

# THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-sixth Year

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## THE CASKET.

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THURSDAY, JUNE 11.

Another Italian journalist is regretting his intemperance in slandering the religious orders. Giuseppe Abele, the Socialist editor of the *Secolo Nuovo* of Venice, having been condemned to two years' imprisonment and a fine of \$400, has taken to flight, and thus ended another chapter of "clerical scandals."

Scotsmen seem to have a national genius for engineering, and in this respect the late Sir Robert Reid was one of the greatest of his generation. His bridges over the Niagara, the Colorado, the Rio Grande, the Soo, the St. Lawrence and the Grand Narrows were marvels of engineering skill. And he may almost be said to have built a bridge from Nova Scotia to Newfoundland.

The *Ave Maria* quotes from the *Irish Ecclesiastical Record* the following interesting paragraph:

"By a degree of the Sacred Congregation of Indulgences, dated January 11, 1886, Leo XIII. granted, on the usual conditions, a Plenary Indulgence to the young priest who celebrates his first Mass, and also to his blood relations to the third degree inclusive who assist at the Mass. The faithful, generally, who assist, gain an indulgence of seven years and seven quarantines. . . . The first Mass here mentioned is not the Ordination Mass, but the first Mass which the young priest subsequently celebrates."

We have received an invitation from the Rev. W. B. Macdonald, P. P., Lourdes, to be present at the dedication of a grotto and shrine to Our Lady of Lourdes, on Wednesday, July 1st. The dedicatory ceremonies will be performed by his Lordship Bishop Cameron, and the Rev. O. B. Devlin, S. J., will preach the sermon. The annual parish picnic, held on the same day, will enable visitors to procure the necessary refreshments. Moreover, patriotic speeches will be delivered on the picnic grounds by Messrs. C. R. Devlin, M. P., E. M. Macdonald, M. P., Mayor Crosby of Halifax and A. C. Bell of New Glasgow.

The manner in which scientists, antiquarians, and others sometimes attempt to prove their contentions, and the method often employed to raise a guess to a certainty are well illustrated by a story told of one veteran in research who argued that the Assyrians understood electric telegraphy, because wire had been found there. "Then," said his friend, "the Egyptians must have understood wireless telegraphy, because we found no wire there." This is really a fair example of the proofs gravely put forward, sometimes, by learned men, which they ask and expect their hearers to accept.

The Paris *Temps* recently interviewed a priest of the Archdiocese of Paris as to how the Church was getting on financially since the deprivation of her state funds. He gave a hopeful account of the extent to which voluntary subscriptions and collections are being made. In the Archdiocese of Paris each priest surrenders half the offerings he receives, to a central fund which is applied to such general work as education, poor relief, support of hospitals, and weak parishes. This fund is increased by direct subscriptions, which have been generous. In the country districts collections are made from house to house, and though

the system is unfamiliar to the people, they are gradually falling in with it.

Dr. Louis Frechette is credited with a share in persuading the prodigal Honore Beaugrand to return to his Father's house, and it may be that it was in reward for this good deed that he himself, though struck down with terrible suddenness, was able to receive the sacraments of the dying. His poems have been crowned by the French Academy, and English Canadians of good taste have declared that it is worth while learning French to be able to read them. His prose writings were mostly of an ephemeral character, and it is better that they should be buried with the controversies which inspired them.

A writer in the *British Medical Journal* believes that many of the frights that people receive from the apparent sight of strange figures and objects at night are due to the fact that the pupil of the eye enlarges automatically in the dark, making the formation of a definite image on the retina, difficult or impossible; and that blurred, indistinct, and uncertain images being thus presented, and imagination aiding, and making them still more strange, the mind becomes alarmed. This is a somewhat prosaic explanation, but, no doubt, it is the real explanation of many of the occurrences which people think are real, and which they firmly believe in all their days.

In an American Baptist church at a place called Hasbrouck Heights, strange devices have been used to interest and attract the people. Phonographs, blackboard sketches, illustrating the sermon; whistling solos, magic lantern views, and, on one occasion, the firing of a pistol from the pulpit to emphasize or enforce some point,—such are the curious means employed in the alleged service of religion. The fact seems to be that these things do attract people to the churches who would not otherwise go. Otherwise, we should not be hearing so often of freak services. The degeneracy of religious services to the level of social reunions is bad enough; but it is far worse to let them descend to the level of nickel theatre performances.

The late Sir Redvers Buller's military reputation was won and lost in South Africa. As a young man, commanding a troop of what would now be called rough riders, he displayed high courage in the face of the enemy and iron determination in keeping his wild troopers in order. Neither of these qualities, however, is sufficient to command an army, and they are all that Buller had. Stern disciplinarian though he was, he had a regard for his soldier's lives which military critics consider amounted to a weakness. Lord Roberts has been censured by many for prolonging the war through unwillingness to lose men, yet Roberts, when told by Buller that another attempt to cross the Tugela would cost too many lives, insisted that the attempt should be made. For the suggestion that Lady-smith should surrender, England never forgave Buller, yet no one doubts that he made it from the highest motives. Greater losses in battle might have meant smaller losses from disease, and the net result might have been a considerable saving of life by hastening the end of the war; but it takes keen foresight to judge when this is likely to be the case, and General Buller, an Englishman of the best type, was weakest on the intellectual side.

The *Saturday Review* has this to say of the disturbances which occurred during the Portuguese elections:

"Touching Portugal, it is surely both strange and regrettable that so high-class a paper as the *Westminster Gazette* should give room to a column of 'No-Popery' rant from a correspondent who admitted he had only spent two days in Lisbon. According to this lightning observer the recent troubles were due to 'priestly interference.' In fact the Portuguese clergy participate in electioneering

immeasurably less than the clergy and ministers of all denominations in the United Kingdom. They have no political solidarity, as is seen from some of the few political priests supporting Senhor Franco, others stoutly opposing him. The truth is that Portugal has no pressing Church question. Throughout the land the army and other public services are snugly housed in conventual buildings of which the Church was dispossessed as lately as seventy years ago, and the Church accepts the position. 'When in doubt play anti-clericalism' has always been a convention of Radical play in professional Latin politics; but, in Portugal, the professional politician, not the cleric, is the enemy."

We are reminded that the *Montreal Star* published the fact that a Protestant minister had offered himself as a candidate for the Ontario Legislature, with the comment that there would be a great uproar if a Catholic priest were running for a seat in Quebec.

When the Y. M. C. A. of Utica, New York, made their appeal to all men of good will for funds to replace the building lately destroyed by fire, they stated that forty per cent. of their membership in Utica was Catholic. This led a Catholic gentleman to write to the Secretary and make some inquiries which were answered as follows:

"Of course, you understand that the Y. M. C. A. is a Protestant organization. It has never been even suggested as being otherwise, but its membership is open to any man of moral character, regardless of creed or nationality. The Association concedes to every man the right of religious choice. The right to vote and hold office is limited throughout the country to members of Evangelical churches. The term 'Evangelical' is held by some to include the Catholic as well as the Protestant Churches, but the intent of the constitution, as I understand it, when originally adopted was to avoid any possibility of controversy by limiting the matter of voting and holding office to members of Protestant Churches."

Surely this is sufficiently frank, and ought to convince every Catholic young man that if the Y. M. C. A. opens its doors to him it is only with a desire to get his money, or with a hope of making him a Protestant.

The Derby was run last week, and as usual, tens of thousands of people throughout the Empire staked their money on a horse. The *Montreal Star* estimates that \$25,000 was bet in that city, and that most of it was lost. The King, the nobility and the gentry of England, whose patronage makes this race so famous, may gamble on it themselves, but their main purpose is sport of the most honorable kind. Nevertheless this great race has a most demoralizing influence on the whole English-speaking world. It provides countless swindlers with a means of cheating the unwary, and creates a gambling fever quite as bad as those huge lotteries whose tickets no British nor American post office will knowingly transmit. Here is something for our Evangelical friends to work upon. They have no hesitation in sending a message of censure to the King if they hear that he has been present at a Catholic service. Why do they not petition him to withdraw his patronage from the Derby? They are shocked at the lotteries which the Church of Rome allows to be employed at fairs and bazaars,—lotteries in which the element of gambling never enters, since no one buys those tickets with the hope or expectation of getting any return for the money expended, but merely with a desire to contribute to the church funds or get rid of an importunate solicitor. If the zeal of these reformers be genuine, they have a fine field for its exercise in trying to bring such moral influence to bear on the King, nobility and gentry of England as will lead to the discontinuance of these demoralizing races.

From the current number of *Illustrated Catholic Missions* we learn that in the diocese of Bishop Berlioz, Hakodate, Japan, the supplementary allowance which was granted by the Society for the Propagation of the Faith has been reduced, while the taxes are increasing. The cathedral, bishop's house, and school were des-

troyed by fire last summer without insurance.

The Rev. P. M. Briand writes from Bangalore, India:

"Till lately all conversions took place among the low caste pariahs. The high caste Hindus look on the Christian religion as that of slaves, just as the pagan Romans viewed Christianity as being only fit for their slaves. In the memory of man, not a single high caste conversion ever occurred here. But now a perceptible change is taking place in Bangalore, and among the high caste of the Kibatrias whole families are asking to be received into the Church. But alas, I cannot receive them, for I have no resources whatever. If these people become Catholics, they are disowned and driven out by their relatives and castes and it is impossible for me to assist them."

The Rev. Father Kerdal, Missionary at Rarotonga, Cook's Islands, Polynesia, is badly in need of a Catechism in Rarotongan. He has had to use the Tahitian catechism up to now. But, as only comparatively few of the Rarotongians understand this language, he is seriously handicapped in the instruction of the converts to the Faith. He now has a Catechism in Rarotongan ready for the press; but where is he to find the means to get it printed? The Adventists and the London Missionary Society have their own small printing offices in Rarotonga, where they publish pamphlets and periodicals, in which sometimes Catholic doctrines are misrepresented. A small printing press would be of immense value to Father Kerdal. If no one could be found to make him a present of one, perhaps some generous benefactors would be willing to provide him with sufficient funds to enable him to have a few thousand copies of his Rarotongan Catechism printed.

The editor of the *Ladies Home Journal*, which prints a million copies every month, says he finds his Protestant readers intolerant and his Catholic readers tolerant. We quote his words:

"We may publish, for example, a pictorial article describing the life of Pope Pius X. at the Vatican. Immediately there issues a stream of letters from readers of all shades of Protestant beliefs protesting against what they call our 'indorsement of Roman Catholicism.' 'Yours is a Protestant magazine' (mind you, we never said that it was!) says the writer, 'and you have no right to enter our homes and advocate a religion in which we do not believe.' But suppose we turn the matter around, and how about the scores of articles voicing Protestant beliefs entering the homes of our Roman Catholic subscribers? Yet it is a significant fact that never a word of protest comes to us from the thousands of our Roman Catholic readers with regard to a single article that we have ever published voicing Protestant beliefs!"

This confirms what we have often stated in these columns, that whatever religious intolerance exists in the world today is to be found, not among Catholics, but among Protestants. We have simply stated this as a matter of fact, not boasting of it. Indeed, we are by no means convinced that it is always a subject for boasting. The Protestants who objected to an article describing how the Pope spends the day were narrow-minded bigots, of course. But if they objected to an article attacking the Protestant religion, appearing in a newspaper or magazine which professed to be purely secular in its character, they were perfectly right in making a protest. Tolerance in such a case is not a virtue, but a weakness. And it is a weakness found much oftener among Catholics than among Protestants. When a Catholic is pleased with a paper's political views, or its news service, he will, in far too great a number of cases, allow it to publish a great deal of what one editor was brave enough to call "bald abuse of the Church of Rome," without a word of protest. We repeat it: There is no virtue in this; it is weakness.

A correspondent from one of the mining towns asks us to explain two verses of the Gospel according to St. Matthew, namely the twenty-third verse of the sixteenth chapter, and the twenty-sixth verse of the twenty-fourth chapter. The former verse reads: "Who turning said to Peter: Go behind me, Satan, thou art a scandal unto me; because thou savourest not the things that are of God, but the things that are of men."

