Their snow-shoes dragged heavily. Supper over, they spread their snow-logged garments to dry before the fire, prepared beds of spruce branches, and sat listening to that strange, unearthly silence of the snow-padded plains. The dogs crouched round asleep. The night grew black as ink, foreboding storm. An uncanny muteness fell over the two. They knew they were eighty miles from a living soul; and the cold was terrific. There was no sound but the crackle of the fire, and an occasional splinter of frost-split trees outside. Suddenly the guide pricked up his ears, with dilated eyes intent. Faint, more like a breath of storm than a voice, came a muffled wail. Then, silence again, of very death. The men looked at each other, but didn't say anything. It was the kind of silence where you can hear your breath. Half an hour passed. There is no use pretending. The ozone of northern latitudes at midnight eighty miles from a living soul, can prick your nerves and send tickles down your spine. You become aware that solitude is positively palpable. It's like a ghost-hand touching you out of Nowhere. You feel as if your own nothingness got drowned in an Infinite Almightiness. And it came again, out of the frost-muffled woods—the long, sighing wail.

"Alex, do you hear?"

"Yes," but he didn't want to.

"What is that?"

"Hare seized by owl."

"You think—that?"

"Yes," but he thought it weakly.

"Your hare has a human voice, Alex."

But Alex, who was visibly chattering, became voluble. Of course, it was a hare. He'd often remarked the resemblance—but the words died in a gulp of fright; and the guide got himself to bed in haste with the blanket robe over his head.

"Alex, your hare has a long life, *bein'*? Listen! Do you hear? Get up! Some one has need of us! I'm going to see."

In vain Alex explained to the priest that the voice would only lead him to death in the woods, that it came from the body of some brave buried among the branches of the trees in there, who was calling for the things his relatives had forgotten to place with the corpse.

"Then, I'll go alone," said Lacombe, "but you keep your gun ready; and if there is danger, I'll call you!"

And surely, from prudent point of view, it was rash to follow a vague voice into unknown woods blanketed black with the thickness of intense frost. He would catch the sound, follow it; find nothing—wait: hear it again: again follow it; and again lose it. What was terrifying was that the groans seemed nearer than his own hands and feet—yet he could find nothing! Suddenly, he was aware of the warmth of cinders under his moccasins; and stooping, felt a voice in his very face. A human form lay wrapped in a buffalo robe across the dying camp fire.

"Speak! What are you?" he demanded.

"A woman with her child—lost. I could tramp no longer—my feet are frozen."

Calling the guide, the two men carried woman and infant to their tepee. She was little more than a child herself, and had evidently been outrageously beaten. Both feet required amputation. The priest learned that she had been cast off by her Cree husband, and had gone forth from the camp to kill herself and the child; but at the sound of its cry, her courage failed her. She could not do the act, and marched on and on, day after day, till the frozen feet could march no farther.

Then, wrapping the child in her warmest clothing, she had gathered it close in her arms, spread the buffalo robe over herself, and lain down to die. But to this Hagar of the wilderness came also a visitant of mercy. When Father Lacombe awoke in the morning, he found that the guide had plied the woman with restoratives all night, wrapped her in robes and placed her on the dog sleigh. The guide then hitched himself with the dogs to pull. Father Lacombe fastened the steering pole behind to push; and so they took her to the mission house, hundreds of miles distant. On the way they came

up with the Cree husband who had abandoned her. The man was dumbfounded at the apparition.

"What?" he blustered. "I don't want this wife! You'd have done much better to have minded your own business and left her alone where she was, to die."

For just a second, the Man in Father Lacombe got the better of the Priest. I think that if Cree had waited, he would have received all he needed.

"You miserable beast!" thundered Lacombe. "You don't think as much of your child as a dog of its pups! Get into that tent this minute and hide your dishonorable head, or—I'll find someone to take care of her!"

VII.

Space fails to tell of the days when the West held its breath lest the Blackfeet should join Riel in the Metis rebellion, and Father Lacombe had the fate of the frontier in the hollow of his hand; or of the old Indian sage, who sent his son to Lacombe to learn if there were no Better Way than the Wolf Code of Brute Existence.

All night the two men sat talking, the wise man of the Indians and the wise man of the whites; comparing the wisdom of all that each knew, about a Better Way; and when the fevered eyes of the dying Indian turned to watch his last sunrise, there was on his face the light that is neither of land nor sea. What his mystic visions had told him might be true, the white man had confirmed.

These are but a few episodes in the life of a man whom the West venerated and the Indians almost worshipped. A secular friend has built for him a home called "The Hermitage" among the foothills of the Rockies; and in the shadow of the mountains of the setting sun, he has decided to pass the evening of his life. THE END.

Just What Everyone Should Do.

Mr. J. T. Barber of Irwinville, Ga., always keeps a bottle of Chamberlain's Colic, Cholera and Diarrhoea Remedy at hand ready for instant use. Attacks of colic, cholera morbus and diarrhoea come on so suddenly that there is no time to hunt a doctor or go to the store for medicine. Mr. Barber says: "I have tried Chamberlain's Colic, Cholera and Diarrhoea which is one of the best medicines I ever saw. I keep a bottle of it in my room as I have had several attacks of colic and it has proved to be the best medicine I ever used." Sold by all druggists.

The Public Conscience.

(By President Hadley of Yale.)

The difficulty of keeping our standards of business and of politics pure today, I think, greater than it has been in any previous generation. The task of convincing people in a democracy that liberty brings duties as well as rights is harder than the corresponding task under an aristocracy. A privileged class has received so many special favors that you can appeal to the common spirit of justice among its members to show them that they should accept self-imposed obligations of duty in return for these favors. But when you make that appeal to a man who has taken his chance with every other man in the hard struggle of life, and who has had less than his share of power and privilege, you have no such basis upon which to work. Again, the selfish rule of an aristocracy means obvious perversion of the resources and enjoyments of the people for the sake of a small minority, and you can show thinking members of that minority that such perversion is unjust. But where we have free competition in business and universal suffrage in politics it is very much harder to prove the unfairness or injustice of any result that may come from the practice of selfishness under these conditions. There is a tendency at the present day among those who have benefited by the outcome of business competition to believe that this is part of the moral order of the universe, and you can show thinking members of that minority that such perversion is unjust. But where we have free competition in business and universal suffrage in politics it is very much harder to prove the unfairness or injustice of any result that may come from the practice of selfishness under these conditions. There is a tendency at the present day among those who have benefited by the outcome of business competition to believe that this is part of the moral order of the universe, and you can show thinking members of that minority that such perversion is unjust. But where we have free competition in business and universal suffrage in politics it is very much harder to prove the unfairness or injustice of any result that may come from the practice of selfishness under these conditions.

Mr. J. Riley Bennett, a chemist of Brown's Town, Jamaica, West India Islands, writes: "I cannot speak too highly of Chamberlain's Cough Remedy. It has proved itself to be the best remedy for whooping cough, which is prevalent on this end of the globe. It has never failed to relieve in any case where I have recommended it; and grateful mothers, after using it, are daily thanking me for advising them." This remedy is for sale by all druggists.

It sometimes seems as tho all efforts at reform were reducing themselves to an endless struggle between those who, having more money than votes, are anxious to have the rights of property maintained by the courts and those who, having more votes than money, are anxious to have those rights impaired by the legislature or transferred to the hands of elected magistrates. From no such blind struggle can any true reform come.

There must be a sense, both on the part of the business man and the politician, on the part of those who desire to have, that power is a trust and not a privilege: that life is to be valued not for what it enables us to get out of the people but for what it enables us to give to the people in the way of service. This was Christ's message nineteen centuries ago. This is the message of every true prophet. This has been and must be the message of the Church whenever the Church is a power among the people.

Would to God that we could see the man or the Church that should do this! We are to-day as those who cry in the wilderness, "Prepare ye the way of the Lord!" The day for which we have looked has not yet broken. But there is light enough for the work of preparation. Let us strive as clearly as we can to see the full meaning of the text that none of us liveth unto himself. Then we shall at least know in part and prophesy in part, and then may we make ourselves ready for the fulfilment of the promise that when that which is perfect is come that which is in part shall be done away.—*The Independent.*

Sprained Ankle, Stiff, Neck, Lame Shoulder.

These are three common ailments for which Chamberlain's Pain Balm is especially valuable. If promptly applied it will save you time, money and suffering when troubled with any one of these ailments. For sale by all druggists.

The Holy Name.

The air is white with winter snow,
Or with the cherry blossoms' bloom,
But through its beauty, horrid, go
The words that send a soul to doom!

The world shows forth the hand of God—
Great God, who makes us all we are—
His footsteps mark the vernal sod
With rose's fire and daisy's star.

Stained as with poison are the lips
That take their Maker's name in vain.
Who can excuse as "verbal slips"
Words that the Source of Life profane?

The God of strength, the God of love
Is everywhere,—and yet we (vile),
Blaspheme the King who reigns above,
And this fair dwelling-place defile.

We scorn the love that gave us life,
We pierce that heart that loves us best.
And in the middle of the strife
We raise a flag, at Hell's behest!

Our war-cry, Christian soldiers we!—
Is but an insult to His name.
We plead for peace eternally
And pall its symbol with our shame!

—MAURICE FRANCIS EGAN, in New World.

Whooping Cough in Jamaica.

Mr. J. Riley Bennett, a chemist of Brown's Town, Jamaica, West India Islands, writes: "I cannot speak too highly of Chamberlain's Cough Remedy. It has proved itself to be the best remedy for whooping cough, which is prevalent on this end of the globe. It has never failed to relieve in any case where I have recommended it; and grateful mothers, after using it, are daily thanking me for advising them." This remedy is for sale by all druggists.

Hogs in Jury Box.

Representative Gooch of Kentucky says that several years ago a young lawyer was admitted to the bar in his state, and one of his first cases was where the right of property to a lot of hogs was involved. It was a case of replevin, and the blundering young lawyer addressed the jury in this way:

Children

who are not very strong
often show great improvement
in health on a diet
of

the unsweated kind
which is put up and sold
by the TRURO CON-
DENSED MILK AND
CANNING CO.

FRASER'S MEAT MARKET

are some of the nicest

..HAMS..

ever offered the Antigonish public.

OUR OWN CURING.

JOHN FRASER, Manager

"There were just twenty-four hogs in that drove, gentlemen of the jury—just twenty-four, gentlemen—exactly twice as many as there are in that jury box."

The case was decided against the young lawyer's client.

