

THE CASKET.

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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 street-cars 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 Corea. The day will come when the British and American journalists who are now idolizing 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 effectually 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.

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...

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...

These prescriptions of the sacred Council of Trent have been epitomised and still more clearly defined by our predecessor, Benedict XIV., in his "Constitution Elsi minime" in the following words: "Two chief obligations have been imposed by the Council of Trent on those who have the care of souls..."

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.

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.

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 on 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.

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."

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.
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 "al-ways to the multitude in parables, and without parables did not speak to them" (Ibid. 34).

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.

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., 26). 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).

Through the intercession of the Most Blessed Immaculate Virgin, may your diligence and your energy be fructified by the Apostolic blessing, which, in token of our affection and as an earnest of divine favors, we impart to you and to the clergy and the people entrusted to each one of you.

Given at Rome, at St. Peter's, on the 15th day of April, 1905, in the second year of our Pontificate. PIUS X., POPE.

Ayer's Hair Vigor advertisement. Why is it that Ayer's Hair Vigor does so many remarkable things? Because it is a hair food. It feeds the hair, puts new life into it. The hair cannot keep from growing. And gradually all the dark, rich color of early life comes back to gray hair.

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."

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 "blindfelled" or struck blind. "Buttery" has no connection with butter, but is, or was, a "botttery," 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 musicale 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 feebie."

Clark's Dainty Horsels.

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 2,198,692, 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. Etc. 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.

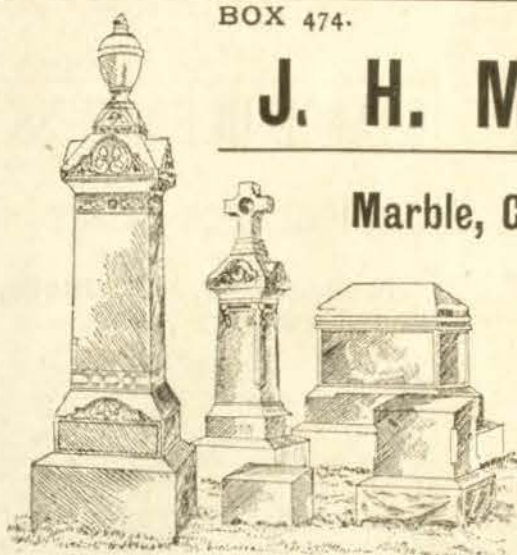
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