Our Lord had been foretelling his sufferings and death, and the Apostles were disturbed by His words. Peter with his usual affectionate boldness, said it must not be. Neither he nor the others knew that the redemption of the world was to be won by the shedding of the blood of Jesus. If He did not die to save us, we should remain in the power of the devil. Peter, without knowing it, would have frustrated the divine plan, and would thereby have served the devil's interest. To tell a man that he is doing the devil's work does not of itself imply guilt on his part. He may be acting in perfect good faith, and such was Peter's case. Until the Holy Ghost came upon them, he and the other Apostles continued in some measure to take human views of our Lord and His work; they savoured the things of man and not the things of God. But they were gradually growing better, and on the day of Pentecost the fullness of knowledge was given them, to abide with them forever. As to the other verse, Matt. 24: 26: "If therefore they shall say to you: Behold he is in the desert; go ye not out; Behold he is in the closets, believe it not," it is merely a part of the general admonition to beware of false Christs and false prophets, in whatever manner they may appear, whether as popular preachers gathering the multitude around them as John the Baptist did in the desert of Judea, or expounding their doctrines with an air of mystery to a few chosen ones in the secrecy of a private chamber. Our Lord promised to be with His Church until time should be no more, and no one should seek to find Him anywhere else.

The apotheosis of Zola last week would have been a farcical performance but for the homicidal idiocy which prompted some one to fire at Major Dreyfus. If he had been hired to work up a revival of the waning popularity of Dreyfus, he could not have accomplished the purpose any better. And the special reason for the new honor to Zola's memory was not that he had written the foulest novels in the French language, but that he had shown extraordinary devotion to the cause of truth by becoming the champion of Dreyfus at great cost to himself. There is no phrase more misused at the present day than "devotion to the cause of truth." It is used most often to cover the tracks of a notorious liar. Take the case of Zola himself. In 1892, he went to Lourdes to get materials for a novel, the basic facts of which were to be real occurrences at the shrine. One day while there, he saw a girl named Marie Lebranchu, in the last stage of consumption, and took particular notice of her case. One hour afterwards, he was present at the examination when ten doctors pronounced her perfectly cured. She had been dipped in the piscina in the meantime. Next day he went to see her in the hospital, and seemed to be convinced of the cure. He now proceeded to write up the case for his novel, professing to give nothing but the facts. He acknowledged the instantaneous recovery occurring in the space of an hour, but explained that it was simply the result of a strong moral impression, the effect of which was as temporary as its cause. Then he went on, still professing to give the facts, to describe her being taken with a violent hemorrhage during the journey back to Paris, and her return to the hospital to die. This is not true and Zola knew it. Four years later he called to see the girl at her father's house, learned from her own lips that she had never spit blood since her cure at Lourdes, and offered her money to go to some quiet country place in Belgium where she would not be known. Her father's reply to this offer was to show Zola the fifteen years from the date of her cure, and has never had any recurrence of her disease. And Zola, who, after announcing with a great flourish of trumpets that the world was at last to know the truth about Lourdes, lied so shamelessly about this case, is having new honors shown to his ashes because of his love for truth!

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**The New York Centenary.**  
(Continued from last issue.)

Let us now make a brief survey of the gigantic strides which this archdiocese has made during this century that has come to a close. It is only by comparisons and contrasts that we can form an adequate estimate of this growth and expansion.

According to a primer Catholic Directory preserved in the Baltimore Cathedral archives, published in 1813, there were six priests ministering in this diocese, which then, as I said, embraced the whole State of New York and a part of New Jersey. There was only one Catholic Church in the city—old St. Peter's—and a few modest houses of worship scattered far and wide over that immense area. The Catholic population numbered about 25,000 souls. As for colleges and academies, hospitals and asylums, there were none of which any record is preserved.

What is the situation to-day? In the same territory there are now Archbishop and nine Bishops, including a coadjutor and an auxiliary Bishop, twenty-five hundred priests, upwards of fourteen hundred churches and a Catholic population of about three millions. The whole region is now adorned with colleges, academies and schools, protectories, asylums and hospitals, and with all the appliances that religion and benevolence can devise for the alleviation of suffering humanity. New York is to-day the most important see in the United States, and is second to few, if indeed to any, in the whole Catholic world.

But among the various institutions that enrich this metropolitan see, there is one structure which in her peculiar and faithful contemplation with peculiar pride and exultation; there is one edifice which is your joy and your crown, and that is the majestic Cathedral in which we are now assembled.

In contributing to the erection of this church you have done honor to yourselves. If it is a glory for a citizen to raise a monument to the father of his country, how much greater is the privilege of erecting a monument to our Saviour and Father in heaven!

So great, indeed, is the distinction attached to the construction of a house of worship, that when there was question in the Old Law of building a temple to God, it was carried into execution by a second, and the temple was repaired by a third. King David conceived the plan; King Solomon carried out his father's design, and King Josiah renovated the house of prayer.

And as three Kings took part in erecting Jerusalem's temple, so have three Princes of the Church united in the construction of this noble edifice. Archbishop Hughes secured the ground and projected the idea; Cardinal McCloskey corrected the building, and Archbishop Corrigan, re-enforced by his successor, brought the work to a happy consummation.

And even in the Christian dispensation, from the days of Constantine down to the sixteenth century, Kings and Emperors, in conjunction with the chief pastors of the Church, usually exercised the exclusive honor of raising up in their respective dominions stately basilicas, some of which exist to this day, to attest the piety and munificence of their royal founders. The Constantines of New Rome, the Edwards of England, the Margarets of Scotland, the Louises of France, the Henrys of Germany, the Stephans of Hungary, the Canutes of Denmark, made their reigns conspicuous by the monuments of worship which they constructed in their kingdoms.

But the times have changed; a privilege that had been of yore exercised chiefly by crowned heads is now relegated to the people. You are the heirs of a princely prerogative. And though you have not royal titles, nor kingly wealth, you and your fathers have proved by your bountiful offerings that you possess royal hearts.

The most impressive sermon ever preached in this church is delivered by the Cathedral itself. It is a sermon in marble. It preaches in silent but eloquent language to the immigrant daily arriving at your harbor.

If the devout philosopher "finds tongues in trees, books in running brooks, sermons in stones and good in everything," surely the Christian pilgrim, in casting his eyes around him in this church, will discover everywhere object lessons to quicken his faith, to strengthen his hope and nourish his love for his God and Saviour.

Let us imagine a foreigner coming to-day to New York from Germany, Switzerland or sunny Italy. As he walks through the streets of your city he feels that he is in a strange land, a stranger to your country, to your institutions, and even to your language. But when his eyes fall on this Cathedral, with its cross-crowned spires pointing to the heavens, he feels that he has discovered an oasis in the desert; he has found one familiar spot in a foreign land. And entering the church, while tears run down his sunburnt cheeks, he is impelled to exclaim with the Psalmist: "How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord! My heart and my flesh have exulted in the living God. For the sparrow hath found for itself a house and the turtle dove a nest. Even Thine altars, O Lord of Hosts, are my home, my King and my God."

He sees the paintings of the saints and of the Lord of saints whom he was accustomed to venerate at home. He sees the baptismal font, which reminds him of his regeneration in the waters of baptism. He sees the confessional, where he knelt at the feet of the Lord's anointed and heard these saving words: "Go in peace; thy sins are forgiven thee." He sees the altar railing, where he partook of the Holy of Holies. He beholds the altar ablaze with lights. He sees the officiating pontiff clothed in his sacred vestments—those quaint

old robes so strange to the eye of the outsider, but to the eye of the initiated as familiar as his mother's face. He observes the ministering and attending clergy; and mingled with them he contemplates the sons of Augustine and Benedict, the sons of Dominic and Francis, the Sons of Ignatius and Alphonsus, the sons of Paul of the Cross and of Paul the Apostle, all clothed with variety.

He listens to the psalms and the organ and the chant of the choir. He hears the plaintive notes of the "Kyrie Eleison" and the joyous anthem, the "Gloria in Excelsis Deo." He hears the words of the everlasting creed. He hearkens to the chant of the preface, that masterpiece of musical composition, so simple, yet so sublime; so familiar, yet so majestic. He beholds around him a multitude of kneeling worshippers like himself, and he feels in the presence of brothers and sisters who have with him "one Lord, one faith, one baptism, one God and Father of all."

If we investigate the principal causes that have contributed to the growth and expansion of this metropolitan see, we must acknowledge that under God you are chiefly indebted for this result to the tide of immigrants that for the last century has steadily flowed to your harbor. They have come to your city from the British Isles, from the German and Austrian Empires, from France and Italy and other portions of Catholic Europe.

But this heterogeneous and unorganized mass of Christian worshippers would soon disintegrate under adverse circumstances, like a body without a spirit, and their faith would vanish into thin air if they were not marshaled and co-ordinated, nourished and sustained by the zeal and piety of a devoted and enlightened clergy.

But of all the nations that have contributed to the upbuilding of the Church of Christ in the city of New York, you will all avow with gratitude, whatever may be your own ancestry, that the post of honor must be assigned to the children of ever faithful Ireland. They have borne the brunt of the battle. Whatever may have been the unhappy causes that have led to the expatriation of so many of Ireland's sons and daughters from their native soil, an overruling providence has made their exile subservient to higher and holier purposes. I can safely say that there are few cities or towns in the United States where the Catholic religion has not been proclaimed by priests and sustained by laymen of Irish birth or descent.

Daniel Webster in a speech delivered in the United States Senate, thus speaks of the vast expanse of the British Empire: "She has dotted over the surface of the globe with her possessions and military posts, whose morning drum-beat, following the sun, and keeping company with the hours, encircles the earth with one unbroken strain of the martial airs of England." And may we not affirm with equal truth that wherever England has enlarged her boundaries, the Irish missionary has extended the kingdom of Christ; wherever she has proclaimed her laws, he has preached the Gospel; wherever England has built a fort or a custom house, the missionary has erected a house of prayer, and wherever England has planted the banner of St. George, the Irish missionary has raised the Cross, the symbol of salvation.

When I contemplate this army of study immigrants leaving their native shores of Europe and advancing towards your beautiful harbor; when I behold them assimilated with the native population and becoming "bone of our bone and flesh of our flesh;" when I see them contributing to the material wealth and prosperity of the country; above all, when I observe them enriching our nation with the blessings of Christian faith and uniting with us in building up the walls of Jerusalem—when I survey this scene, the glorious vision of the Prophet Isaiah looms up before me: "Arise, be enlightened, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall walk in thy light and Kings in the brightness of thy rising. Lift up thine eyes round about and see: all these are gathered together, they are come to thee; thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see and abound, and thy heart shall wonder and be enlarged when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee."

A word in conclusion to you, my brethren, who are the heirs of the faith of your fathers. It is your sacred mission to see to it that the glorious prophecy of Isaiah will be amply fulfilled, and that the twentieth century will emulate the century that has closed by the growth and expansion of the Church of Christ. This result you will accomplish by co-operating with your Bishops and clergy in promoting every good work undertaken in the cause of religion and humanity.

When the Bishop, his clergy and people are united, there is no such word fail. They are sure to succeed. They form a triple chord that cannot be broken. They are engaged in a triple alliance more formidable and enduring than the alliance of Kings and Emperors, for yours is an alliance, not of flesh and blood, but a compact cemented by faith, hope and charity.

Take an active, loyal, personal interest in all that concerns the temporal and spiritual welfare of your beloved country. No man should be a drone in the social beehive. No one should be an indifferent spectator of the social, economic and political events occurring around him. As you all enjoy the protection of a strong and enlightened government, so should each man have a share in sustaining the burden of the Commonwealth.

Above all, take an abiding and a vital interest in all that affects the welfare of your holy religion. Let the words of the royal Psalmist be your inspiring watchword: "If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to the roof of my mouth, if I do not remember thee; if I make not Jerusalem the beginning of my joy."

"While I was at the head of the Knights of Labor," says Mr. Terence V. Powderly, "I never ordered a strike. No workman ever lost a day's pay through an order of mine. I was mixed up in four large strikes, begun without my consent, and was proclaimed a striker. In

the fifteen years of my official life in the Knights of labor I personally settled 1,100 cases of dispute between capital and labor, but, being peaceable, they were not sensational enough to break into print in very large letters."

We venture to say that this statement will be news to the general American reader, and we need hardly add that the reason thereof is adequately given in Mr. Powderly's concluding words. Peaceably settled quarrels do not appeal to the great American newspaper. Wars and rumors of war have better "news value."—*Ave Maria.*

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**Antigonish and Goldboro**

from the 1st August next.

Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices of Antigonish, Goldboro and route offices and at the Office of the Post Office Inspector at Halifax. Post Office Department, Mail Contract Branch, Ottawa, 27th May, 1908.