THE MASTER MECHANICS' PURE TAR SOAP heals & softens the skin, while promptly cleansing it of grease, oil, rust, etc. Invaluable for mechanics, farmers, sportsmen. Free Sample on receipt of 2s. for postage. Albert Toilet Soap Co. Mfrs. Montreal.

SPRING CLEANING

Is considered a necessity by everyone, and yet they neglect to eradicate from their blood the accumulated impurities, whose presence is indicated by the occurrence of canker and pimples. If these impurities are left in the body it is in a suitable condition to fall prey to tuberculosis and other diseases. For this purpose thousands of people take 2 bottles of

GATES' LIFE OF MAN BITTERS

and 1 of Gates' Invigorating Syrup every spring. These increase the activities of the organs which remove wastes from the blood, and thus the system is fortified to withstand the summer exertions.

Sold everywhere at 50 cents per bottle by

C. GATES, SON & CO.

MIDDLETON, N. S.

Inverness Railway & Coal Co.

ESTABLISHED, 1852

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BY THE CASKET PRINTING AND PUBLISHING COMPANY (LIMITED).

M. DONOVAN, Manager.

TERMS: \$1.00 per Year in Advance.

There is what is called the wordly spirit which enters with the greatest facility 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, JUNE 8.

Official.

Pastors who have not yet forwarded their parish contributions for Holy Places are requested to do so on or before the 15th inst.

JOHN CAMERON.

DIFFICULTIES OF ANGLICANS.

A controversy between Mr. Congreve Jackson and Lady Wimborne in the *Nineteenth Century and After* shows the wide differences of opinion which are tolerated within the Church of England to-day. Mr. Jackson declares that neither the Mass nor the confessional was abolished by the Reformation, and that they did not dream of parting from Rome. "Rome and the Reformation," Lady Wimborne tells us, "are incompatible. To Rome we owe nothing—save hatred. Yet do we not owe our Christianity to Rome? Was it not due to the missionary zeal of the great Gregory that this land was rescued from the heathenism into which it had sunk, and in which, but for God's providence and the Church of Rome, it might have remained for ages. And not only is our Christianity derived from Rome, but those marked and indelible features which characterize the Western Church are stamped upon the Church of England. In union with Rome we proclaim and teach the double procession of the Holy Ghost from the Father and the Son, in opposition to the Eastern Church. The dates of our festivals, and the institution of many of them, are of Roman origin. The structure, and a great part of the substance, of our Liturgy are derived from Roman or from Gallican sources. Our Ritual is Roman; it is certainly not Eastern. We are, in short, bound to Rome by an intimate and inviolable band, which neither Pope nor Protestant can sever." Mr. Jackson quotes a number of Anglican divines to prove that they do not differ from Rome as to the fact of the Real Presence but only the mode. Dr. Martineau, the Unitarian, says: "Respecting the Real Presence with the elements there is no dispute between the Romish and the English Church; both unequivocally maintain it." Ridley, Latimer, Jeremy Taylor and others are brought forward as witnesses that the practice of confession was not done away with at the Reformation. Lastly, Mr. Jackson calls Lady Wimborne's statement that the Reformers appealed to Scripture as an authority superior to the Church, the wildest assertion of all. "The Bible is the child and offspring of the Church, written by the Church under the guidance of the Holy Spirit. How, then, can the mother and the creator be inferior to the thing created?"

The Church existed before there was a Bible, and the faith had to be taught and handed on by word of mouth; as Timothy was instructed by St. Paul. . . . In process of time—a century at the least, if not two—the Church selected certain writings out of a mass of other documents, and formed of them the canon of Holy Scripture, thus setting her seal of authenticity upon them. Therefore, to speak of the Bible as our final court of appeal, as opposed to and overriding the authority of the Church, is about as reasonable as to quote the opinions of the Reformers themselves in opposition to the first four Ecumenical Councils." "In conclusion," says Mr. Jackson, "I make bold to traverse Lady Wimborne's claim that she and 'the party of the Reformation' are, in any degree whatever, the representatives and residuary legatees of the men who compiled our Book of Common Prayer. It is the 'Ritualistic clergy' who are the true descendants of the Catholic Reformers of the sixteenth and seventeenth centuries."

In another number of the same magazine Lady Wimborne publishes her rejoinder. She declares that the crucial question is the position of the Church with regard to the Bible, and quotes from the Thirty-Nine Articles to prove her contention. The Canon of the New Testament, in her opinion, grew up unofficially and came to be accepted through its own convincing

power, not on the teaching authority of the Church. As to the Mass, if it merely means the Lord's Supper, it is retained in the Church of England; if it means a sacrifice, it is not. And her quotations from Ridley and Cosin ought to satisfy any Church of England man on that point. Voluntary confession remains, but there is a great difference between this, and the prescribed confession of the Church of Rome. To prove and justify the breach with Rome, Lady Wimborne presents the old argument that Rome had advanced new claims since the days when Gregory the Great sent missionaries to England; and that the Church of England was only reclaiming the independence which the Church in every nation had enjoyed at the beginning of the Middle Ages. Catholics know, of course, that no such independence ever existed. But Lady Wimborne certainly makes good her statement that the Reformers intended to break entirely with Rome, and did so.

Between these two contributions to Anglican controversy, there appears in the same periodical an article by Sir George Arthur, a brave soldier, and one of those earnest Christians who are the very salt of the Church of England. He believes that the episcopate has not been loyal to the Prayer-Book in matters of worship, doctrine, and polity. The most of the bishops have not urged upon the clergy the duty of holding public services daily, nor of keeping the holy-days, nor of receiving confession and imparting absolution. At present they are making scarcely any fight against denominationalism, though the Prayer-Book lends no countenance to that peculiar system of religion. They are disposed to let the Athanasian Creed drop out of the liturgy, and they tolerate doubtless of the Virgin Birth and the Resurrection among their clergy. "Archbishop Tait publicly lamented the hard fate of three young men in his diocese who, but for the Athanasian Creed, would have desired ordination. But when, within a few days of this announcement being made, more than three hundred Oxford candidates for ordination informed his Grace that any tampering with the Creed would deter them from seeking Orders, the Archbishop vouchsafed no reply." With regard to the inspiration of the Bible, the bishops are accused of too much complacency towards the subjective impressions of German and Dutch professors and their English followers. Sir George Arthur quotes a theological student, as saying, after being wearied to death by lectures on the Higher Criticism: "The Bible has gone, the Creed and the Church have gone, and all we have left is the Royal Commission." With regard to Church polity, this stalwart layman thinks the bishops too ready to resign to the laity a leading share in ecclesiastical government. The average layman, he declares, really wants nothing of the kind. The claims put forward in the name of the laity are often made by men who are not genuine members of the Church at all. "The decay of lay discipline enables any man to call himself a member of the Church without accepting its creed or sharing in its ordinances." In primitive times, laymen were consulted on points of discipline, but then they were communists and amenable to the penalties of the Church.

The spirit of Sir George Arthur's complaint is admirable, yet it must be remembered that another distinguished layman, the late Sir William Harcourt, was the stoutest champion of the right of his order to govern the clergy. The Church of England is the creature of the State, and it cannot escape from the conditions under which it began its existence.

Farmers' Meeting at St. Andrews.

The agricultural meeting held at St. Andrews on the evening of the 30th ult. was one of the best ever held at that place. The audience was large, the majority being of the younger class of farmers. Heretofore those meetings were not well attended, showing the indifference manifested by farmers in things intended for their best interests. However, the necessity of better knowledge of agriculture is now becoming realized and an agricultural revival is surely, though perhaps slowly, taking place. Hence the large audience that greeted the speakers on this occasion.

The visiting speakers were Messrs. Cumming, Principal of the New Provincial Agricultural College, and Vroom, Dominion Fruit Inspector. They were accompanied by Mr. F. R. Trotter, M. P. P. At the hour announced for the meeting Councillor McKenzie took the chair, and after a few introductory remarks introduced the first speaker, Prof. M. Cumming.

Mr. C. is quite a young man for one occupying the important position he does, which fact alone is a sufficient proof of his ability. He is a fluent and forcible speaker and can without any apparent effort hold the attention of his audience. He spoke on improved methods in farming, on animal husbandry, and ended up his address with an account of the work to be taken up at the new College. In speaking on improved methods he referred to the Rennie system of surface cultivation in which the surface soil is kept on the surface and not buried under the crude subsoil turned up from below. This is a very important matter and worthy of the attention of farmers.

The next speaker was Mr. Vroom. He gave an interesting talk on his own special department—fruit-growing. While he believed this county well adapted to the growing of fruit, yet he would not recommend the growing of it on an extensive scale. He believed in mixed farming, he said, and laid down many good reasons for this belief.

Mr. Trotter, M. P. P., at the request of the chair, then addressed the meeting. He is a pleasing speaker and his suggestions, if acted upon, would soon, without doubt, produce a great change in the condition of farmers. He pointed out particularly the necessity of farmers increasing their manure pile. He said this can be done by means of absorbants—by carting muck or loam from roadsides and other places into the stables and about the barn-yard where it will absorb the gases and liquid that might otherwise be lost. The amount of available natural fertilizer at the farmers command is the one thing upon which depends his success or failure. If farmers wish to take the road to prosperity—if they desire to cultivate the soil in such a way as to produce the largest possible crops at the least possible cost and at the same time maintain the fertility of the soil, they must give more attention to increasing the manure in their barn-yards. Mr. Trotter's address supplied much food for serious thought.

Dr. MacDonald, V. G., was then called upon by the chair and readily responded. He spoke on the dignity of farming and the necessity of keeping abreast of the times by study and the adoption of improved methods. Agriculture, he said, is older than civilization and will remain as long as life endures. It is the only natural industry, all others are artificial. In no other occupation of man is there such a broad field for the application of scientific knowledge and so many opportunities for constant and important improvements, and it is the man who has the ability to make those improvements that constitutes the successful farmer. He laid special emphasis upon the necessity of organization among farmers on pretty much the same lines as recommended in this admirable article in a late issue of THE CASKET on "The Farmers."

After a unanimous vote of thanks was tendered the speakers, the meeting closed.

Cape Breton Notes.

The miners of Port Hood, C. B., who were recently thrown out of work through the company's inability to pay their wages, are in distress and are appealing for assistance to the different P. W. A. lodges throughout the province.