G. C. ANDERSON, Superintendent



Gluten is really the nutriment in wheat. It is a heavy, tough substance much resembling raw dough. The trouble with Manitoba flour is, that it contains too much gluten. Bread made with it is apt to be gray and heavy, and pastry is sure to be.

Ontario wheat does not contain quite enough gluten, but it is rich in carbohydrates—which give to flour the qualities of lightness and whiteness.

**Beaver Flour**

is both a Manitoba and an Ontario wheat flour.

Just as much Ontario Fall Wheat and Manitoba Spring Wheat are used in blending Beaver Flour, so that each will supply what the other lacks.

That is why Beaver Flour makes whiter, lighter, more wholesome Bread and Biscuits than Manitoba flour—and makes lighter, tastier Cakes, Pies and Pastry than any "pastry" flour.

No matter what other flour you are using now, try Beaver Flour. The first sack will prove its superiority. At your grocer's. 68

Dealers, write for prices on all kinds of Feeds, Coarse Grains and Cereals. T. H. TAYLOR CO., Limited, Chatham, Ont.

ONTARIO BLENDED FLOUR ASSOCIATION

**Dr. White's Honey Balm**

is the best and safest remedy for

**Coughs, Colds, Croup, Etc.**

Best because it contains nothing injurious, goes at once at the seat of the trouble and removes it (then the cough stops). It is perfectly safe for the smallest child

**IT ALWAYS CURES**

**DR. SCOTT'S WHITE LINIMENT CO.**  
LIMITED

**ST. JOHN, N. B.**  
Proprietors of PENDELTON'S PANACEA.



ESTABLISHED, 1852

THE CASKET,

PUBLISHED EVERY THURSDAY AT ANTIGONISH BY THE CASKET PRINTING AND PUBLISHING COMPANY, LIMITED, M. DONOVAN, Manager.

Subscriptions Payable in Advance  
 Rates—Canada, \$1.00 per year  
 United States, \$1.50

There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people; and there is what is called the fine spirit, which means the dominant ray 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 11.

THE ENGLISH EDUCATION BILL.

From the reports given by the English papers of the debate on the second reading of the Education Bill we make the following extracts. Mr. Redmond spoke as follows:

"We object to this Bill and our objection is two-fold. In the first instance, we object to the principle of contracting out. Disguise it as you may, the system of contracting out means the creation of two different classes of schools, one class inferior to the other. Our claim has always been a claim for equality. We say that is the position we have always maintained. We say it is a monstrous injustice that the Catholics, who have to pay the school rates the same as everybody else, should not be entitled to their share of those rates. The answer given us is that we are not entitled to a share of those rates unless there is to be public control. I make this rejoinder—Who objects to public control? Public control in what? No man on those benches would object to whatever control is necessary to prove that you are getting value for your money, and that the teaching in our schools is efficient. That public control we have never objected to, and we say we are entitled to our share of the rates we pay. We go further—and I have authority for the statement I made in 1906, which was regarded with some suspicion at the time, but which has been confirmed by further investigation and figures—I made the claim that the school rates paid by the Catholics of Great Britain put together would be sufficient to pay for all the Catholic schools in the country, and, therefore, no Protestant is asked to pay one farthing towards the Catholic schools, because the amount of rates paid to those schools are contributed by the Catholics themselves, and we say it is unjust that the rates of the Catholics of Great Britain so contributed should be diverted altogether away from the Catholic Schools, and should be given over to the sole use of the schools of other denominations, while Catholic schools should be obliged for the future to rely entirely upon voluntary aid for increasing the growing expenditure which is not covered by the Imperial Grant which it is proposed to give."

Sir J. S. Randles said:  
 "I am a Nonconformist myself, but I am in no sense desirous of settling this controversy in a spirit antagonistic to the rights of members of a Church to which I do not belong. I may be satisfied with Cowper-Temple teaching, but I see no reason why ratepayers and taxpayers belonging to other communions should not have every facility which I desire for myself. . . . The very essence of the speech of the First Lord of the Admiralty (Mr. McKenna, who while President of the Education Board introduced this Bill) is that there should be no tests for teachers. I am quite convinced that no body of men associated with the Wesleyan Methodist Church would tolerate the presence of a Roman Catholic teacher in their schools. Honorable members may make a great virtue of saying 'No tests for teachers.' Yet underlying it they know that teachers in some form or other will be stamped by their particular religious belief. The attempts at legislation since the Act of 1902 have tended to disturb education from the point of view of the religious question. By all means, if there is a grievance let it be removed, but I think the grievance has been greatly exaggerated, and exaggerated in the interest of a particular phase of political non-conformity which is not helpful to a settlement of the controversy."

At present, every child in the schools under the London County Council costs the public funds £6 10s. (\$31.63) a year; each child in the Catholic schools of the same city costs the public funds only £3 15s. (\$18.25) a year. The Catholic schools of London are thus saving the city more than \$100,000 a year. According to the present bill, if the Catholics do not surrender their schools to a system of religious teaching which, milk-and-water though it be, is nevertheless Protestant teaching, they will for the future receive nothing from the rates, and only 47 shillings (\$11.44) from the Imperial treasury. This is what is meant by contracting-out; Catholics who are hard pressed enough to carry on their schools with an annual per capita grant of \$3 15s. will see them reduced to inferiority and gradually starved out of existence with this annual per capita grant diminished by 23 shillings (\$9.81). As to the religious teaching in the six pound ten schools, Mr. Dillon stated in his speech that it was to be religious teaching

as specified in a syllabus drawn up by the London County Council:

"The syllabus was welcomed most enthusiastically by this morning's *Daily News* as enabling undogmatic Christianity to be taught in every Council school. But it is full of dogma from one end to the other. In the very forefront there is the direction that 'you are to teach the life of our Lord.' These words alone contain one of the greatest and most contested dogmas of the Christian religion. The syllabus contains an extraordinary note to the effect that it is unacceptable to Jewish children in certain schools, and that the County Council has agreed that there shall be a separate syllabus, with dogma prepared to suit Jewish children, which might be taken up as an alternative syllabus to that for Christian children. The County Council has no syllabus for the Catholic children."

To fully justify all that the three speakers we have quoted had complained of, Mr. Runciman, who succeeds Mr. McKenna as President of the Board of Education, spoke as follows:

"I admit that there is a very large margin between the 47s. grant and the total cost per child in Catholic as well as in Church schools. There is meant to be a difference. You cannot be outside the State system, and have the advantage of being outside the State system, without suffering some of the disadvantages. We believe in providing, as far as we can in this Protestant country for a settlement on a Protestant basis, making an exception and provision for non-Protestant parents. That, I think, sums up the policy of our Bill. Let me turn to the provisions which we hope to incorporate in our Bill that provide for the preservation of Protestant teaching. I know some hard things have been said about Cowper-Temple teaching. There are members of this House who were trained in schools under this Cowper-Temple teaching, and I do not know that they make any worse members on that account. The charge that is made against this system is that it is the teaching which Non-conformists want. We have heard so much of that in these debates that I had imagined it was played out. It is what they do not disapprove of, but it is not all they want."

We commend these words to the attention of the *Morning Chronicle*. It has quoted for its readers the statements of English papers that the present Education Bill proposes to make the schools of England non-sectarian. It has ignored our repeated assertion that the Bill proposes to make the schools of England Protestant. Perhaps it will believe Mr. Runciman when he says just what we said. The non-conformists are not getting all they want, but they are getting a good share of it, and getting it as part of the prescribed programme of study in all the schools of the country, schools supported by the contributions of Anglicans and Catholics as well as by those of Baptists and Methodists. Catholics under the present Bill will get not a jot or tittle of what they want in religious education, unless they withdraw their schools from the national system and try to carry them on with a diminished grant, which means slow starvation. All they ask is that they be allowed to keep their own money for the support of their own schools. But the Government says: "No. You must give us your money. We will give the greater part of it (namely, the difference between six pound ten and two pound seven) to the Protestants to help them support their schools. The remainder we will give back to you, and if you find that it is not enough for the support of your schools, you must remember that this is a Protestant country, and that you must expect to suffer something for not being Protestants."

And this is British fair play in the twentieth century! And the *Presbyterian Witness* thinks it would be perfectly fair to establish the same system in Nova Scotia.

FAIR PLAY.

In the Montreal *Star* of June 1st, appeared two separate despatches, apparently having nothing to do with each other. We should like to believe that the *Star* did not know they had any connection. They were as follows:

MAIL TRAINS WERE LATE AS USUAL. Sydney, N. S., June 1.—The Canadian Pacific Atlantic R.M.S. *Empress of Ireland*, Forester, Quebec, May 29, for Liverpool, approached the coast at 12.15 Sunday; at 1 o'clock Flat Point abeam, the liner slowed to half speed and steamed slowly to off North Sydney, where she anchored to await the arrival of the specials with the Canadian mails, which, owing to delay, were some four hours late. Shortly after 4 o'clock the mails were conveyed aboard, and the tender immediately returned to North Sydney to await a second section due about 8. This second trip greatly lengthened the delay, and, taken altogether, the transfer was the longest on record, the liner only resuming the homeward voyage, Flat Point abeam, at 10.45, a total delay of nine hours and forty-five minutes.

MAIL TRAIN IS DITCHED. Campbellton, N. B., June 1.—A fast-running special train, bearing the

English mails for the Maritime Provinces, jumped the track two miles north of here Saturday morning, the locomotive and the whole train crashing over into the ditch. The injured are: Fireman Gordon Connell, severely scalded; Driver Gallen, severely scalded; Brakeman J. Berube, cut about head and face, and arm broken; P. E. Gilbert, North Sydney, passenger, cut on leg.

There were four passengers on the train, but Gilbert was the only one to receive injuries.

The *Star* is the exponent of a broad patriotism; and we feel somewhat shaky at the knees in entering the presence of such a mighty power, with our weak complaint, and feeble cry for fair play. Can there be a crack in the flawless organ of public opinion which preaches in its particular allotted place, the whole public duty of man from day to day, which pulls the great great man by the skirt and bids him walk the narrow path; which rebukes the unworthy; which speaks with the voice of (self-assumed, perhaps,) authority on the obligations of Canadian citizens? Or can it be that the *Star* with its wide means of information could have proceeded in ignorance of the fact that the mail train that was late arriving at North Sydney (and not "as usual") was the train that was derailed and ditched at Campbellton, and that the mails which it carried were not the English mails for the Maritime Provinces, but the Canadian mails for England. We wait for the *Star* to tell us how it could make such a blunder; how it failed to discover that what it calls the second section of the mail train was really another train altogether, namely the C. P. R.'s own "over-seas mail," which the C. P. R. steamship "Empress of Ireland" would have been obliged to wait for until Saturday at Quebec, if the Company had not seen that they could save time by sending her on to North Sydney where the overseas mail could catch her on Sunday morning. Or, in the alternative, we ask the *Star* to explain to us how it is that the great principles of fair play, true Canadian unity, patriotism, and all the rest of the *Star's* much editorially advertised springs of action, have no application when dealing with a particular Canadian province, or a particular Canadian port. Are all these grand ideas only for circulation within the city limits of Montreal? To put the conundrum in another way, is the *Star* a less accurate purveyor of news than the hardest struggling Maritime Province papers? Or is it the *Star's* intention deliberately to slander and misrepresent the Province of Nova Scotia, and the port of North Sydney, whenever the interests of the city of Montreal, and, incidentally perhaps, the interests of the *Star's* advertising department, seem to require it. The *Star* has many readers in Nova Scotia. Upon which ever horn of the dilemma it rests, the matter can hardly tend to increase their number.

The fishermen of Arichat Island are doing well this spring. Haddock and mackerel have never been in greater numbers at Petit De Grat. Buyers are refusing the fish offered and the same conditions prevail at Cape Auget.

The London Mail suggests that in 1908 the admiralty should despatch a powerful fleet of modern battleships on a voyage to the great colonies of the British Empire with a view to showing them that Great Britain possesses finer ships than the United States.

The Nova Scotia League for the protection of the feeble minded met at Halifax, on June 4. The following resolution was adopted: "The executive committee composed of twelve members be appointed to further the objects of the league, and to take such steps as they may think best to bring before the provincial government, the legislature, the municipal councils and the public in general, the need for the training and care of feeble-minded persons."

The Dominion Department of Mines will undertake this year important experimental work in respect to the utilization of the large peat deposits scattered throughout the Dominion. The supplementary estimates will include an item for the establishment of an experimental plant, probably in Ottawa, where investigations will be carried on into the methods of obtaining gas from peat, and into other modern methods of using peat for various industrial and domestic purposes.

Blair Hurd and Charlie Quinn were found guilty before Judge Russell in the Supreme Court at Truro, last week, of getting \$150 under false pretences from a farmer named Maynard. The victimized farmer said the men made him believe they would sell him real bank notes that had been made by the printer off plates in the bank note printing office by working at night and when the boss was out and didn't know. They put a thousand dollars worth of this money, which he himself counted and examined, into a box and offered it to him for \$150. He accepted and paid out his cash, but when he got home with the box he found nothing but waste paper in it.

**DRUMMOND GOAL**

INTERCOLONIAL COAL MINING COMPANY, Limited  
 Westville, - Nova Scotia

For Sale at ANTIGONISH by **JAMES KENNA and A. G. JOCELYN**  
**HUGH D. MCKENZIE, Agent, ST. PAUL BUILDING HALIFAX.**

MAIL ORDERS PROMPTLY FILLED

**House Cleaning SALE**

SATISFACTION GUARANTEED OR MONEY REFUNDED

Almost every home needs something new in house cleaning time. Our range of spring

**Lace Curtains, Wall Paper, Squares and Carpets, Furniture, Linoleum and Oil-cloth,**

and all kinds of house furnishings exceeds any line we have ever shown. We can show you the largest variety in Antigonish at much less price than our competitors.

**Carpets, Rugs and Oilcloths**

New Tapestry Carpets from 40c. up to 90c a yard.  
 New Brussels, prices ranging from \$1.00 up to \$1.60.  
 New Axminsters, Wiltons and Velours, Carpets, Prices of these ranging from \$1.50 to \$2.25 per yd.

**Tapestry Rugs**

Spring shipment just in. Splendid assortment. All sizes from \$7.00 to \$15.00. Carpets or squares of high grade tapestry, different sizes, prices from \$12.00 to \$25.00.

**Table Covers**

All sizes and qualities, from \$1.00 to \$10.

**Floor Oilcloths and Linoleums**

1 yard, 2 yards and 2½ yards at 25c. sq. yard  
 Linoleums, 3 and 4 yards wide, 35c, 50c, 65c sq yd.

**Don't Forget**

we are headquarters for

**Men's Wear, Clothing, Hats, Caps, Furnishings, Boots and Shoes,**

all the leading lines to select from.

**A Special Sale of PRINTS for the coming week**

**A. KIRK & CO.**  
 Main Street, ANTIGONISH

General News.

The Uruguayan government has signed an extradition treaty with the United States. A cable from Melbourne says the House of Representatives passed the old age pensions Bill.

Sir Robert Reid, head of the Reid Newfoundland Co., died at Montreal 3rd inst., aged 66.

Thomas Holland, of Canso, a young fisherman, was drowned on Monday. His boat capsized.

The catch of mackerel continues to be very large. If the prices keep this will be the best season in many years for the fishermen.

At St. Thomas, B. W. I., June 2, one fatal case of Bubonic plague has been officially reported and two suspected cases are now being watched.

Shorey Hayden, whose parents reside in Cape Breton had his head blown off in a shaft on the Patterson property at Cobalt on Monday of last week.

On June 4th, six men were killed and eight injured on board the W. S. armored cruiser Tennessee, when a boiler tube broke, hurling fragments of iron about the engine room and filling it with scalding steam.

The output of coal from the different collieries of the Dominion Coal Company for the month of May, aggregates about 333,000 tons, which is nearly forty thousand tons greater than the total for the same month last year.

It is said that the United States Steel Corporation is negotiating with the Russian government for one of the largest steel rail contracts ever made. According to the reports the Steel Company will provide rails for relaying practically the entire track of the Siberian railway and that probably more than 1,000,000 tons of 80 and 85 pound rails will be required for the purpose.

The Vice-Royal Council of India has adopted two emergency measures. The first is known as the explosives bill, which provides stern measures against bomb outrages and conspiracies. The second, the press bill, empowers the suppression and confiscation of newspapers inciting to criminal acts.

King Edward, accompanied by Queen Alexandra, Princess Victoria and a large suite, met with a great reception at Kiel, Germany, on Monday. The warships were dressed and the crews manned ship. Royal salutes were fired and the German sailors cheered the British monarch, while a guard of honor was brought up on the quay and the bands played the British anthem.

The meeting between King Edward VII and Emperor Nicholas occurred at Reval, Russia, on Tuesday, with due formality. It was the first time that an English monarch has ever made an official visit in Russian waters.

Both political parties profess to take comfort out of the elections in Ontario and Quebec on Monday, though the independent observer would incline to the belief that the Conservatives have somewhat the better of the argument. They increased their strength in Ontario, where now they have 57 to 18 for the Liberals.

Among the Advertisers. Clergymen's long black lustre coats at Chisholm, Sweet & Co's.

Remember you can get a genuine imported Panama in our hat department.—Chisholm, Sweet & Co. Bring your wool to MacGillivray & McDonald's, headquarters for wool, wool skins, calf skins, etc. Trade or cash.

Found, on South River Road, last April, spectacles and case, labelled Henry Dobbins, Boston. Apply at Casket Office. Men's hot weather muslin and bal-brigan underwear, sleeveless shirts and knee drawers, 75c a garment at Chisholm, Sweet & Co.

Wool, wool—A large quantity of tub washed wool wanted in exchange for clothing, gent's furnishings, boots and shoes. Highest cash price allowed. Palace Clo. Co.

Farm for Sale

That valuable farm, called the Meadow Green Farm, in the County of Antigonish, containing 160 acres, more or less. About 90 acres of fine interval, well wooded, hard and soft wood. Good house and two barns. Apply to WILLIAM CHISHOLM, Beauport, or to T. W. CHISHOLM, 6 Downer St., Dorchester, Mass.

Can you afford to lose money daily?

The superiority of the Separator process over the "old style" in the extraction of butter fat from milk, is no longer a matter of discussion. What concerns the up-to-date dairy farmer now-a-days is the superiority of one kind of separator over another. It is by public competition only that this superiority can be decided.

Sharples Tubular wins every time

This is the result of the Scotsburn, Pictou Co. contest in May 1907, under the supervision of Mr. Geo. A. Ransom, the Dominion Government expert and committee of ten of the Scotsburn creamery directors. SHARPLES TUBULAR skimmed 6 times cleaner than the MELOTTE. SHARPLES TUBULAR skimmed 6 times cleaner than the De Laval. SHARPLES TUBULAR skimmed 9 times cleaner than the Magnet. SHARPLES TUBULAR skimmed 10 times cleaner than the Empire (new style). SHARPLES TUBULAR also skimmed 15 times cleaner than the Massey Harris at Gananoque, Ontario, on Nov. 13th, 1907.

And what about those separators that does not enter in open competition? They wisely avoid such contests lest they too be among the defeated.

Durability Test

Attached to a driving apparatus, turning it as a man would, a Sharples Separator has run 50 hours a week for one year, which is equal to the actual work in a ten cow dairy for 52 years, and nearing the end of the test required only 75 cents worth of repairs. This proves beyond a doubt the great durability of the Sharples Separator. Buy the easiest cleaned, the closest skimmer, and the most durable separator.

Sharples Tubular Thomas Somers ANTIGONISH. P. S. Another shipment of Favourite Revolving Churns and Washing Machines just received.

Acknowledgments.

- John H. McDonald, Soldier's Cove, \$1.00
John D. McKay, River Densy Station, 1.00
James McDonald, Sydney Forks, 2.00
Arch Kennedy, Willow Bank, 2.00
Wm Chisholm, Chadron, 50
Wm L. McDonald, Vancouver, 1.00
Wm Donovan, Glace Bay, 1.00
Thos Strain, " 1.00
Lawrence Kahoe, " 1.00
Michael Kavanagh, " 1.00
James O'Neil, Bridgeport, 1.00
Jos McKinnon, " 1.00
Dan J. Cooney, Gonthro, Glace Bay, 1.00
Thos Benamara, " 1.00
Dan J. McDougall, " 1.00
D M Matheson, " 2.00
Alex McKinnon, Antigonish, 1.00
Freeman Reid, Harbor North Side, 4.00
Mrs Ann McDonald, Pleasant Valley, 2.00
M F Gallant, Big Tracadie, 1.00
J C Fraser, West River, 3.00
Sadie Campbell, Malden, 60
Michael Purcell, New Glasgow, 85
John McNeill, McNeillvale, 2.00
D A Hoarn, Sydney, 2.00
Allan R. Boyd, W Lakevale, 1.00
Harold McDonald, Plaster Rock, 50
D McDonald, teacher, North Grant, 2.00
D F McIsaac, Dummore, 1.00
Maurice O Connell, Webster Corner, 1.00
Neil McKinnon, Shenacadie, 1.00
Jos McDonald, Beaver Cove, 1.00
Allan Steele, Beldale, 2.00
S Turnbull, Antigonish, 4.00
Roy J A D'Auteuil, Larry's River, 1.00
John Grant, Boston, 2.00
Mrs A McDonald, Lexington, 3.40
Dan S McNeil, McNeill Vale, 1.00
Andrew O Handley, Gardiner Mines, 1.00
A A McDougall, Spruce, 1.00
John McEathern, teacher, S S Cape George, 2.00
Angus R McDonald, Knorydart, 1.00
Rev J McCarty, Bangor, 1.50
Lauchlin L Cameron, Kennington, 1.00
John De Basso, Salt Springs, 1.00
S B Joyce, D'Ecouisse, 1.00
D Carigan, U Oholo, 50
John A Chisholm, Green Hill, 1.00
Dougall McKinnon, B Grant, 1.00
Alice Whalen, Cloverville, 1.00
Daniel Connors, Bayfield, 1.00
Thos Benamara, Lakevale, 1.00
Daniel Grant, Mallinart Cove, 1.00
Dan J Chisholm, Boston, 1.50
Mrs Phoebe McPhee, Victoria Mines, 1.00
Catheri e Dwyer, Boston, 2.00

CAUTION.

Any person found cutting timber or trespassing in any way on my property at Mayfield "Keppoch" will be prosecuted at once. WILLIAM M CRAE, Beaver Meadow. June 8th, 1908.

NOTICE!

Surveyors of Highways can get their returns from the following persons for 1908:

- Road District No. 1, Arisaig — D. McDonald, Arisaig.
Road District No. 2, Cape George — Hugh J. McPherson, Georgeville.
Road District No. 3, Morrystown — John A. McLeod, Harbor.
Road District No. 4, Antigonish — James H. Thomson, West River.
Road District No. 5, Lochaber — John J. Inglis, North Lochaber.
Road District No. 6, South River — Angus McPherson, U. S. River.
Road District No. 7, St. Andrews — D. A. Boyd, St. Andrews.
Road District No. 8, Tracadie — Jeffrey Delorey, Tracadie.
Road District No. 9, H. Bouche — Jas. P. Corbett, H. Bouche.
Road District No. 10, Heatherton — John McDonald, Heatherton.
Road District No. 11, St. Joseph's — Alex. G. Chisholm, Pinkietown.

The following rates were passed by the Council: 35c. on \$100 assessment. Road Tax, \$1 for day of 8 hours and \$1.25 for ten hours. Man, horse and cart, \$2 for day of 10 hours. Driver, horse and cart, \$1.50 for day of 10 hours. Double team and Plough, \$3 for day of 10 hours. By order D. MacDONALD, M. C. Antigonish, May 9, 1908.

NOVA-SCOTIA-FIRE Insurance Company LOWEST RATES Consistent With Safety AGENTS EVERYWHERE Head Office: 166 ROLLIS STREET, HALIFAX ARTHUR C. BAILLIE, Manager STRONG - LIBERAL - PROMPT

Great Clearance Sale Now on at O'Brien's.

We have now decided to reduce stock, and in order to effect this will throw our whole stock on the market at reduced prices. Come early and get the benefit of first choice. We are selling some goods below cost. As an instance, sugar now costs wholesale \$5 per hundred. Our price, while stock lasts, \$4.50 in any quantity. 200 Skirts at \$2.25 each

Two hundred Skirts, some of them worth \$6, your choice for \$2.25. Look out for price list. We are giving genuine bargains in all lines handled by us.