A frightful explosion occurred on the Sydney and Louisburg locomotive Saturday morning and as a result Jonathan Tutty died at the Glace Bay hospital three hours after the accident, and Albert Mackenzie is very seriously injured. The top gear of the locomotive was thrown one hundred yards. The engine is a total wreck.

Mr. Arthur Le Brun left on Wednesday of last week for Newport, R. I. Mr. Le Brun will be married on the 21st inst. to Miss Fitzgerald, of Newport, R. I., and after a honeymoon tour of the leading American cities, they will come to Arichat the first week in July to take up their residence.—*Richmond County Record*.

The services of Prof. Horrigan, the talented vocal instructor of Sydney, have been engaged by Prof. F. J. Kline to take a leading role in coming production of the opera H. M. S. Pinafore, which is to be staged about the 29th of next month at North Sydney. Prof. Horrigan has on many occasions assumed important characters in the cast of the opera.

Garfield Arsenault, the eleven year old son of Capt. John Arsenault, of little Bras D'or, met a horrible death at that place on Monday. He was playing about a lobster factory with other boys, when by some mistake he stepped backwards into the boiler which was at the time in use, and was terribly scalded. He only lived an hour and a half after the accident. The accident is rendered all the sadder from the fact that another boy, Henry, of the same family was drowned a fortnight ago in the Little Bras D'or.

Fifteen deaths were registered as having occurred in Sydney during the month of May. This is four less than the number for May of last year, which was nineteen. Three of the persons who died during the past month were over 80 years of age, as follows: Mrs. Isabella McNeil, 88; Peter Brown, 81; Robert Barclay, 83. Three others had passed the 65th year mark, and the total ages of the six oldest persons who died during the month was 461 years, or an average of 77.

A Montreal despatch says:—Austen King, General Superintendent of Mines for the Dominion Coal Co., has resigned at the request of the company. Mr. King came up from Sydney last week and matters appeared to have been fixed up all right for him to start on his return. He was recalled enroute and given notice to quit. Mr. King was under a five year contract at \$15,000 per year two of which have expired. He stated day that he would take legal proceedings against the company for

breach of contract. Further then that he refused to discuss the situation. It is claimed by the management that Mr. King did not fulfil his promises toward reducing the cost of operation. In reply to this Mr. King presented facts and figures to show that the mines cannot be worked any cheaper than at present. President Ross refuses to discuss the matter.

It is expected that buyers of lambs for the American market will be in Antigonish county during the fall months. The castrated lamb has better value in the American market, and the buyers will give half cent per pound more at least for this class of animal. In view of the expense farmers have undergone by reason of the great hay famine of last year, it is well that they should attend to this matter at once, and thereby get all the money possible out of their flocks.

George A. Murree, a native of Nova Scotia, stabbed his wife at Cambridgeport, Mass., on Sunday afternoon. After stabbing her he attacked a man named Terrill, living in the same house, and stabbed him five times. He then drank half a pint of hydrochloric acid. Mrs. Murree may die. Murree himself is also in a precarious condition. They were married at Yarmouth three years ago.

Farm For Sale or to Let
The subscribers offer for sale or to let the farm owned by the late Daniel Gillis at Glen Road.
For particulars apply to
McISAAC & CHISHOLM,
Barristers,
Antigonish, N. S., May 10th, 1905.

A. KIRK & CO.

The Leading Dry Goods Store.

Newest Weaves in Fashionable Dress Fabrics = = =

We have a large variety of handsome dress materials to show you in many kinds, colours, and prices. We believe you will find just the material you want and the price you want to pay. Voiles and lustres are the most popular fabrics.

Black Panama Voiles, 42 in. wide, at 60, 80, 1.00, 1.25 and 1.50
Brown, Navy and Grey Panama Voiles, 42 in., at 60, 1.00, 1.25
Black Lustres, 42 in. wide, at - - - - 50c to 1.25 yd
Navy, Brown and Red Lustres, - - - - 50c to 1.00

Jackets, Costumes, Skirts.

Our spring showing of these garments is the finest to be seen. One view of them will convince you of that fact.

Spring Jackets.

A stylish range of tailored Jackets. The pretty fawn shades are all the go, and we show them in all goods. Prices from - - - - 5.00 to 12.00

Tailored Costumes

We are sure to suit you if you want a nobby costume, (all colours, all sizes). Prices from - - - - 10.00 to 20.00

Cloth Skirts

We are showing a large range in all colours and materials. Prices from - - - - 1.50 to 10.00

Beautiful Silk Waists.

We feel confident that our range of Silk Waists will please every woman that sees them. The prices we have marked them at are very low for such excellent waists. Seeing them will prove what we say.

Pretty White China Silk Waists, three rows of wide tucks and hemstitching on front, also lace insertion. Price 2.25

Ladies' Waterproofs.

Our stock of Ladies' Waterproofs is now complete, and comprises the latest London productions in the newest materials and shades.

Ask for Perrin's "Auto" Gloves.

Made of chrome tanned waterproof dogskin, easy fitting and washable.

Lace Curtains

Sterling values in Lace Curtains. Hardly a home that will not want some room refurnished with lace curtains during the turnover of things while housecleaning.

Special Curtain Value: Nottingham lace, good pattern, 54 in. wide, 3½ yds long at - - - - 1.25

We have complete lines in all kinds of House Furnishings.

Mail Orders Promptly and Carefully Filled.

A. KIRK & CO.

General News.

King Alfonso of Spain is visiting King Edward.

W. W. B. McInnes, ex-M. P., of British Columbia, will be the next commissioner of the Yukon.

Chas. J. Bonaparte, of Baltimore, has been appointed secretary of the navy of the United States, succeeding Paul Morton.

Many members of parliament are making a push for an increase of sessional indemnity to \$2,000. A round robin has been largely signed.

Mr. W. E. McLellan, the brilliant editor of the Halifax *Chronicle*, has been appointed Post Office Inspector for Nova Scotia.

William Court Gully, Speaker of the British House of Commons, has tendered his resignation on the grounds of ill-health. He has been Speaker for ten years.

Crown Prince Frederick William of Germany and the Duchess Cecilia of Mecklenburg-Schwerin were married at Berlin on Tuesday. The ceremony was a brilliant spectacle.

The Autonomy Bill will come up in Parliament to-day. Its discussion was deferred owing to the Minister of Justice being unwell and unable to attend. He was suffering from heart trouble, but is now recovered.

The Halifax Medical College, it is understood, will inaugurate a dental department next session. The establishment of a department of pharmacy is also being considered.

Manitoba crop reports are most gratifying, showing that the wheat is growing rapidly under most favorable circumstances. Wheat conditions are reported to be ten days earlier than this time a year ago.

The St. Lawrence Wrecking Company are sending steamer Marie Joseph to East Point, Bell Isle, to try to salvage the cargo of the Dominion liner Scotsman, wrecked there six years ago with goods valued at \$750,000.

The first construction work on the G. T. P. will begin near Kakabeka station on a branch which will connect the national transcontinental line with Port Arthur, Fort William and the Great Lakes. Kakabeka is nineteen miles west of Fort William.

The bye-election in the Whitby Division of the North Riding of Yorkshire on the 1st inst. resulted in the election of a liberal, Noel Duxton, by a majority of 445 over Garvase Backett, Unionist, brother of the late member for Whitby.

At Paris, on June 1, an anarchist threw a bomb at the carriage containing King Alfonso and President Loubet as they were leaving the opera after a gala performance. The bomb exploded without injuring either the President or the King. Soldiers belonging to the escort were injured.

Reports received from Winnipeg state that the town of Warroad, Man., about 115 miles from Winnipeg, on the C. N. R., on the Port Arthur branch, has been practically wiped out by fire. Nineteen stores were burned. The population of the town is between five hundred and one thousand. The loss is estimated at \$200,000.

With the exception of the commanding officer, Colonel Wilson, the members of the band, and thirty gunners, the rest of the officers and men of the Royal Canadian Garrison Artillery, to the number of two hundred, at present in charge of Quebec citadel have received orders to proceed to Halifax for garrison duty. The R. C. G. A. will leave Quebec on the 22nd of June next for Halifax, to relieve the British artillery corps garrisoned there, who will, in turn, return to England.

Charged with the murder of his wife, Adam Lloyd, an aged resident of Hungerford, Ont., was arrested last week. The woman was found dead in a chair with her clothing partly burned. The old man said she burned herself while he was at the barn, but the doctors testified at the inquest that the woman was dead or insensible when her clothing were fired.

Servia has notified Turkey that she will recall her minister from Constantinople unless satisfaction is given by June 12th for the recent violation of the Servian consulate at Monastir. It appears that the local police searched the consulate and seized certain papers. Servia demands the dismissal and further punishment of the chief of police and that an official visit be paid to the consulate by the governor of Monastir with an expression of regret on the part of the government for the occurrence.

M. Delcasse, French Secretary of Foreign Affairs, has resigned. The cause of the resignation is the failure of the French Cabinet to adopt his views on the situation in Morocco. His wishes in Morocco have been opposed by Germany, and it is thought that the refusal of the Sultan to comply with the request made by France is due to Germany's opposition. The relations between France and Germany are strained in consequence.

James F. X. O'Brien, member of parliament for Cork city, died on May 31st. Mr. O'Brien was formerly general secretary of the United Irish League of Great Britain. In 1867 he was tried for high treason, and was sentenced to be hanged, drawn and quartered. This sentence was commuted to penal servitude for life. He served a number of years and was set free under an amnesty from Queen Victoria. He was a former tea and wine merchant of Dublin. He represented Cork since 1895. He was M. P. for South Mayo from 1875 to 1895.

According to the London, (Eng.)

Daily Mirror the report of a war office committee on the improper disposal of military stores at the conclusion of the South-African war reveals a huge scandal. The report, the paper says, censures a number of officers whose names are given, and who are alleged to have worked in collusion with contractors. The latter bought stores at absurdly low prices and afterwards resold them to the military authorities at enormous profits, entailing a loss to the government of \$5,000,000.

Dillon Wallace, the New York lawyer, and dauntless north country explorer, was a passenger by the steamer Rosalind, en route to Rigolet, Labrador, via St. John's, Nfld. This is Mr. Wallace's second trip to that country. It will be remembered that he was one of the party that, in 1903, accompanied Leonidas Hubbard, one of the editors of *Outing*, who perished in the wilds of Labrador from hunger and exposure during the winter of 1904. On this trip Mr. Wallace will represent *Outing*. He is accompanied by four others—three white men and a full-blooded Ojibway.

Tuesday was nomination day for the bye-election to be held in London, Ont., and North Oxford, Ont., for the Dominion Parliament. Hon. Charles Hyman was nominated by the Liberals of London and William Gray, commercial traveller, by the Conservatives. In North Oxford the Liberals nominated George Smith, barrister, and the Conservatives James Gabel Wallace. Vigorous campaigns are being waged in both constituencies, the School clauses in the Autonomy Bill being the chief issue.

A disease has broken out at Newtowndale, County Down, Ireland, and is deeply perplexing the local doctors. There are now no fewer than thirty-four cases out of a population of about 9,000 and already five persons have died from the epidemic. It was at first believed to be influenza, but specimens of the blood of some of the patients sent to the Queen's College Pathological Laboratory at Belfast, were pronounced to give clear evidence of true typhoid re-action. Dr. Parke, J. P., coroner for North Down, now states that in every case he has found indications of cerebro-spinal meningitis.

War News.

Later reports of the great naval battle confirm the Japanese accounts of the complete annihilation of the Russian navy. Admiral Rojestvensky was captured. He was injured by a piece of shell, and was bleeding freely when discovered. He is recovering. Notwithstanding the thoroughness of their defeat, the Russians show no signs of asking for peace. At the Russian embassy, London, it is declared that the war will be continued, and at the Japanese embassy it is said there is no expectation of peace, while the British foreign office states that it does not know of any movement towards peace. At a conference with the Russian ambassador, Count Cassini, President Roosevelt expressed a wish for peace, saying that Russia had nothing to gain by prolonging the war. Count Cassini has reported the President's remarks to Russia, and it is thought they will have an effect. General Linevitch, in command in Manchuria of Russia's forces, is reported to have pronounced in favor of continuing the struggle. It is likely that another big battle will be fought ere peace is concluded.

Personal.

Mr. C. F. McIsaac, M. P., arrived home from Ottawa on last Friday, and will remain here till Saturday.

Mr. Angus McDonald, Miller, has been appointed janitor of the local post office.

Miss Helena Grant, daughter of Mr. Andrew Grant, of this Town, is here on a visit. Miss Grant is a graduate of St. Michael's Hospital, Toronto, and practises her profession in that city.

Mr. James McDonald, of Denver, Col., is in Town returning from Newfoundland, where he was inspecting some copper ore properties for western capitalists. He will also visit in the same interest the copper mine at Copper Lake this County where he did considerable prospecting in the summer of 1900.

Rev. J. A. M. Gillis, P. P., Grand Mira, left on Thursday last for Halifax, where he will go under treatment at the infirmary in that city for a week or ten days. From Halifax Father Gillis will visit Boston and New York before returning home. During his absence Rev. J. W. McIsaac of St. F. X. College, will attend to his duties at Grand Mira.—*Sydney Post*.

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According to the London, (Eng.)

Acknowledgments.

J. Sear, Lochaber,	\$1.00
Angus Boyle, Beara,	25
John Haining, Fairmont,	1.00
Mamie McDonald, Brookline,	1.00
Daniel Cameron, Granville,	1.00
Dougal MacEachern, Antigonish,	2.00
John A. Cameron, Loch Kairine,	25
Katie D. Floyd, Woods Hole,	1.00
G. A. Wootten, Halifax,	3.00
M. Doran, Somerville,	1.00
Donald Gillis, Glen Alpine,	1.00
Alex H. McIsaac, Caledonia Mills,	1.00
Allan McDonald, Mulgrave,	1.00
Rev. J. Brabant, Vancouver,	1.00
Joseph McDonald, Tracadie, Beaver Cove,	1.00
Nellie McDonald, Shemacadie,	1.00
Allan Steele, Bostale,	1.00
Simon R. Hurley, North Weymouth,	1.00
A. McKinney, San Francisco,	2.00
James McLellan, Providence,	1.00
Hugh Allan McDonald, Balloch Brook,	1.00
D. McPherson, Halifax,	1.00
Patrick Flynn, Conch,	2.00
D. A. Collins, Hazel Hill,	1.00

Resolution of Condolence.

Whereas, it has pleased Almighty God to visit the home of our esteemed Brother Archy McIntyre, and remove therefrom by death a loving wife;

Be it resolved, that we, the members of the L. O. C. of Inverness, G. B., extend to our worthy Brother Archy McIntyre our heartfelt sympathy in his affliction, and recommend him to God who doth all things for the best;

Be it also resolved, that a copy of this resolution be sent to the Husband of the deceased and to the CASKET for publication.

R. MCNEIL, Recording Secretary.

DEATHS

Obituary and marriage notices have been gradually encroaching on our space. The attention of our publishing company being called to the matter at the annual meeting, it was decided to limit the space for these notices, except where the event appears to be of general interest. The best way to mark this limit seems to be to adopt the plan employed by many other papers:

Notices of deaths will be published free or charge when not exceeding 40 words. For every word over 40 cents will be charged, payment in advance.

A. S. W. Margaree, June 1st, 1905, DONALD COLLINS, aged 78 years. Though blind for some years, his general health was good until a few weeks ago. He was a good parishioner, a kind husband and father, and an excellent neighbor. His wife, three sons and one daughter survive him. R. I. P.

At McAra's Brook, on the 14th of May, in the 76th year of his age, NIEL MCPHERSON. Deceased bore his illness with fortitude and resignation to the Divine Will. Fortified by the last rites of Holy Church, he calmly passed away. After Requiem High Mass at Arisaig his remains were laid to rest with that of his wife and family. R. I. P.

On 2nd inst., having received with all faith the Sacraments of the Church to which he was, in all things, an obedient member, CAPT. MICHAEL REDDY, at Bostale, Guysboro Co., at the age of 80 years. His friends were all who knew him. Sociable and charitable he led an exemplary life, characterized by all civil and Christian virtues, and well filled with works to meet his God.

At Albion Mines, on April 29th, RANALD MCKAY, aged 64 years. Deceased was a man of sterling worth, a kind friend, a peaceful citizen and a faithful Christian. He had been ailing for a number of months and the end was not unexpected. He bore his long illness with true Christian fortitude and died consigned by the rites of our Holy Church of which he was always a most worthy member. He leaves behind a widow and three children to mourn the loss of a kind father and devoted husband. May his soul rest in peace!

News was received at Bostale on Saturday, June 3rd, of the sudden death of HUGH MACNEIL, aged 64 years. The deceased formerly lived in Country Harbor, N. S. Co. His parents being the late Donald Macdonald and Margaret Cameron of that place. Her mother a brother, and four sisters survive her. Late August she underwent treatment in the Carnegie Hospital, Boston, for spinal trouble; but the operation was unsuccessful. Her ten months of uninterrupted suffering since that time spent in constant preparation to meet the Great Judge. On Monday afternoon she was buried in the Catholic cemetery. May her soul rest in peace!

On the morning of Sunday, the 4th inst., at West Street, Antigonish, JANE ANN MACDONALD, aged 25 years. The deceased formerly lived in Country Harbor, N. S. Co. Her parents being the late Donald Macdonald and Margaret Cameron of that place. Her mother a brother, and four sisters survive her. Late August she underwent treatment in the Carnegie Hospital, Boston, for spinal trouble; but the operation was unsuccessful. Her ten months of uninterrupted suffering since that time spent in constant preparation to meet the Great Judge. On Monday afternoon she was buried in the Catholic cemetery. May her soul rest in peace!

NOTICE.

Surveyors of Highways can obtain their Statute Labour returns from the following persons:

1. Arisaig—John A. McGillivray, Dunmaglass.
2. Cape George—Hugh J. McPherson.
3. Morristown—James Brophy.
4. Antigonish—M. J. Cunningham.
5. Lochaber—A. Mansan.
6. South River—Angus McPherson, Merchant, Upper Town.
7. St. Andrews—David A. Boyd, St. Andrews.
8. Tracadie—William Girrol.
9. Harbour—W. G. Chisholm.
10. Heatherton—J. P. Corbett.
11. St. Joseph's—A. G. Chisholm, Pinketown.
12. Maryvale—Donald McDonald.
13. Pomquet—Wallace Doran, Pomquet.

D. MACDONALD,
Municipal Clerk.

WOOL WOOL

A large quantity of Tub Washed Wool wanted and Butter in exchange for Goods. Highest cash price allowed in exchange for the following :

MEN'S, YOUTH'S, BOYS', AND CHILDREN'S, SUITS, PANTS, RAIN COATS, OVERALLS, TRUNKS, VALISES, SHIRTS, UNDERWEAR, TIES, COLLARS, HATS, CAPS, BOOTS, SHOES, RUBBERS, ETC.

All Goods marked in plain figures at lowest CASH VALUE. Also Cash paid for Wool. Inspection and Enquiries Solicited.

PALACE CLOTHING CO.,
MAIN ST., ANTIGONISH.

THE CANADIAN BANK OF COMMERCE.

HEAD OFFICE, TORONTO

Paid-Up Capital, \$8,700,000

Reserve Fund, \$3,500,000

HON. GEO. A. COX, President
B. E. WALKER, General Manager. ALEX. LAIRD, Asst. Gen'l Manager.

118 Branches in Canada, the United and England.
A GENERAL BANKING BUSINESS TRANSACTED

SAVINGS BANK DEPARTMENT.

Deposits of \$1 and upwards received, and interest allowed at current rates. Interest added to the deposit twice in each year, at the end of May and November. The depositor is subject to no delay whatever in the withdrawal of the whole or any portion of the deposit.

ANTIGONISH BRANCH
H. JEMMETT, Manager.

West End Warehouse.

SPRING OPENING

We call your special attention this season to our fresh and up-to-date stock of

English, American and Canadian Goods of every description.

Our Ladies' Ready-to-Wear Department

Is well filled with

Ladies' Handsome Costumes, Ladies' Black and Fawn Covert Spring Jackets, Rain Coats, Skirts and Blouses, all of the newest and most fashionable makes.

Our range of Dress Goods, surpasses anything we have yet handled in design, quality and Price. We would ask you to look them through when making your selection. In light-weight summer goods, Lataks Voile, Linette and Voile Fantaisie, are the leading features.

House Furniture, House Furnishings, and Room Paper.

At this Season of the year most every housewife is thinking how she is going to fix up her house for the coming Summer. She will require Sundry Furnishings to make the house attractive. We wish to say that we can help her to do this. This department has never been better filled with

Furniture, Carpets, Beds, Bedding, Mattresses and Household Furnishings of every description.