J. S. O'Brien

Resolution of Condolence.

Branch No. 192, C. M. B. A., Antigonish, N. S., at its regular meeting held June 5th, 1908, passed resolutions of condolence on the death of Maggie, beloved sister of the worthy Brother, Dr. J. C. Gillis.

DIED

At Maple Ridge, Ant, on May 23, ult, Miss CATHERINE McLELLAN, aged 84 years, after receiving the last rites of the Holy Church, She leaves one sister and many relatives. May she rest in peace! At Fraser's Mills, on May 31st, after nine days' severe illness, JANET, daughter of the late DONALD MCGILLIVRAY of Fraser's Mills, aged 64 years. She was consoled by the last rites of Holy Church. May her soul rest in peace! At Tracadie, on 8th inst., MRS. JOHN FRASER, (nee Rebecca McGillivray) at the advanced age of ninety-two years. Interment at South River. Funeral Mass in the parish church of Tracadie. Mrs. Fraser was a saintly woman. May she rest in peace! Last week one of the oldest residents of Inverness County—MURDOCH McLEAN, 'Rory' at

Loch Ban, at the advanced age of 97. He was one of the few remaining types of the genuine Old Inverness. Everybody knew him, and everybody enjoyed a Highland confab with Murdoch. Rodd McLean, merchant of Kenloch, is a son, to whom the neighborhood extends sympathy. At Strathloam, on May 23rd, ult., ALEXANDER McDONALD (Allan's son, in the 6th year of his age. Deceased had been suffering all the previous winter, and his death, though regretted, was not unexpected. He leaves a widow and a large family to mourn their loss. His exceptional gentility made "Allan Allan" a favorite wherever he went, and he will be missed sorely by all who knew him. He is buried with his ancestors in the cemetery of St. Margaret's, Broad Cove. May he rest in peace! On the 4th inst., MARGARET GILLIS, Pitcher's Farm, in the twenty-sixth year of her age. Some months ago she had an attack of measles and pneumonia, from which she never fully recovered. When her case grew hopeless, she became completely resigned to the will of God, and after receiving the last rites of the Church passed away full of hope and fervour. Indeed it may be truly said of her that she died as she had lived, for her life was blameless. She was buried on the 6th inst. at South River. Requiescat in pace!

Chisholm, Sweet & Co. Farm produce marketed here always brings the highest price in exchange for goods, on account or for cash. AT OUR PRICES these Hewson cloths should interest every farmer during the wool season. HEWSON ALL WOOL TWEEDS 70c. to \$1.00 WEST END WAREHOUSE

THE CANADIAN BANK OF COMMERCE HEAD OFFICE, TORONTO ESTABLISHED 1867 B. E. WALKER, President Paid-up Capital, \$10,000,000 ALEX LAIRD, General Manager Reserve Fund, - 5,000,000 A GENERAL BANKING BUSINESS TRANSACTED AT ALL BRANCHES DRAFTS AND MONEY ORDERS sold, and money transferred by telegraph or letter. COLLECTIONS made in all parts of Canada and in foreign countries. FOREIGN BUSINESS. Cheques and drafts on the United States, Great Britain and other foreign countries bought and sold. 113

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Newman on Faith Without Love.

I shall suppose an objector to say that "the reproach of Catholicism is, not what it does not do, so much as what it does; that its teaching and its training do produce a certain very definite character on a nation and on individuals; and that character, so far from being too religious or too spiritual, is just the reverse, very like the world's; that religion is a sacred, awful, mysterious, solemn matter; that it should be approached with fear, and named, as it were, sotto voce; whereas Catholics, whether in the North or the South, in the Middle Ages or in modern times, exhibit the combined and contrary faults of profaneness and superstition. There is a bold, shallow, hard, indelicate way among them of speaking of even points of faith, which is, to use studiously mild language, utterly out of taste, and indescribably offensive to any person of ordinary refinement. They are rude where they should be reverent, jocose where they should be grave, and loquacious where they should be silent. The most sacred feelings, the most august doctrines, are glibly enunciated in the shape of some short and smart theological formula; purgatory, hell, and the evil spirit, are a sort of household words upon their tongue; the most solemn duties, such as confession, or saying office, whether as spoken of as performed, have a business-like air and a mechanical action about them, quite inconsistent with their real nature. Religion is made both free and easy, and yet is formal. Superstitions and false miracles are at once preached, assented to, and laughed at, till one really does not know what is believed and what is not, or whether anything is believed at all. The saints are lauded, yet affronted. Take mediaeval England or France, or modern Belgium or Italy, it is all the same; you have your Boy-bishop at Salisbury, your Lord of Miracles at Rheims, and at Sens your Feast of Asses. Whether in the South now, or in the North formerly, you have the excesses of your Carnival. Legends, such as that of St. Dunstan's fight with the author of all evil at Glastonbury, are popular in Germany, in Spain, in Scotland, and in Italy; while in Naples or in Seville your populations rise in periodical fury against the celestial patrons whom they ordinarily worship. These are but single instances of a widespread and momentous phenomenon to which you ought not to shut your eyes, and to which we can never be reconciled.—a phenomenon in which we see a plain providential indication, that, in spite of our certainty,—first, there is a Catholic Church, next, that it is not the religious communion dominant in England, or Russia, or Greece, or Prussia, or Holland; in short, that it can be nothing else but the communion of Rome,—still, that it is our bounden duty to have nothing to do with the Pope, the Holy See, or the Church of which it is the centre." Such is the charge, my brethren, brought against the Catholic Church, both by the Evangelical section of the Establishment, and by your own.

Now I will, on the whole and in substance, admit the fact to be as you have stated it; and next I will grant, that to no national differences can be attributed a character of religion so specific and peculiar. It is too uniform, too universal, to be ascribed to anything short of the genius of Catholicism itself; that is, to its principles and influence acting upon human nature, such as human nature is everywhere found. I admit both your fact and your account of the fact; I accept it, I repeat, in general terms what you have said; but I would add to it, and turn a particular fact into a philosophical truth. I say, then, that such a hard, irreverent, extravagant tone in religion, as you consider it, is the very phenomenon which must necessarily result from a revelation of divine truth falling upon the human mind in its existing state of ignorance and moral feebleness.

The wonder and offence which Protestants feel arises, in no small measure, from the fact that they hold the opinions of Protestants. They have been taught a religion, and imbibed ideas and feelings, and are suffering under disadvantages, which create the difficulty of which they complain; and to remove it, I shall be obliged, as on some former occasions, against my will, to explain a point of doctrine:—Protestants, then, consider that faith and love are inseparable; where there is faith, there, they think, are love and obedience; and in proportion to the strength and degree of the former, are the strength and degree of the latter. They do not think the inconsistency possible of really believing without obeying; and, where they see disobedience, they cannot imagine there the existence of real faith. Catholics, on the other hand, hold that faith and love, faith and obedience, faith and works, are simply separable, and ordinarily separated, in fact: that faith does not imply love, obedience, or works; that the firmest faith, so as to move mountains, may exist without love,—that is, real faith, as really faith in the strict sense of the word as the faith of a martyr or a doctor. In other words, when Catholics speak of faith, they are contemplating the existence of a gift which Protestantism does not even imagine. Faith is a spiritual sight of the unseen; and since in matter of fact Protestantism does not impart this sight, does not see the unseen, has no experience of this habit, this act of the mind—therefore, since it retains the word 'faith,' it is obliged to find some other meaning for it; and its common, perhaps its commonest, idea is, that faith is substantially the same as obedience; at least, that it is the impulse and heartiness which attend good works. In a word, faith is hope

or it is love, or it is a mixture of the two. Protestants define or determine faith, not by its nature or essence, but by its effects. When it succeeds in producing good works, they call it real faith; when it does not, they call it counterfeit—as though we should say, a house is a house when it is inhabited; but that a house to let is not a house. If we so spoke, it would be plain that we confused between house and home, and had no correct image before our minds of a house per se. And in like manner, when Protestants maintain that faith is not really faith, except it be fruitful, whether they are right or wrong in saying so, anyhow it is plain that the idea of faith, as a habit in itself, as a something substantive, is simply, from the nature of the case, foreign to their minds, and that is the particular point on which I am now insisting.

Now faith, in a Catholic's creed, is a certainty of things not seen but revealed; a certainty preceded indeed in many cases by particular exercises of the intellect, as conditions, by reflection, prayer, study, argument, or the like, and ordinarily, by the instrumental sacrament of Baptism, but caused directly by a supernatural influence on the mind from above. Thus it is a spiritual sight; and the nearest parallel by which it can be illustrated is the moral sense. As nature has impressed upon our mind a faculty of recognising certain moral truths, when they are presented to us from without, so that we are quite sure that veracity, for instance, benevolence, and purity, are right and good, and that their contraries involve guilt, in a somewhat similar way, grace impresses upon us inwardly that revelation which comes to us sensibly by the ear or eye; similarly, yet more vividly and distinctly, because the moral perception consists in sentiments, but the grace of faith carries the mind on to subjects. This certainty, or spiritual sight, which is included in the idea of faith, is, according to Catholic teaching, perfectly distinct in its own nature from the desire, intention, and power of acting agreeably to it. As men may know perfectly well that they ought not to steal, and yet may deliberately take and appropriate what is not theirs, so may they be gifted with a simple, undoubting, cloudless belief, that, for instance, Christ is in the Blessed Sacrament, and yet commit the sacrilege of breaking open the tabernacle, and carrying off the consecrated particles for the sake of the precious vessel containing them. It is said in Scripture, that the evil spirits 'believe and tremble'; and reckless men, in like manner, may, in the very sight of hell, deliberately sin for the sake of some temporary gratification. Under these circumstances, even though I did not assume the Catholic teaching on the subject of faith to be true (which in the present state of the argument I fairly may do, considering whom I am addressing), though I took it merely as an hypothesis probable and philosophical, but not proved, still I would beg you to consider whether, as an hypothesis, it does not serve and suffice to solve the difficulty which is created in your minds by the aspect of Catholic countries. This, too, at least I may say: If it shall turn out that the aspect which Catholic countries present to the looker-on is accounted for by Catholic doctrine, at least that aspect will be no difficulty to you when once you have joined the Catholic Church, for, in joining the Church, you will be, of course, accepting the doctrine. Walk forward, then, into the Catholic Church, and the difficulty, like a phantom, will, as a matter of necessity, disappear. And now, assuming the doctrine as an hypothesis, I am going to show its bearing upon the alleged difficulty.

The case with most men is this: certainly it is the case of any such large and various masses of men as constitute a nation, that they grow up more or less in practical neglect of their Maker and their duties to Him. Nature tends to irreligion and vice, and in matter of fact that tendency is developed and fulfilled in any multitude of men, according to the saying of the old Greek, that "the many are bad," or according to the Scripture testimony, that the world is at enmity with its Creator. The state of the case is not altered, when a nation has been baptised; still, in matter of fact, nature gets the better of grace, and the population falls into a state of guilt and disadvantage, in one point of view worse than that from which it has been rescued. This is the matter of fact, as Scripture prophesied it should be: 'Many are called, few are chosen'; 'the kingdom of heaven is like unto a net gathering together of every kind.' But still, this being granted, a Catholic people is far from being in the same state in all respects as one which is not Catholic, as theologians teach us. A soul which has received the grace of baptism receives with it the germ or faculty of all supernatural virtues whatever,—faith, hope, charity, meekness, patience, sobriety, and every other that can be named. And if it commits mortal sin, it falls out of grace and forfeits these supernatural powers. It is no longer what it was, and is, so far, in the feeble and frightful condition of those who, were never baptised. But there are certain remarkable limitations and alleviations in its punishment, and one is this: That the faculty or power of faith remains to it. Of course, the soul may go on to resist and destroy this supernatural faculty also; it may, by an act of the will, rid itself of its faith, as it has stripped itself of grace and love; or it may gradually decay in its faith till it becomes simply infidel; but this is not the common state of a Catholic people.

What commonly happens is this, that they fall under the temptations to vice or covetousness, which naturally and urgently beset them, but that

faith is left to them. Thus the many are in a condition which is absolutely novel and strange in the ideas of a Protestant; they have a vivid perception, like sense, of things unseen, yet have no desire at all or affection, towards them; they have knowledge without love. Such is the state of the many; the Church at the same time is ever laboring with all her might to bring them back again to their Maker; and in fact is ever bringing back vast multitudes one by one, though one by one they are ever relapsing from her. The necessity of yearly confession, the Easter communion, the stated seasons of indulgence, the high festivals, Lent, days of obligation, with their Masses and preaching—these ordinary and routine observances and the extraordinary methods of retreats; missions, jubilees, and the like, are the means by which the powers of the world unseen are ever acting upon the corrupt mass, of which a nation is composed, and breaking up and reversing the dreadful phenomenon which fact and Scripture conspire to place before us. Nor is this all; good and bad are mixed together, and the good is ever influencing and mitigating the bad. In the same family one or two holy souls may shed a light around and raise the religious tone of the rest. In large and profligate towns there will be planted here and there communities of religious men and women, whose example, whose appearance, whose churchness, whose ceremonies, whose devotions,—to say nothing of their sacerdotal functions, or their charitable ministrations,—will ever be counteracting the intensity of the poison.—*Difficulties of Anglicans.*

A Notable Historical Contrast.

The current year is the centenary of not a few notable historical events. In 1808, Napoleon held a conference and played the conqueror at Erfurt, there being present Alexander I. of Russia and a host of German princes; Joseph Bonaparte was made King of Spain, and Murat King of Naples; the English, under Wellesley, entered Portugal as allies; and the importation of slaves into this country was abolished. In the same year Pope Pius VII. created four new American dioceses: New York, Philadelphia, Boston, and Bardstown (Louisville). It is probably within the mark to say that the sorely tired Sovereign Pontiff of the opening nineteenth century did not, in his most rosy view of future Catholic expansion in the Western Hemisphere, dream of such phenomenal growth and development as the religious centenaries that have already been, or are about to be, celebrated make evident; and it is a truism to add that the jurisdictional act of the Pope, seen by the light of a century's experience, was far and away more pregnant historical event than was the martial success of the future Duke of Wellington or the arbitrary king-making of the great Emperor of the French. To the distinguished prelates, the devoted clergy, and the appreciative laity of the jubilating dioceses are due and tender, and the cordial congratulations of their co-religionists throughout the republic; while our non-Catholic fellow-citizens view these religious celebrations with a sympathetic admiration which a hundred years ago would have seemed impossible.—*Ave Maria.*

Record of a Noble Life.

The New Orleans *Morning Star* tells the life-story of a Catholic woman whose name appeared in the newspapers for the first time with the notice of her death, but who for forty years performed a most important and self-effacing public service in that city.

Miss Anna Meyer devoted her life to the welfare of the poor and helpless among the colored people of her quarter. Born in New Orleans sixty-two years ago, she was a girl of nineteen at the close of the civil war. She was an ardent Southerner and deeply concerned with the welfare of the colored people released from slavery without any mental or moral preparation for the duties of citizenship. With a mind of unusual depth and grasp, she studied social conditions in the South for two years after the war. She was particularly impressed with the rapid loss of faith among the Louisiana negroes brought up by Catholic masters and mistresses, and the passion to help and save the negro soon became the consuming purpose of her life. She decided to do what one person might do, in the way that lay nearest to her, to stem the tide of evil and infidelity.

She opened a little school in her own home, gathering her pupils from among the colored people of the neighborhood, and soon had a class of nearly 100 boys and girls whom she taught to read and write, and instilled into them the principles of their faith. She took them to Mass every morning in a body, and every year from 1866 to the present, had prepared a class of colored children for their First Communion. She followed the boys and girls from her school and First Communion classes into their homes and after life, saw many of them honor-

ably and happily married, nursed them in sickness and saw that the Last Sacraments were administered when they were in danger of death. In the evenings she gathered about her the elder colored people who desired to be instructed. She was, in a word, the guardian angel of the poor negroes of her quarter of New Orleans, giving her whole life to them, with all her means and all her talents.

She died suddenly in the midst of her strength and usefulness, and her funeral at St. Boniface's Church was the largest and most remarkable ever seen in the parish. Hundreds of little colored children and black-faced old men and women filled the church, and a great gathering of clergy besides paid tribute to the memory of a woman whose death, in the words of her eulogist, leaves a void that can never be filled.—*Catholic Universe.*

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The Official Catholic Directory.

The Official Catholic Directory for 1908, M. H. Wiltzius Co., Milwaukee, gives us extremely interesting reading matter as well as much needed and very varied information on the present condition of the Catholic Church throughout the world. The title page is, in itself, a study, for it tells us that the book contains 'complete reports of all dioceses in the United States, Alaska, Philippine Islands, Cuba, Porto Rico, Sandwich Islands, Canada, Newfoundland, England, Ireland, Scotland and Wales, and the hierarchies and statistics of the United States, of Mexico, Central America, South America, West Indies, Oceania, Austro-Hungarian Monarchy, German Empire, Luxemburg, Holland, Switzerland, South Africa, Norway, Belgium and Japan.

We wonder what a non-Catholic would think of this mine of information. And how many Catholics could tell at once where the island of Curacao is, or give any information as to its religious condition? Curacao is the largest of the Dutch West India islands; and the 'Catholic Directory' starts one with the following statistics in regard to its religious conditions: 'One bishop; twenty-seven Dominican Fathers; other priests, six; Brothers, twenty-six. Congregation of our Lady of Mercy, has one college with 170 pupils, and two primary schools with 708 pupils; Congregation of St. Francis de Sales, one orphanage and school of mechanics; Franciscan Sisters, Recollectines of Rosendaal, 117 Sisters managing one boarding school for girls of Latin America, two colleges for girls, four infant schools, and twelve primary mixed schools for poor children in the parishes with 3,100 scholars; also an orphanage. Sisters of the Third Order of St. Francis of Breda have fifty-eight Sisters managing one hospital of their own, one Government asylum, and one Government leper-asylum. Seventeen Dominican Sisters conduct schools and a college.'

The statistics concerning the diocese of Oklahoma are enough to bring a sob to the self-sacrifice and hard labor that they imply. The priests in the town of Antlers, for instance, have ten stations 'with all the Choctaw Indian Missions'; those at Anadarko have 'Indian tribes—Comanches, Apaches, Cheyennes, Kiowas, Wichitas, Delawares'; connected with Tulsa, there are twenty-eight stations. At Muskogee, there is a day and boarding school for Indians and whites, conducted by seven Sisters of St. Joseph; at Anadarko is St. Patrick's boarding school for Indians, Comanches, Apaches, Kiowas, with eight Sisters of St. Francis; at Guthrie is St. Catherine's school for colored children, with three Benedictine Sisters; the Sisters of St. Francis have St. Louis' School for Indian girls and St. Louis' School for half-breeds and whites, at Pawhuska; and, at Purcell, for the Chickasaw Nation they have St. Elizabeth's School; the Sisters of Mercy have a school for girls at the Sacred Heart Mission, Pottawatomie Nation; the Sisters of Divine Providence have an academy at Antlers. This is but a part of the work carried on. At the Sacred Heart Abbey and novitiate in Oklahoma are one abbot, twenty-nine Benedictine Fathers, sixteen Brothers. The brothers of the Sacred Heart are at Muskogee; the Christian Brothers at St. John, Gray Horse.

The Jesuits are in charge in frost-bound Alaska; and their devoted helpers in their work for souls are the Sisters of Divine Providence, the Ursulines, the Sisters of St. Ann and those of St. Benedict. In the diocese of Portland, the Sisters of Mercy minister to the Indians in three schools. In the diocese of Great Falls (Montana) the Ursuline nuns do a similar but more extensive work, among the Crow Indians, the Blackfoot, the Cheyennes, the Flatheads, Kalispels, the Gros Ventres, Piegiens, and Assiniboines.

Oh, these wonderful religious orders of our Holy Mother Church! Thirty-five pages of this Catholic Directory treat distinctively of these orders as at work in the United States. There are fifty-six orders of men, and 120 of women. How strange to us are some of the names; yet unknown in our immediate vicinity; yet all are working for Christ and His Church. The Missionary Sons of the Immaculate Heart of Mary, founded in Spain in 1873, are to be found in the dioceses of San Antonio and Monterey; the Premonstratensian Norbertine Fathers are in Wisconsin, Chicago, Green Bay, Grand Rapids; the Theatine Fathers, founded in 1524, are in Colorado; the Fathers of the Resurrection are in Chicago. The Sisters of St. Casimir are for the education of children of Lithuanian birth or descent; the Sisters of the Blessed Sacrament, founded by Mother Katherine Drexel, are for the Indians and colored people; the Congregation of the Sisters of the Holy Family, with its novitiate in New Orleans, is made up of colored Sisters. The Little Sisters of the Poor have 800 Sisters in the United States, fifty homes, 9,000 inmates; the Sisters of Charity, (Emmitsburg,) have 1,720 members, and the Sisters of Charity, with their mother-house at Mt. St. Vincent on Hudson, have 1,300. As to the 'Sisters of Charity of our Lady, Mother of Mercy,' we read that their mother-house is in Holland; they were founded in 1832; conduct 191 houses with 2,621 Sisters and 488 novices; have charge of the lepers in Paramaribo, Dutch Guiana; in our country they have schools in the diocese of Hartford. Sisters of Charity care for the lepers in New Orleans, and Franciscan Sisters from Syracuse, N. Y., care for the lepers at Molokai in the Sandwich Islands.

Is there any form of human misery to which Catholic religious do not

minister? And when we think of the thousands who are engaged in teaching boys and girls the things of the heavenly kingdom, as well as the things of earth and time! This constant, steady, quiet, organized work is one of the mightiest bulwarks of the Catholic Church today; one chief reason why she makess her victorious way among the many races of the world.—Sacred Heart Review.

Cardinal Logue on Pius X.

Cardinal Logue at New York referred to the active and helpful life, especially among the poor, that the Pope had led before his election to the Papal Throne, when he was an Archbishop and could go and come democratically, as he delighted to do. And it was with pain, the Cardinal said, that he regarded the Pope now because of his imprisonment "there for the rest of his life in a little bit of a garden. I don't know how large it is. I never was in it," he added.

"Though I had a hand in electing the Pope," he said, "I know just as much about the Holy Father as you do yourselves. I know he was elected canonically, that's all. But I'll tell you that if the beat hadn't been so great he might not have been elected so soon. And nobody wanted less to have him Pope than he himself. The Pope is one of the saddest and most pathetic pictures I have seen. I shall never forget that warm day, in August when he was elected. No one tried harder than he to avoid the terrible burden being thrust upon him, and when he saw that he was elected he fainted. The Italians seem to have all conveniences handy, for several rushed to him. One had a bottle of smelling salts; another had what looked like a black ball."

"That day," continued the Cardinal, after the laughter had stopped, "we had ballot after ballot. I shall never tell how I voted. We all seemed to be voting blindly until Providence got a hand in and thrust forward the present Pope. It was terrible how he tried to fight off the burden. He did not want the position. You know, if I thought they were voting for me I should have run back to Ireland."

"Now it is an historical fact," the Cardinal said, in retort to laughter, "that an Irishman was elected Pope once. But he ran away and hid in a cave and he was never seen afterward. He may be there yet."

Again the Cardinal was interrupted with laughter. Then, growing serious again, he said: "That grand simple man was placed at the head of the church in a dangerous time, when the Pope had many enemies. He has many enemies now, who are opposing him, both above ground and under ground, but he is able to cope with them whatever way they fight."

Then the Cardinal said jokingly that he had come to America without getting the permission of the Pope. "I was afraid he would not give it to me," he said, with a twinkle in his eye, "and so I did not ask it. I am afraid when I go back to Ireland I shall be asked to see the Pope before I wish to. But if I am called I shall take the good Archbishop of New York with me, because he got me into all this trouble."

The Story of a Masterpiece.

Mouldering away on the wall of the old monastery in Milan, Italy, hangs the famous 'Last Supper' of Leonardo da Vinci. Like every masterpiece, the painting required many years of patient labor, and as a result of that labor it is perfect in its story of love. In addition to these qualities it has an incident in its history that contributes not a little towards making it the great teacher that it is.