WALL PAPER

The most attractive designs we have yet put in and prices the lowest, 3c. 4c. 5c. 6c. and up to 20c.

MILLINERY. MILLINERY.



Teaching the Catechism.

ENCYCICAL OF OUR HOLY FATHER,
PIUS X, ON THIS IMPORTANT
SUBJECT.

(Translation from the New York Free-
man's Journal.)

Venerable Brothers, Salutation and
Benediction:

At a time of great trouble and difficulty our littleness has been raised by the inscrutable designs of Divine Providence to the office of Supreme Pastor of the entire flock of Christ. Long has the enemy been prowling round the fold, attacking it with such subtle cunning, that now more than ever seems to be verified the prediction made by the Apostle to the elders of the Church of Ephesus: "I know that ravening wolves will enter among you, not sparing the flock." (Acts xx., 20.) Those who still cherish zeal for the glory of God are seeking out the causes of this religious decadence. While differing in their conclusions they point out, each according to his own views, different ways for protecting and restoring the Kingdom of God on earth. But to us, venerable brothers, it seems that while other reasons may play their part we must agree with those who hold that the main cause of the present lassitude and torpor, as well as of the very serious evils that flow from it, is to be found in the prevailing ignorance about divine things. This fully bears out what God Himself affirmed through the Prophet Osee: "And there is no knowledge of God in the land. Cursing and lying and killing, and theft and adultery have overflowed, and blood hath touched blood. Therefore shall the earth mourn, and every one that dwelleth in it shall languish." (Osee iv., 1 fol.)

It is a common lament only too well founded, that among Christians there are large numbers who live in utter ignorance of the truths necessary for salvation. And when we say among Christians we mean not only the masses and those in the lower walks of life, who are sometimes not to blame owing to the inhumanity of hard taskmasters whose demands leave them little time to think of themselves and their own interests. We include, and indeed more especially, all those who, while endowed with a certain amount of talent and culture and possessing abundant knowledge of profane matters, have no care nor thought for religion. It is hard to find words to describe the dense darkness that environs these persons; the indifference with which they remain in this darkness is the saddest sight of all. Rarely do they give a thought to the Supreme Author and Ruler of all things or to the teachings of the faith of Christ. Consequently they are absolutely without knowledge of the incarnation of the Word of God, of the redemption of mankind wrought by Him, of grace which is the chief means for the attainment of eternal welfare, and of the Holy Sacrifice and the Sacraments by which this grace is acquired and preserved. They fail to appreciate the malice and foulness of sin. They have, therefore, no care to avoid it and free themselves from it. Hence they reach their last day in such a state that the minister of God, anxious to take advantage of the slightest hope of their salvation, is obliged to employ those final moments, which should be consecrated entirely to stimulating the love of God, in imparting brief instruction on the things indispensable for salvation—even then it often happens that the invalid has become so far the slave of culpable ignorance that he considers superfluous the intervention of the priest, and faces calmly the terrible passage to eternity without reconciling himself with God. Our predecessor Benedict XIV., therefore, had good reason to write as he did: "This we aversate: that the majority of those who are condemned to eternal punishment fall into this everlasting misfortune through ignorance of those mysteries of the faith which must be known and believed by all who belong to the elect." (Inst. xxvi., 18.)

We indeed do not mean to say that a knowledge of religion may not be joined with a perverse will and unbridled conduct. Would to God that facts did not too abundantly prove the contrary. What we do maintain is that the will cannot be upright nor the conduct good so long as the intellect is the slave of crass ignorance. A man using his eyes may certainly turn aside from the right path, but the one who has become blind is certain to walk into the mouth of danger. Besides there is always some hope for the reform of perverted morality so long as the light of faith is not wholly extinguished; whereas, if want of faith is added to corruption as a result of ignorance, the evil hardly admits of remedy, and the road to eternal ruin lies open.

Such, then, are the unhappy consequences of ignorance in matters of religion; such, too, are the necessity and utility of religious instruction. Vain, indeed, would it be to expect one to perform the duties of a Christian who does not know them. It remains, then, to inquire whose duty it is to eliminate this ignorance from the minds of the people, and to impart to them a knowledge that is so necessary. And here, venerable brothers, there is no room for doubt; for this most important duty is incumbent upon all who are pastors of souls. On them, by command of Christ, rests the obligation of knowing and feeding the flocks entrusted to them. To feed implies first of all to teach. "I will give you," God promised through Jeremiah, "pastors after My own heart, and they will feed you with knowledge and doctrine." (Jer. iii., 15.) Hence the Apostle St. Paul said: "Christ sent me not to baptise, but to preach the gospel" (1 Cor. i., 17), thus indicating that the first office of all those who are intrusted to some extent with the government of the Church is to instruct the faithful.

In these circumstances, venerable brothers, what wonder is it if to-day we see in the world, not merely among barbarous peoples, but in the very midst of Christian nations a constantly increasing corruption and depravity? The Apostle writing to the Ephesians admonished them: "But fornication and all uncleanness or covetousness, let it not be so much as named among you, as becometh saints, or obscenity or foolish talking." (Eph. v., 34.) St. Paul bases this holiness and the modesty that curbs the passions on supernatural wisdom: "See therefore, brethren, how you walk circumspectly not as unwise, but as wise, redeeming the time for the days are evil. Wherefore become not unwise; but understanding what is the will of God." (Ibid., 15, 16.) The Apostle had good reason for speaking in this way; for the human will has retained but little of that love of what is honest and just which God the Creator infused into it and which drew it so to speak, toward the real and not merely apparent good. Depraved as it has become by the corruption of the first sin, and almost forgetful of God its author, its affections are almost entirely turned to vanity and lying. This erring will, blinded by perverse passions, has need therefore of a guide to point out the way and lead it back to the paths of justice so unhappily abandoned. This guide, not selected at random, but designated especially by nature, is no other than the intellect. But if the intellect be itself lacking in true light, that is, in the knowledge of divine things it will be the blind leading the blind and both will fall into the ditch.

Holy David, praising God for the light of truth which is flashed from Him upon our minds, said: "The

light of thy countenance, O Lord, is signed upon us." (Ps. iv., 7.) And he described the effect of this light when he added: "Thou hast given gladness in my heart"—the gladness that fills the heart to make it run in the way of the divine commandments.

All this becomes evident on a little reflection. The doctrine of Jesus Christ reveals God and His infinite perfection to us with far greater clearness than does the natural light of the human intellect. What follows? That same doctrine commands us to honor God by faith, which is the homage of our mind; by hope, which is the homage of our will; by charity, which is the homage of our heart; and thus it binds and subjects the whole of man to his Supreme Maker and Ruler. So, too, the doctrine of Christ alone makes known to us the true and lofty dignity of man, by showing him to be the son of the Father who is in heaven, made to His image and likeness and destined to live with Him in eternal bliss. From this very dignity, and from the knowledge that man has of it, Christ showed the obligation of all men to love one another like brothers, as they are, commands them to live here below as children of light, "not in rioting," to quote the words of the Apostle, "and drunkenness, not in chambering and impurities, not in contention and envy." (Rom. xiii., 13.) Christ likewise commands men to place all their solicitude in God, since He has care of us, orders us to stretch forth a helping hand to the poor, to do good to those who do evil to us, to prefer the eternal good of the soul to the fleeting things of time. Not to go too far into detail, it is not the doctrine of Jesus Christ that inspires proud man with the love of humility, which is the source of true glory? "Whosoever shall humble himself . . . he is the greater in the kingdom of heaven." (Matt. xviii., 4.) From the same doctrine we learn Prudence of the spirit, by means of which we are enabled to shun the prudence of the flesh, Justice which teaches us to give every one his due, Fortitude which makes us ready to suffer all things, and by means of which we do heroically suffer all things for the sake of God and eternal happiness, and, finally, Temperance, through which we find it possible to love even poverty for the sake of the kingdom of God and actually to glory in the cross, paying no heed to contempt. In fine, the science of Christianity is a fount not only of light for the intellect, enabling it to attain truth, but warmth to the will, where by we raise ourselves up to God and unite ourselves with Him for the practice of virtue.

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The pure bred Hackney Stallion "Sensation," Canadian H. H. S. No. 176 has taken four first prizes and two diplomas for being the best Hackney Stallion exhibited at the Nova Scotia Provincial Exhibition. Is an exceedingly handsome horse, four years old. Has the very best of feet and limbs, his action is all that can be desired. As a horse, his colour is a beautiful dark chestnut, he stands 16.1 hands high and weighs 1250 lbs.

Will stand for service at subscriber's stables Church St., Antigonish, during the present season.

TERMS.—To insure, \$10.00, payable when mare proves with foal; season, \$8.00 payable first Aug. 1, 1905; single, \$5.00, payable at time of service.

All mares at owner's risk. Insured mares changing ownership will be considered as being with foal.

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Seeds! Seeds!

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Cowan's
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Drink it often and have good health.



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Household utensils can be made to look as good as new by washing in a sudsy solution of Sunlight Soap. They will shine and glitter thus helping to make the home bright and inviting.

Sunlight Soap means less than half the labor required in washing with common soap.

Sunlight Soap is made of pure oils and fats, contains no ingredient injurious to the hands or clothes. Your money back for any cause of complaint.

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LAND SALE.

IN THE SUPREME COURT:

Between ROBERT D. KIRK, and
AUBREY KIRK, doing
business as A. KIRK & CO., Plaintiffs.

AND

JOHN MCGILLIVRAY and
SARAH MCGILLIVRAY, Defendants.

To be sold at Public Auction, by the Sheriff of Antigonish County, or his Deputy, at the Court House, Antigonish, on

Wednesday, the 14th Day of June, A.D. 1905,

at the hour of 10 o'clock in the forenoon.

pursuant to an order of foreclosure and sale made herein, and dated the 10th day of May, A. D. 1905, unless before the day of sale the amount due by the Plaintiffs on the mortgage herein foreclosed with costs be paid to them or their solicitor.

ALL the estate, right, title, interest, and equity of redemption of the above-named Defendants, and of all persons claiming by, through or under them, in and to all that certain lot, piece or parcel of

LAND

situate, lying and being at Cross Roads, Ohio, in the County of Antigonish, and bounded and described as follows: On the North by lands of Hugh McDonald; on the East by the River Waverley; on the South by lands of Angus McGillivray; on the West by lands of John Gillis, containing seventy-five acres more or less, together with all privileges and appurtenances belonging thereto.

Terms: Ten per cent. deposit; remainder on delivery of deed.