It is said that the artist in painting the faces of the Apostles, studied the countenances of good men whom he knew. When, however, he was ready to paint the face of Jesus in the picture he could find none that would satisfy his conception; the face that would serve as a model for the face of Christ must be dignified in its simplicity and majestic in its sweetness. After several years of careful search the painter happened to meet one Pietro Bandinelli, a choir boy of exquisite voice, belonging to the Cathedral. Being struck by the beautiful features and tender manner that bespoke an angelic soul, the artist induced the boy to be the study for the painting of the face of Jesus. All was done most careful and reverently, but the picture was as yet incomplete, for the face of Judas was absent. Again the painter, with the zeal of a true lover of his art, set about in search of a countenance that might serve for the face of the traitor. Some years passed before his search was rewarded and the picture finally completed. As the artist was about to dismiss the miserable and degraded wretch who had been his awful choice, the man looked up at him and said, 'You have painted me before.' Horrified and dumb with amazement, the painter learned that the man was Pietro Bandinelli.

During those intervening years Pietro had been at Rome studying music, had met with evil companions, had given himself up to drinking and gambling had fallen into shameful dissipation and crime. The face that now was the model for the face of Judas had once been the model for the face of Christ.

William Winter's Tribute to the Catholic Church.

William Winter, the noted dramatic critic, pays this tribute to the Catholic Church, in the *New York Tribune*, in connection with the centennial of the New York archdiocese: "To think of the Roman Catholic Church is to think of the oldest, the most venerable, and the most powerful

religious institution existing among men. I am not a churchman of any kind; that, possibly is my misfortune; but I am conscious of a profound obligation of gratitude to that wise, austere, yet tenderly human ecclesiastical power which, self-centered amid the vicissitudes of human affairs, and provident for men of learning, imagination, and sensibility throughout the world, has preserved the literature and art of all the centuries, has made architecture the living symbol of celestial aspiration, and, in poetry and in music, has heard, and has transmitted, the authentic voice of God.

"I say that I am not a churchman; but I also say that the best hours of my life have been hours of meditation passed in the glorious cathedrals and among the sublime ecclesiastical ruins of England. I have worshipped in Canterbury and York; in Winchester and Salisbury; in Lincoln and Durham; in Ely and in Wells. I have stood in Tintern when the green grass and the white daisies were waving in the summer winds, and have looked upon these gray and russet walls and upon these lovely arched casements—among the most graceful ever devised by human art—round which the sheeted ivy droops, and through which the winds of heaven sing a perpetual requiem.

"I have seen the shadow of evening slowly gather and softly fall, over the gaunt tower, the rootless nave, the giant pillars, and the shattered arcades of Fountain abbey, in its sequestered and melancholy solitude, where ancient Ripon dreams, in the spacious and verdant valley of the Skell. I have mused upon Netley, and Kirkstall, and Newstead, and Bolton, and Melrose and Dryburgh; and, at a midnight hour, I have stood in the grim and gloomy chancel of St. Columba's cathedral, remote in the storm-swept Hebrides, and looked upward to the cold stars, and heard the voices of birds at night, mingled with the desolate moaning of the sea.

"With awe, with reverence, with many strange and wild thoughts, I have lingered and pondered in those haunted, holy places; but one remembrance was always present, the remembrance that it was the Roman Catholic Church that created those forms of beauty, and breathed into them a breath of divine life, and hallowed them forever, and, thus thinking, I have felt the unspeakable pathos of her long exile from the temples that her passionate devotion prompted and her loving labor raised."

University of St. Francis Xavier's College.

A contemporary lately stated that the University which required students to make 45 per cent, at its examinations and to attain to at least second class (or second rank) in two subjects of the Senior Year, had the highest standard known in Eastern Canada. Believing that the statement was wide of the mark and misleading, we asked one of the St. Francis Xavier Faculty to furnish us with a memo, of the tests applied here. It is as follows:

EXAMINATION TESTS, REQUIREMENTS FOR A "PASS," ETC.

In each of the Years, examinations are held quarterly. The average of the results of his quarterly examinations on a given subject in a year, determine the student's standing in that subject for that year.

To make a "pass" in the B. A. Course, a student must at his examinations fulfil the following conditions:

In the Freshman Year, he must make not less than 65 per cent, in Christian Doctrine, in one mathematical subject and in English, and not less than 50 per cent, in each of the other subjects of the year.

In the Sophomore Year, he must make not less than 65 in English, in Latin, and in one mathematical or scientific subject, and not less than 50 in each of the other subjects of the year.

In the Junior Year, he must (a) make an average of 65 on all subjects of the year; (b) make not less than 75 in English, not less than 65 in Latin and in Philosophy, and not less than 50 in each of the other subjects of the year.

In the Senior Year, he must (a) make an average of 65 on all the subjects that he is required to take in that year and (b) make not less than 60 on each of the other subjects of the year, (c) take first rank or second rank in at least two subjects, of the year.

In the Freshman and Sophomore Years, a student who has made an average of 65 on all the subjects of the year, (and if a Catholic, is not below the standard in Christian Doctrine,) shall be deemed to have made a "pass," provided he has not fallen below 40 on any subject.

NOTE: non-Catholic subjects are not required to take Christian Doctrine.

Sweden has the oldest vessel in Europe—perhaps in the world—in the schooner *Emanuel*, built in 1749. She was first a privateer and is now in the timber trade.

Farms for Sale.

Valuable property for sale at Mayfield, Antigonish Co., consisting of two hundred acres, thirty five acres under cultivation, one hundred and forty acres under good hardwood, hemlock and a variety of spruce for logs and material for buildings, the remainder in pasture. It is bordering on the East Branch of the Beaver River, a distance of eighty-six chains, where the logs cut off same can be driven on said stream to Antigonish, or they can be cut at McGregor's mill established there, and only a distance of a few rods from said lot of land. The distance from James River station is only three miles. There is a house and a new barn thereon.

—ALSO—  
One hundred and fifty acres at Donny Brook, Pictou Co., with a new house and barn thereon, forty acres under cultivation, the remainder well wooded. It is situated within one and a half miles from two saw mills, good soil. Easy terms. For particulars apply to the undersigned.

JOHN McDONALD, P. Kinklowton.

SHINGLES.

For sale at low price  
50 M. Spruce and Fir Shingles.  
T. J. SEARS, Lochaber.

Farm for Sale

The well-known farm, situated on Britley Brook road, about 2 miles from Towa, known as the Ballytyne Farm, and owned by Christopher Grant, now of Nevada, is offered for sale on good terms. It consists of 125 acres, also 25 acre wood lot on the mountain, four miles from the farm. The buildings are good, and include dwelling and barn Cuts 30 tons bay. It has good water on several parts of farm. By means of pipes the water can be conducted readily into buildings. Apply for particulars to  
JOHN McARTHUR, Britley Brook

Fertilizer

Just received at Agricultural Warehouse. :

- 1 Car Basic Slag,
- 1 Car Bone Meal,
- 1 Car Superphosphates.

This Slag from results in this County has proved its superiority over all other brands. The Bone Meal is made in Nova Scotia and has not had any of its fertilizing qualities taken out. The Superphosphates are from the Provincial Chemical Fertilizer Co. of St. John and are too well known to need further mention.

F. R. TROTTER

DRUGS.

Our line is complete in  
Drugs and Patents Medicines, Pills. All kinds Ointments, Soaps, Perfumes, sponges, Pipes, Cigars, Tobacco.

FOSTER BROS.' Tonic Pills, Beef Iron and Wine.

FOSTER BROS.' Syrup Hyphosphites.

Physicians Prescriptions Carefully Compounded. Mail Orders promptly filled.  
House Telephone No. 48.  
Office Telephone No. 16.

Foster Bros.

Druggists, Antigonish.

PLANT LINE.



DIRECT ROUTE — TO — BOSTON

And All Points in United States.

SAILINGS

In effect May 16, 1908.

HALIFAX TO BOSTON, Hawkesbury to Boston Tuesdays 9 p. m. From Halifax Wednesdays at Midnight. From Boston Saturdays noon.

Through tickets for sale, and baggage checked by Railway agents. For all information apply to Plant Line Agents at Halifax, and Hawkesbury.

H. L. CHIPMAN, Manager

The result of selling fine goods, is greatly increased sales.

COWAN'S PERFECTION COCOA

(Maple Leaf Label)

has no superior. It is absolutely pure, very nutritious and very economical.

THE COWAN CO., Limited, TORONTO

FARMERS PLEASE NOTE

I have taken the agency for the famous

National Cream Separator

made by the Raymond Sewing Machine Co. of Guelph, Ont., one of the oldest and most reliable manufacturing Co.s in the Dominion of Canada. The National is fully guaranteed by the Company to skim as closely as any Separator in the world, and on account of its innumerable excellent qualities, is a great favorite where ever known. It is easy to operate and to clean, having less parts than any other separator. It insures longer wear, our prices are reasonable, it will be money in your pocket to call or write us before purchasing elsewhere.

D. McISAAC, Antigonish, N. S.



With just enough spice To make it nice.

At Your Grocer 15 cts. a Pkge.



SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations.

Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 26, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

Application for entry must be made in person by the applicant at a Dominion Lands Agency or Sub Agency for the district in which the land is situate. Entry by proxy may however, be made at an Agency on certain conditions by the father, mother, son, daughter, brother or sister of an intending homesteader.

The homesteader is required to perform the homestead duties under one of the following plans:

- (1) At least six months' residence upon and cultivation of the land in each year for three years.
- (2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. Joint ownership in land will not meet this requirement.
- (3) If the father (or mother, if the father is deceased) of a homesteader has permanent residence on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of the homestead, or upon a homestead entered for by him in the vicinity, such homesteader may perform his own residence duties by living with the father (or mother)
- (4) The term "vicinity" in the two preceding paragraphs is defined as meaning not more than nine miles in a direct line, exclusive of the width of road allowances crossed in the measurement.
- (5) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

Six months notice in writing must be given to the Commissioner of Dominion Lands at Ottawa, of intention to apply for patent.

W. W. CORY, Deputy of the Minister of the Interior.

**NEW ADVERTISEMENTS.**

Entertainment—Celtic Hall  
 Cottages for sale—Dr. E. A. Randall  
 Agents Wanted—W. J. Butcher & Co  
 Caution—William McRae  
 Notice—Dan McDonald  
 Hot Weather Clothes—Palace Clothing Co  
 Auction—John G. Gillis  
 Tenders for Painting—D. C. Chisholm

**LOCAL ITEMS**

**THE 18TH FIELD BATTERY** Canadian Artillery, Antigonish, is going into camp on the 29th inst., at Aldershot, N. S.

**THE SISTERS** at Mt. St. Bernard are grateful to Mr. William Chisholm, M. P., for thoughtfully sending the institution the geological chart for the Dominion and a volume of the geological survey for 1904.

**THE CASKET'S** agent this year in Inverness County, Mr. D. H. Doyle of Margaree Forks, student, will commence his work on the 17th inst. Subscribers will kindly anticipate his call and be prepared to hand him their subscriptions.

**THE BODY** of a man was recovered from the water at Campbellton, N. B., on June 1st. It was interred at Campbellton next day. A paragraph in the Campbellton *Graphic* of June 3rd says the unfortunate man was Archibald McNeil of Antigonish.

**DAN ARCHY McDONALD**, son of Allan McDonald, South West Mabou, C. B., died at Eufala, Oregon, B. C., on April 27. The young man was hit by a falling log while at work in the woods and sustained such injuries that he bled to death. May he rest in peace!

**THE CATHOLICS** of West Merigo-mish intend holding a picnic on July 22nd in aid of their church. The place is an ideal one for an outing, and train arrangements can be made to suit the convenience of those coming from east and west. Full particulars will be given later.

**THE PARISHIONERS** of Mount St. Mary's, Bailey's Brook, will hold their picnic and bazaar on July 1st and 2nd, on the old drill grounds near Avondale station. The committee in charge will leave nothing undone to make this the picnic of 1908. Watch for full particulars later.

**THE EXTRAORDINARY** run of mackerel in Chedabucto Bay continues. The local buyers are stocked and prices have fallen low. The fishermen are curing what they can, but as the supply of barrels and salt is limited, many have great difficulty in caring for their catches. Reports show a record breaker all around the Bay.

**THE BOARD OF CONCILIATION** to arbitrate the dispute between the Port Hood Coal Company and its miners has been appointed. It consists of Judge Macgillivray, Antigonish, chairman; James McDonald, M. P. P., for the men, and George Campbell of Halifax for the Company. The Board will likely commence its sittings on next Monday evening at Port Hood.

**THE FARM** owned by Christopher Grant, situated on the Briley Brook Road, Ant., and advertised for sale in THE CASKET, was sold last Saturday to Mr. Allan Beaton of Westville, N. S., formerly of Monk's Head, Ant., for \$800. There were several inquiries for the property, all from Pictou County. Mr. Beaton will likely move to his new home in the fall.