DUNCAN D. CHISHOLM,
High Sheriff of Antigonish County.

WILLIAM CHISHOLM,
Solicitor for Plaintiffs.

Dated Sheriff's Office, Antigonish, N. S., May 18th, A. D. 1905.

LAND

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Teaching the Catechism.

Continued from page six.

most rigorously in those who are to be raised to the sacerdotal ministry. Why? The answer is because from them the Christian people expect to learn, and it is for that end that they are sent by God, "and they shall seek the law at his mouth, for he is the angel of the Lord of Hosts." (*Ibid.*) Thus the bishop, in ordaining, addressing the candidates for orders, says to them: "Let your spiritual doctrine be as medicine for the people of God; let them be prudent co-operators of our order, in order that, meditating day and night on His law they may believe what they shall read, and teach what they shall believe." (*Pont. Rom.*) If what we have just said is applicable to all priests, with what greater force does it apply to those who possess the title and the authority of parish priests, and who, by virtue of their rank, and in a sense by virtue of a contract, hold the office of ruling souls. These, to a certain extent, are to be numbered among the pastors and doctors designated by Christ, in order that the faithful may no longer be as children tossed to and fro, and carried about by every wind of doctrine by the wickedness of men, but that "doing the truth in charity they may in all things grow up in Him who is the head, even Christ." (*Eph. iv., 14.*)

Hence the sacred Council of Trent, treating of the pastors of souls, lays down as their first and chief duty the instruction of the faithful. It prescribes that they must speak to the people on the truths of religion on Sundays and the more solemn feasts, and do so either daily or at least three times a week during the holy seasons of Advent and Lent. Nor is it content with this, for it adds that parish priests are bound, either by themselves or through others to instruct the young, at least on Sundays and feast days, in the principles of faith and in obedience to God and their parents. Sess. 5, ch. 2 de ref.; Sess. 22, ch. 8; Sess. 24, ch. 4 and 7 de ref. And when the sacraments are to be administered it enjoins upon them the duty of explaining in the vernacular their efficacy to those who are about to receive them.

These prescriptions of the sacred Council of Trent have been epitomised and still more clearly defined by our predecessor, Benedict XIV., in his "Constitution Etsi minime" in the following words: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls; the first, that they speak to the people on divine things on feast days and second, that they instruct the young and the ignorant in the rudiments of the law of God and of faith." Rightly does that most wise Pontiff make a distinction between the two duties of the sermon, commonly known as the explanation of the Gospel, and of the Catechism. Perchance there are some who, desirous of saving themselves trouble, are willing to believe that the explanation of the Gospel may serve also for catechetical instruction. The error of this must be apparent to all who stop to think for a moment. The sermon on the Gospel is addressed to those who may be supposed to be already instructed in the rudiments of the faith. It is, so to say, the bread that is broken for those who are grown up. Catechetical instruction, on the other hand, is that milk which the Apostle St. Peter wished the faithful to yearn after in all simplicity like new-born babes. The task of the catechist is to take up one or the other of the truths of faith or Christian precept and explain it in all its parts; and since the scope of his instruction is always directed to amendment of life, he should institute a comparison between what is required of us by our Lord and our actual conduct. He should, therefore, make use of examples skilfully selected from the Holy Scriptures, Church history and the lives of the saints, using persuasion with his hearers, and pointing out to them how they are to shape their conduct. He should conclude with an efficacious exhortation in order that they may be moved to shun and detest vice and to practice virtue.

We are aware that the office of catechist is not much sought after because, as a rule, it is deemed of little account, as it does not lend itself easily to the winning of applause. But this, in our opinion, is an estimate born of vanity and not of truth. We are quite willing to admit the merits of those pulpit orators, who, out of genuine zeal for the glory of God, devote themselves to either the defence and maintenance of the faith or to eulogizing the heroes of Christianity. But their labor presupposes labor of another kind, that of the catechist. Where the latter is wanting the foundations are wanting, and they labor in vain who build the house. Too often it happens that ornate sermons which win the applause of crowded congregations serve only to tickle the ears and fail utterly to touch the heart. Catechetical instruction, on the other hand, plain and simple though it be, is that word of which God Himself speaks in *Isaias*: "And as the rain and the snow come down from heaven and return no more thither, but soak the earth, and water it, and make it to spring and give seed to the sower and bread to the eater; so shall My word be which shall go forth from My mouth; it shall not return to Me void, but shall do whatsoever I please, and shall prosper in the things for which I sent it." We believe the same may be said of those priests who devote much time and labor to the writing of books to illustrate the truths of religion. They are worthy of great commendation for their activity. But how many

read these volumes and derive from them fruit that corresponds in any way to the toil and the wishes of those who wrote them? Whereas, the teaching of the Catechism, when performed as it should be, never fails to be of profit to those who listen to it.

In order to stimulate the zeal of the ministers of the Sanctuary we must repeat that there are to-day vast numbers continually recruited by fresh accessions, who are either utterly ignorant of the truths of religion, or who, at most, possess only such knowledge of God and of the Christian faith as to lead the life of idolaters. How many are there not only among the young, but among adults and those tottering with age, who know nothing of the principal mysteries of faith, who on hearing the name of Christ can only ask: "Who is He?" that I may believe in Him?" (*John ix., 36.*) In consequence of this ignorance they regard it as no crime to excite and to cherish hatred against their neighbor, to enter into most unjust contracts, to give themselves up to dishonest speculations, to possess themselves of the property of others by enormous usury, and to commit other iniquities not less reprehensible. Furthermore, they are unaware that the law of Christ not only forbids immoral actions, but condemns deliberate immoral thoughts and immoral desires; even when they are restrained by some motive from abandoning themselves to sensual pleasures, they without any kind of scruple feed on evil thoughts, multiplying sins beyond the hairs of the head. Again we deem it necessary to repeat that such persons are to be found not only among the poorer classes of the people or in country districts, but among those in the highest walks of life, and even among those puffed up with knowledge, who, relying upon a vain erudition, think they are at liberty to turn religion into ridicule and to "blaspheme that which they know not." (*Judges. 10.*)

Now, if it is vain to expect a harvest where no seed has been sown, how can we hope to have better-living generations if they be not instructed in time in the doctrine of Jesus Christ? It follows, too, that if faith languishes in our days, if it has almost vanished among large numbers, the reason is that the duty of catechetical teaching is either fulfilled very superficially or altogether neglected. Nor will it do to say, in excuse, that faith is a free gift bestowed upon each one at baptism. Yes, all baptized in Christ have infused into them the habit of faith; but this most divine germ, left to itself and unaided, so to speak, from outside sources, "does not develop or put forth great branches." (*Mark iv., 32.*) Man at his birth has within him the faculty of understanding, but he has need also of the mother's word to awaken it, as it were, and to put it into act. So, too, the Christian, born again of water and the Holy Ghost, has faith within him, but he requires the word of the Church to fecundate it and develop it and make it fruitful. Hence the Apostle wrote: "Faith comes from hearing, and hearing by the word of God" (*Romans x., 17.*), and to show the necessity of teaching, he adds: "How shall they hear without a preacher?" (*Ibid.*)

Now, if what we have said so far demonstrates the supreme importance of religious instruction, it follows that we ought to do all that lies in our power to maintain the teaching of catechism and where the practice of so doing has fallen into disuse there should be a revival of the teaching of catechism, which Benedict XIV. has described as "the most effective means of spreading the glory of God and securing the salvation of souls." (*Const. Etsi Minime* 13.)

We, therefore, Venerable Brothers, desirous of fulfilling the most important duty which is imposed upon us by the Supreme Apostolate, and wishing to introduce uniformity everywhere in this most weighty matter, do by our supreme authority enact and strictly ordain that in all dioceses the following precepts be observed:

I. On every Sunday and feast day, none excepted, all parish priests and, generally speaking, all those who have the care of souls, shall, throughout the year, with the text of the catechism, instruct for the space of an hour the young of both sexes in what they must believe and do to be saved.

II. They shall, at stated times during the year, prepare boys and girls by continued instruction, lasting several days, to receive the Sacraments of Penance and Confirmation.

III. Every day in Lent, and if necessary, on other days after the feast of Easter, they shall likewise by suitable instructions and reflections most carefully prepare boys and girls to receive their first Communion in a holy manner.

IV. In each parish the Confraternity of the Christian Doctrine is to be canonically instituted. Through this Confraternity the parish priests, especially in places where there is a scarcity of priests, will find valuable helpers for catechetical instruction in pious lay persons who will lend their aid to this holy and salutary work, both from a zeal for the glory of God and as a means of gaining the numerous indulgences granted by the Sovereign Pontiffs.

V. In large towns, and especially in those which contain universities, colleges and grammar schools, let religious classes be founded to instruct in the truths of faith and in the practice of Christian life the young people who frequent the public schools, from which all religious teaching is banned.

VI. In consideration of the fact that in these days adults not less than the young stand in need of religious instruction, all parish priests and others having the care of souls, shall, in addition to the usual homily on the Gospel to be delivered at the Parochial

Mass on all days of obligation, explain the catechism for the faithful in an easy style, suited to the intelligence of their hearers, at such time of the day as they may deem most convenient for the people, but not during the hour in which the children are taught. In this instruction they are to make use of the Catechism of the Council of Trent; and they are to divide the matter in such a way as within the space of four or five years to treat of the Apostles' Creed, the Sacraments, the Decalogue, the Lord's Prayer and the Precepts of the Church.

This, Venerable Brothers, we do prescribe and command by virtue of the Apostolic authority. It now rests with you to put it into prompt and complete execution in your dioceses, and by all the force of your power see to it that these prescriptions of ours be not neglected, or what comes to the same thing, that they be not carried out superficially. That this may be avoided, you must not cease to recommend and to require that your parish priests do not impart this instruction carelessly, but that they diligently prepare themselves for it; let them not speak words of human wisdom, but "with simplicity of heart and in the sincerity of God" (*2d. Cor. i., 12.*), who, though "He revealed mysteries hidden from the beginning of the world" (*Matt. xiii., 35.*), yet spoke "always to the multitude in parables, and without parables did not speak to them" (*Ibid. 34.*). The same thing was done also by the Apostles taught by our Lord, of whom the Pontiff Gregory the Great said: "They took supreme care to preach to the ignorant things easy and intelligible, not sublime and arduous" (*Moral. 2, xvii., ch. 25.*) In matters of religion the majority of men in our times must be considered as ignorant."

We would not, however, have it supposed that this studied simplicity of preaching does not require labor and meditation—on the contrary, it requires both more than does any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who is able to impart instruction entirely worthy of praise. It must, therefore, be carefully borne in mind that a person, whatever facility of ideas and language he may have inherited from nature, will never be able to teach the catechism to the young and the adult without preparing himself thoughtfully for it. They are mistaken who suppose that in consequence of the intellectual inferiority of the common people they can perform this office in a careless manner. On the contrary, the more uncultured the hearers, the greater is the necessity for study and diligence, in order to bring home to their minds those most sublime truths, which are so far beyond the natural understanding of the multitude, and which must yet be known by all, the learned as well as the unlettered, in order that they may attain eternal salvation.

And now, Venerable Brothers, permit us to close this letter by addressing to you these words of Moses: "If any man be on the Lord's side, let him join with me" (*Ex. xxxii., 20.*) We pray and conjure you to reflect on the ruin of souls which is wrought solely by ignorance of divine things. Doubtless you have done many useful and certainly praiseworthy things in your respective dioceses for the benefit of the flock entrusted to you, but before all else, and with all the diligence, all the zeal, all the assiduity that is possible for you to employ, see to it that the knowledge of Christian doctrine penetrate and pervade through and through the minds of all: "Let everyone" (these are the words of the Apostle St. Peter), "as he has received grace, minister the same one to another, as good stewards of the manifold grace of God" (*1 Peter, iv., 10.*)

We, therefore, Venerable Brothers, desirous of fulfilling the most important duty which is imposed upon us by the Supreme Apostolate, and wishing to introduce uniformity everywhere in this most weighty matter, do by our supreme authority enact and strictly ordain that in all dioceses the following precepts be observed:

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How Words Change.

Language is the result of ages of growth. Word after word has been added to the previous stock—some of them new inventions, as new things have been discovered or brought into use, others but perversions or variations of terms already familiar. This process of word-making and word-transformation has been carried on, not by scholars only, but by the common people, with the natural result that many words have curious histories. As a writer in *Chamber's Journal* remarks, "People must have words which they can understand and recall," and they are not scrupulous as to the means by which they obtain them.

Take the common word "titmouse," a chickadee. The first syllable means something small, and the two together ought to mean a little mouse. But the word was formerly "titmose," "mose" meaning a little bird. Somebody—there is no knowing who—changed the name to "titmouse."

The new form tickled the popular ear; by and by it was generally accepted; then the old and true form went out of use altogether, and the plural, which ought to be "titmouses," became "titmice."

Long ago, when a certain article made of sturgeons' bladders came into use in England, it was known by its Dutch name "huizenblas," that is, "sturgeon-bladder." The term was a meaningless one to English ears, and by some means or other was transformed into the word which we all know, "isnglass." The change was precisely like that which in some quarters has turned "asparagus" into "sparrow-grass."

In the same manner the old word "bertry," which meant simply a watch-tower, was transformed into "belfry." It became the custom to hang bells in such towers, and by common consent a change of spelling followed.

What is the derivation of the word "steelyard?" Most readers would reply without hesitation that it must have been invented as the name of a certain familiar instrument for weighing, an instrument made of steel, and about three feet in length.

In point of fact, however, the word meant in the beginning nothing but the yard, or court, in London where the continental traders sold their steel. In this yard of course, there was some kind of balance for weighing the metal—a steel-yard balance.

Language is full of such cases. "Blindfold" has nothing to do with the act of folding something over the eyes, but is "blinfelde" or struck blind. "Buttery" has no connection with butter, but is, or was, a "bottley," a place for bottles.

A "blunderbuss" was not an awkward or inefficient weapon, but on the contrary was so terrible as to be called a "donderbus," that is to say, a "thunderbox" or "thunder-barrel." The advance in the art of war is happily—or unhappily—typified by the fact that a weapon once so terrible has become an object of ridicule. Will the world ever find our present iron-clads and mortars nothing but things to laugh at?

Spirit Willing—Flesh Weak.

A dinner was given recently in Philadelphia to Lawrence Townsend, the American Minister to Belgium.

Mr. Townsend talked at this dinner about his experience abroad. Among other things he said:

"In Belgium, as a rule, when English is spoken to you, it is excellent English. Now and then,

though, you come upon some very curious mistakes.

"I attended a musical one day at an English woman's apartment. An admirable amateur on the violin was the guest of honor. The man played and played, for the encores were persistent, till finally he got a little tired. He wished to say politely to his hostess that he was too weary to play any longer, and the words he used were these:

"'Madam, der ghost iss ready, but der meat iss feeble.'

Clark's Dainty Morsels.

A thin slice of Clark's Luscious Juicy Lunch Tongue between two thin slices of bread well buttered is a delicious sandwich.

The Birth-Rate of Canada—Contrasts.

When the results of the last Canadian census were published, some surprise was expressed at the fact that in spite of all the immigration from Protestant countries, the percentage of Catholics in the Dominion had increased. The explanation was not far to seek. The birth-rate is dwindling in the Protestant provinces and extraordinarily high among the Catholic population. In Ontario, for instance, what President Roosevelt recently denounced as "race-suicide" is evidently a constant habit. The Toronto correspondent of *The Chronicle* draws attention to the figures contained in the annual report of the Registrar-General for Ontario for the year 1903. The population is estimated at 2,198,602, but the births registered numbered only 48,742, or at the rate of 22.1 per 1,000. This is far below the average of most European countries, and comes close to that of France which is 21.9 per 1,000. It is noticeable, however, says the correspondent, that in the French-Canadian districts of the province there is no disposition to curtail the number of births. Nipissing, for instance, having the high birthrate of 49.3 per 1,000, while in a purely English-speaking district like Prince Edward County the rate was only 14.6. The same facts are much in evidence in Australia, where the birth-rate is so low that but for immigration the population would be almost stationary. Even immigration is beginning to dry up. In 1904 the excess of arrivals in the Commonwealth over departures was only 1,389—viz., arrivals 46,336; departures 44,947.—*London Tablet.*

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

The following are gleaned from the definitions given by English school children:

Henry VIII was brave, corpulent and cruel, he was frequently married to a widow, had an ulcer on his leg, and great decision of character.

The Septuagint was a committee of seventy men elected to revise the poems of Homer.

Simon de Montfort's father was a crusader and from him he inherited religiousness, which was very useful to him afterwards when he became Archbishop of Canterbury.

The climate of Bombay is such that its inhabitants have to live elsewhere.

Ete. is a sign used to make believe you know more than you do.

The equator is a menagerie lion running round the centre of the earth.

The zebra is like a horse, only striped, and used to illustrate the letter Z.

A vacuum is nothing shut up in a box.

BOX 474.

J. H. McDougall,

Marble, Granite, Freestone,

Monuments

NEW GLASGOW,

N. S.



COUGHS, COLDS, HOARSENESS.

For Hoarseness apply the same as for Sore Throat, taking the Syrup, as directed for coughs, etc. Make a cupful of honey or molasses with $\frac{1}{2}$ teaspoonful of Pendleton's Panacea, stirring it each time before you take it. Take as often as you feel you require. No Cough Syrup ever made can equal it for stopping a cough, and 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 cough

NEW ADVERTISEMENTS.

Girl Wanted—Mrs. Bernacini.
Professional Card—Ross & McDonald.
Professional Card—Dr. D. A. MacLean.
Farm for Sale—Mrs. Thomas L. Kinney.

LOCAL ITEMS.

THE SUNNY South Company, colored minstrels, in McDonald's Hall this evening.

THE ST. ANDREW'S BRANCH of the St. Vincent de Paul Society beg to acknowledge receipt of the sum of \$2.00 from a friend in Marydale.

THE COMPANY holding the charter for the Nova Scotia Eastern Railway has been granted another extension of time, until July 1st, to make financial arrangements for construction. A few months ago they announced that the money had been secured.

CHARGE FOR STORAGE OF BAGGAGE.—The I. C. Railway have enacted regulations requiring that all baggage stored in their rooms shall pay a small charge. The first twenty-four hours baggage is stored free; twenty-five cents is charged for the second twenty-four hours, and ten cents for each succeeding day.

THE EARLY EXPRESS from the West now arrives at Antigonish at 4 minutes to 1 p.m.; that from the East at 4 minutes of 2 p.m. The late express from the West arrives at 28 minutes of 6 p.m.; from the East at 3 minutes of 6 p.m. The accommodation train for New Glasgow leaves Antigonish at 9.35 a.m.; for Mulgrave at 12.30 (noon).

THE LAST MARKET in St. John's Nfld., was not as good as the previous trip. Lambs and mutton are bringing in the local market high prices. Mr. Duncan McIntosh, of Lower South River, brought three lambs to town last week for which he received \$9.00, and Mr. John Grant of Harbor sold a pair of steers, not yet two years, for \$60.00. Nothing like maturing early.

ICE formed in many districts of this neighbouring Counties Tuesday night. Vegetables and grain over-ground must have been most injuriously effected, while strawberry blossoms, also crab apple and plum tree blossoms were practically killed, so that there will be a very small yield of these fruits this year. The frost was nearly as heavy last night as on the previous night.

HYMENEAL.—St. John the Baptist Church, New Glasgow, was the scene of a happy and interesting event on May 9th, when Mr. John C. Druhan, formerly of Upper Springfield, Antigonish Co., and Miss Mary McDonald, of Caledonia Mills, were united in the holy bonds of matrimony by Rev. Father McLeod. The bride was graciously assisted by her cousin, Miss Eunice McDonald, while Mr. John W. Chisholm did like honors for the groom.

FOREST VEGETATION is perhaps the best means of making a comparison of the early growth of each year. This season it is several days ahead of last year and three or four days ahead of the average. A record for upwards of fifty years has been kept of the date of foliation on Sugar Loaf, Antigonish, by a one time prominent citizen, now deceased, and continued up to the present by another gentleman. The average date is June 6th.

A POPULAR APPOINTMENT.—An appointment, which will meet with the approbation of all concerned, was made recently, when Mr. A. B. MacDonald, Meat Cove, was made inspector of the government telegraph lines throughout the Maritime provinces. In every way is the appointee thoroughly qualified for the responsible position, and the government certainly displayed judgment in picking out such a capable and competent man.—N. S. Herald.

ACCIDENTAL DEATH.—Mr. Hugh A. McDonald, youngest son of Mr. Andrew McDonald, Troy, Inverness Co., was instantly killed in Ontario, by a discharge of dynamite on May 24th. The sad intelligence of his death was received at his native home with profound regret. He was but 23 years old, and was known as an honest, industrious young man. His remains were brought home for interment, and were followed to the cemetery by a large concourse of people. His parents have the sympathy of all in their sad bereavement.

OUR NOTE ON MR. VROOM'S REMARKS at the agricultural meeting held here last week about apple-growing, we are told, is liable to be misunderstood and a wrong inference drawn. Mr. Vroom, we reported, advised a careful observation of the trees at the Antigonish Experimental Orchard to determine the best variety of apple to be grown in Antigonish, but that his own personal experience justified him in pronouncing the Baldwin the most profitable. A gentleman in Town thought many would infer that Mr. Vroom stated that the Baldwin is the most profitable variety for Nova Scotia generally, whereas he was speaking of his own experience which was confined wholly to the Annapolis Valley. The Baldwin has proved a decided failure in the Antigonish Orchard, many of the trees having died.

TWO BLUE PRINTS of the proposed Royal Bank building for this Town were received here last week. They show the front elevation and the interior arrangement. It is to be a brick and stone building 46x45 feet, two storeys high, and will, we judge, cost fully \$20,000. The front view bespeaks a very substantial and ornate structure. There are numerous large windows, with stone caps and bases and Ionic pillars; two entrances, one at either end, and a large coat-of-arms is raised upwards from the centre of the eave, from which towers a flag staff. The entrance at the west end opens into the bank

quarters, that at the east leads to stairs to the second floor. The whole ground floor will be occupied by the Bank, and these quarters will be exceedingly handsome. The finishing will be in quarter-oak with tile flooring. The second floor will have two handsome suits of offices, of three rooms each. The plans have been approved by the Directors, and, we are informed, tenders for construction will be asked at once.

THE SUPREME COURT SITTING here is presided over by Hon. Justice Russell. This being His Honor's first visit as a Judge to the Town of Antigonish, he was presented by the Sheriff, Prothonotary and the practising barristers of the Town with the following address:

To the Honorable Benjamin Russell, Doctor of Civil Law, Judge of the Supreme Court of Nova Scotia. May it please your Lordship:

On this the occasion of your first official visit to the County of Antigonish since your appointment to the Bench of the Supreme Court of Nova Scotia, we, the Sheriff, Prothonotary and members of the Bar desire to tender your Lordship our cordial congratulations.

While recognizing that the duties devolving upon the judges of this Court in the administration of the civil and criminal law of our country are of the most onerous description, requiring talents of a high order, unflinching industry, a profound knowledge of our laws and an intimate acquaintance with the habits and circumstances of our people, yet, knowing your long and conspicuously brilliant record and high professional standing at the Bar, your reputation for thoroughness of work as Professor, and your familiarity with the public affairs of the country we feel assured that our judiciary has been eminently strengthened by your elevation.

We sincerely hope that your Lordship may long be spared to enjoy and adorn the highly honorable position to which you have been called by your country, and to sustain the enviable record of our judges for intelligence, learning, urbanity and impartiality.

Judge Russell replied substantially as follows:

Mr. Sheriff, Mr. Prothonotary and gentlemen:

I have to thank you most sincerely for the very cordial greeting with which you welcome me on this my first official visit to your beautiful town. Although I have not been a very frequent visitor, I have had such pleasant and intimate acquaintance with many of your prominent townsmen that I cannot feel myself to be a stranger in this community. Moreover, in my capacity, to which you refer in

HOWARD S. ROSS. HECTOR Y. MACDONALD.

Ross & MacDonald
BARRISTERS,
SOLICITORS, ETC.

Offices in Ross Block.

SYDNEY, - - - NOVA SCOTIA.

DR. D. A. McISAAC

ST. ANDREWS, N. S.
Graduate Veterinary Science Association of Canada.

ALSO OF—

The Detroit Veterinary Dental College

Consultation by Mail promptly attended to

WANTED,

A COMPETENT SERVANT for general house work. No washing.

Apply to MRS. BERNASCONI.

CHANGE IN BUSINESS.

Clearance Sale
OF
**Cloth, Yarn, Flannels,
Druggets, Etc.**

Owing to the position of Manager of the HUMPHREY CLOTHING STORE having been accepted by D. G. Whidden, it becomes necessary to close out the large stock of the above-mentioned lines carried in the well known Woollen Mill Store at the West End, by D. G. Whidden & Co., and goods will be sold at very low prices at the old stand, in exchange for wool, or for cash.

The goods must be sold, and some rare bargains will be given. Don't forget, the old stand, good goods, low prices to clear, and highest prices for wool.

A Full Stock of Yarns, newly made, of the very best quality.

D.G. WHIDDEN & Co.

Antigonish, May 12, 1905.

Clearance Sale.

I am now offering my entire stock

AT COST

ENORMOUS REDUCTIONS.

SEE LIST OF BARGAINS NOW BEING
DISTRIBUTED.

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

your address, as a professor and lecturer in Dalhousie University, I have come in contact with so many of the students and graduates that have come to us from the educational institution that stimulates and ennobles the intellectual life of this community. We have had many clever and brilliant students in our classes at Dalhousie, but we value none more highly than those that have come from the classes in St. Francis Xavier, and it is a gratification to know that this fine institution is destined, throughout the years that are before us to send us, as we hope, a still greater number of its graduates bringing the high scholarship and the fine ideals of Christian manhood in which its students are trained.

I cannot without great misgivings accept the flattering compliments which you have paid me in your address. The task of one who hopes to master the science of jurisprudence is so immense that I often feel that the larger the area one wins from the area of darkness the greater the circumference of the sphere of what is unknown. One thing however I will claim, that insatiable thirst for more knowledge and a constant desire to live up to the reputation which our courts have acquired for those virtues and qualities that you emphasize of learning, impartiality and urbanity. Thank you again, gentlemen, for the exceeding heartiness and kindness of your welcome.

The first cause tried was that of Kirk vs. Chisholm, Sweet & Co. It occupied the time of the Court on Tuesday and the greater part of Wednesday, and at its close certain questions were submitted to the Jury, all of which were answered in favor of the Plaintiff. While the Jury were deliberating the case of Keith vs. Davidson, an action to recover possession of land, was tried, and judgment reserved Kenny vs. Fitt, an action for trespass to lands, is now before the Court. Kennedy vs. O'Brien was referred to arbitration, J. L. McKinnon, barrister, Halifax, was appointed referee.

Among the Advertisers.

Waldren's Photo Studio will be open from June 6th to June 10th.

Lost, in Town, on April 28, a ten-dollar bill. Finder will confer a great favor on owner by leaving it at this office.

Wanted, a news compositor with one or two years' experience at the case. Male or female. Apply to Inverness News, Inverness, C. B. State experience and wages expected.

Lost, Monday, on Main Street, between the yard of McMillan's store and South River Road, a purse containing a small sum of money. Finder will confer a favour by leaving it at CASKET office.

MRS. THOMAS L. KINNEY.

Linwood, June 7th, 1905.

FARM FOR SALE

The subscriber offers for sale that excellent and conveniently situated farm at Linwood, containing 250 acres. About 100 acres is under good cultivation, 75 or 80 acres under pasture with a never-failing supply of water. The balance is wood with hard and soft wood, two good houses, three barns and out houses. It is a beautiful spot bounded by the waters of the Harbour, Linwood and St. George's Bay. A good harbor may be expected, as the subscriber is about to remove to Southern California to join some members of her family, who reside there. For further particulars apply to

MRS. THOMAS L. KINNEY.

Linwood, June 7th, 1905.

TENDERS WANTED.

Tenders, addressed to the undersigned, will be received up to

JUNE 15TH INST.

for the heating of the C. M. B. A. Hall with an approved steam heating system. Tenderer to furnish his own specifications. Plans of building can be seen at office of the undersigned.

Tenders will also be received up to

JUNE 15TH INST..

or a quantity of Genuine White Lead and English Raw Linseed Oil required to paint said Hall. Tenders to state price per cwt. of paint and per gal. oil.

A. D. CHISHOLM, Secretary

Antigonish, May, 1905.

NOTICE.

Owing to ill health and consequent inability to attend to my business, I have made up my mind to sell all goods on hand at greatly reduced prices. Stock consists of

Dry Goods of best quality, Ready-Made-Clothing, Groceries, Hardware, Crockeryware, Boots, Shoes and Rubbers,

and every article expected to be found in a first class village store. Sales will be private, so parties will see what they get for their money.

Sales will commence 1st day of June, 1905.

Come all who want good bargains.

Harbour au Bouche, May 23rd, 1905.

ANGUS McDougall Merchant, Harbour au Bouche,

FULL DRESS
OPEN BACK AND FRONT

We are after the

Shirt Trade

of Antigonish this season and we are going to have it, too. Can't help it, with our attractive shirt styles. The new stuffs are so fine and beautiful that we have a right to praise our stock. The best shirt value you ever saw are here at

**49c, 75c, \$1.00,
1.50, and 2.00,**
cuffs to match the shirts.

Pleated some, plain plenty, black and white, and rich colors in new shades, neat figures, will be very new and popular. Also White Madras and White Corded Linens. White will be much worn also this season.

COME SEE OUR PRETTY SHIRTS.
WE LIKE TO SHOW THEM.

ALSO

Men's and Boys' Working Shirts,

Price 25c, 50c, 75c and \$1.00.

Palace Clothing Co.
MAIN ST., ANTIGONISH.



Do You Use Paint?

Most of the world does and most of the world uses

THE SHERWIN-WILLIAMS PAINT.

It's made to paint buildings with, inside and outside. It's made ready for the brush. It's made for home use and for practical painters too. It's pure lead, pure zinc and pure linseed oil, mixed by specially made machinery operated by experts. It's made for you.



MAIL ORDERS AND ENQUIRIES RECEIVE SPECIAL ATTENTION.

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

NOT SOLD ANYWHERE ELSE.

There's only one post office in this Town and only one Slater Shoe Agency. You can't buy "Slater Shoes" from any other dealer here.

The manufacturers make this rule so that they can keep tab on their different agents and always have their selections up to the times. All "Slater Shoes" are Goodyear Welted, perfectly smooth inside, no tacks, lumps or threads under the foot.

To be a genuine "Slater" the sole must be stamped with the makers' trade mark, A SLATE FRAME with name and price.

\$5.00 or \$3.50.

N. K. CUNNINGHAM,

ANTIGONISH.

... 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.