**THOMAS O'NEIL**, the veteran church builder of Salmon River, Guy, Co., is at present engaged on the new "St. Agnes" of Dover, in the parish of Canso, and though well past the three-score-and-ten mark is not surpassed in activity by any man on the job. The frame of the new church is now being put up, and the good people of Dover are delighted that their long cherished hope is about to be realized.

**ONCE AGAIN** has the sea taken toll of the Canso fisherman. By the swamping of his boat in the harbour Monday afternoon, Thomas Dollard aged 20, lost his life. The body was recovered Tuesday morning quite near the sunken boat, and within a few rods of Grassy Island Beach. The deceased was a popular and industrious youth, and a dutiful son. His parents, brother and sister have the sympathy of the whole community in their sad bereavement. May he rest in peace.

**THE COUNTY FARMERS' Association** have arrangements well under way for the holding of a monster farmers' picnic in Antigonish on the 14th of July. Prof. Cumming, Provincial Secretary for Agriculture, and Mr. A. S. Barnstead are expected to be present and to deliver addresses. Amongst the special features of the day will be a tug-of-war competition between teams representing the various agricultural societies in the County.

**G. M. JARVIS** of Truro, District Superintendent of the I. C. R. Halifax and St. John division, died suddenly at St. John, N. B., on the 3rd inst. Mr. John T. Hallisey of Truro has been appointed Acting Superintendent. Mr. Hallisey is an old and tried I. C. R. official. His capableness for the position is unquestioned. By right of service he is certainly entitled to it. That he will be permanently appointed is expected by all who know the man and his qualifications.

**"LENA RIVERS."**—One of the brightest and cleverest actresses on the stage, Sadie Calhoun, will be seen at Celtic Hall on Friday, June 12, when she will present her own dramatization of Mary J. Holmes' fascinating romance entitled "Lena Rivers." The great success achieved by this play indicates that it is appreciated by all classes of theatregoers; while Miss Calhoun's personal success has been something phenomenal, as Lena she is the embodiment of all the printed heroine's beauty and charm to which she adds her own magnetic personality. "Lena Rivers" is a wholesome

play combining laughter and tears with a good proportion of homely philosophy.

**A VERY PRETTY WEDDING** took place at St. Andrews Church, North Billerica, Mass., Tuesday, June 2nd, when Mr. P. J. Woods of Billerica Centre and Miss Annie McDonald were united in the holy bonds of matrimony by the Rev. Father Tighe. The groom was assisted by his brother, Mr. Peter Woods, while her cousin, Miss Mary McDonald, did the honors for the bride. Both bride and groom were handsomely remembered by their friends. After the ceremony the bridal party drove to their future home, Billerica Centre, where a reception was attended by a number of their friends, who join in wishing them a long and happy wedded life. The bride is a daughter of Mr. Angus McDonald, Maryvale.

**THE FIRST** great heat wave of the present season arrived on Sunday last. It was one of the severest for early June we have experienced in years. On Sunday the thermometers in the shade registered 87 degrees, on Monday 82, and on Tuesday the mercury went up to 91, a mark but rarely reached in Eastern Nova Scotia. There was but little humidity, and therefore the excessive heat was not so oppressive as is often the case. Vegetation, already well advanced, in fact some two to three weeks ahead of last year, was greatly benefitted by the heat, as it followed recent heavy rains. The growing crops look exceedingly promising. There is yet, however, much sowing and planting to be done.

**THE CANADIAN POSTAL DEPARTMENT** has made arrangements whereby Canadian weekly newspapers intended for points in the United States can be sent to anyone of a number of designated postmasters, who will remit them to their destinations on payment of the United States postal rate on second-class matter. THE CASKET was sent according to aforesaid arrangements. Money sufficient to pay postage for several weeks in advance was also forwarded, receipt for which has been received from the Postmaster at Boston, to whom CASKETs were forwarded. Now, we are surprised to learn from our subscribers in the United States that no papers have been received for the past two weeks. We hope that the Canadian postal authorities have not bungled the arrangements. Our subscribers in the United States, we trust, will yet receive the missing numbers of THE CASKET.

**AUCTION.**

To be sold at public auction, at the Sawmill, Big Marsh, on

**Monday, June 15,**

at 1 p. m.,

**75 M Spruce Shingles**

—AND—

**10 M ft. Spruce Boards**

**TERMS:** Six months' credit with notes of approved security.  
 JOHN G. GILLIS, Glebe Road.

**FOR SALE.**

Summer cottage and seven acres of land at Bayfield.

**Price, \$300.**

Apply to DR. E. A. RANDALL, Truro, N. S.

**NOTICE!**

Tenders will be received at the Municipal Clerk's office up to

**SATURDAY, the 27th June inst.,**

at Noon, for supplying the following articles at the County Asylum for one year from the 1st July, 1908:

- Wheat Flour, per bbl., name brand.
  - Corn Meal (Kiln dried) per 100 lbs.
  - Ox Meal, per 100 lbs.
  - Butter, per lb., by the Tub.
  - Tea per lb., by the Chest.
  - Molasses per gallon, (best Porto Rico).
  - Hake, dry, per 100 lbs. None less than 24 in.
  - Kerosene Oil, per gallon (name brand).
  - Soap, per lb., by the bar, long bars.
  - Herring, per bb.
  - Sugar, per lb., No. 1, yellow.
  - Rice, per 100 lbs.
  - Beans, per Bushel.
  - Tobacco, per lb., (Buildog or equal).
  - Beef, per 100 lbs., by the quarter.
- Goods to be approved of by the Commissioners, and delivered at the Asylum as ordered. Goods not approved of, to be taken away by the contractor, or at his expense, payment quarterly. The right to accept reserved.  
 D. McDONALD, M. C.  
 Antigonish, 8th June, 1908.

**Celtic Hall**

Special Engagement  
 One Night Only

**Friday, June 12**

The Maritime Favorite  
**SADIE CALHOUN**

Presenting a Dramatization of Mary J. Holmes' Fascinating novel

**"LENA RIVERS"**

Special Added Attraction.

—The Famous—  
**Knickerbocker Quartette**  
 Late with Geo. H. Primrose's Minstrels.

—IN—  
**Songs and Specialties**

Seats on Sale at Celtic Hall.

Prices, - - 50 and 35  
 Children, - - 25 cents

**Personals.**

Mr. Robie Nichol, of Inverness, spent Sunday in Town.

Rev. Fr. Tompkins of the College is on a visit to Lubec, Maine.

Dr. Howard McDonald, of Port Hawkesbury, spent Sunday in Antigonish.

Mr. A. B. MacGillivray, Stipendiary Magistrate, Glace Bay was in Town last week.

Miss Sadie McIsaac, one of the nursing staff at Glace Bay Hospital, is visiting friends in Antigonish.

Miss Mary M. McGillivray of Boston, Mass., is spending the summer months at the home of her parents in Antigonish.

Rev. Dr. Ronald McDonald, P. P., of Margaree, C. B., who is sick at St. Martha's Hospital, Antigonish, is now improving.

Chas. J. MacGillivray, of Saint Joseph's, Ant., left on Tuesday last for New York City, to take up the study of electrical engineering.

Mr. J. J. Joy of Amherst was in Town yesterday. He is en route to Labrador in connection with the prospective sale of some timber limits in which some Antigonish parties are interested.

Mr. Andrew Chisholm of Antigonish Harbor, S. S., returned home on Tuesday accompanied by his daughter, Mrs. James Crosby of Seal Harbor, Maine, whom he had been visiting for the past several weeks.

Mr. Alexander MacDonald of Cross Forks, Penn., formerly of Brown's Mountain, Ant., is visiting in the County. Mr. MacDonald has just purchased 100 acres of the McNair farm, situated a little distance east of the Town of Antigonish, from Mr. D. G. Kirk, paying therefor \$1800. Mr. MacDonald now owns the entire farm.

**Tenders—Painting.**

Tenders will be received by the undersigned, at the Town Office up to

**Noon of Monday, the 15th inst.,**

for the painting of the buildings owned by the Town on Sydney Street, and used as engine and hose houses.

The old engine-house, so-called, to receive two coats of paint on front and one coat on side facing north, and the other building to receive one coat on the front and on both sides. Material is to be supplied by the Town. No tender necessarily accepted.

D. C. CHISHOLM,  
 Town Clerk.

Town Office, Antigonish, N. S., June 11, '08.

**Agents Wanted.**

We want agents in districts in which we are not yet represented.

**W. J. BUTLER & CO.**

General Insurance Agents.

138 Hollis St., Halifax.

**We Want your business.**  
**Get our rates.**

**PILGRIMAGE TO ST. ANNE DE BEAUPRE.**

A grand pilgrimage from the Maritime Provinces to St. Anne will leave

**MONCTON** on

**Tuesday, July 7th**

Returning leaves

**QUEBEC ON THURSDAY EVENING, JULY 9th**

Following is the return fare from the principal points between Sydney and Moncton:

Sydney for a party of 100 or more	\$10 25
Halifax	8 95
Antigonish	8 35
New Glasgow	7 85
Halifax	8 10
Truro	7 25
Amherst	6 50
Moncton	5 50

**Ice Cream**

Commencing June 1st an ice cream parlor will be opened at the restaurant, near Main Street School.  
 Open daily from 4 p. m. till 10 p. m.

**Crown Tailoring Co.**

THE Crown Tailoring Co. has sent forth to its agents in this season a line of samples of cloths for

**Spring and Summer Wear**

which for beauty and durability cannot be equalled in Canada. The cloths are thoroughly sponsored and the making up of garments is conducted in the latest and most improved designs. Prices lower than the lowest.

P. S. Cleansing and pressing clothes done on the premises. Ladies tweed garments also attended to.

**J. C. CHISHOLM, Agent,**  
 Main Street, Antigonish, N. S.

**Hot Weather Comforts**

Choice Neg'gee Shirts, Straw and Crash Hats, underwear, etc.

**Take a peep at our Men's Fixin's**

A man should give more attention to his toggery at Spring time than at any other season, it's more in evidence, the tie, the shirt, hat, the hosiery and every other sort of trimmings a man wears, stands out boldly during the Spring and Summer months.

Choice Shirts,	40c.	50,	75,	\$1.00	up to	\$2.00
Dainty Ties,	15,	25,	35,	50,	" "	75
Smart Hose,	15,	25,	40,	and	" "	50
Straw Hats,	10,	20,	25,	50,	75,	\$1.00
Crash Hats,	25,	50,	75,	\$1.00		

Gloves, Underwear, Collars, Cuffs and everything in toggery at FAIR PRICES. The man who buys toggery here, will get the latest production the market affords. We've everything a high class furrisher can supply, always remember, please, that our prices are as low as quality will admit. Call and see our BARGAIN TABLES of Men, Women, Boys' Girl's and Children's Shoes. Also Boys' Washable Suits, etc., values hard to beat.

**Palace Clothing Company**

And Popular Shoe Store,

Main Street, Antigonish, N. S.



THE SHERWIN-WILLIAMS PAINTS

**Labor Not Paint**

is the expensive item in painting, it costs as much to apply a poor paint as a good one. Before you begin to paint your house be sure you get the best paint possible for the money, and at the same time give best satisfaction and longest wear.

**The Sherwin-Williams Paint**  
**Gives these results**

IT IS A PURE LEAD ZINC, LINSEED OIL PAINT, thoroughly mixed; covers more surface to the gallon; easily applied, and wears longer than any other. Try a gallon and be convinced.

**D. G. KIRK, ANTIGONISH N. S.**

**IT'S A STRONG TEMPTATION**

when complete satisfaction has been experienced to come back for more. This is the way with CUNNINGHAM FOOTWEAR. My goods are so stylish and such good value for the money that customers come back again and again. My Fall showing comprises a wide range of the newest goods from best makers.

PRICE AND QUALITY are special features with me. My motto is quick sale and small profits.

**N. K. CUNNINGHAM**

**HEINTZMAN & COMPANY PIANO**

made by ye olde firme of Heintzman & Co., Limited, stands out distinctive from other pianos. It is a distinctive production—a piano with an individuality of its own. It is not put in comparison with other pianos. That would be unfair to other pianos. It is in a class by itself.

"I had not the slightest idea that such a magnificent instrument as the Heintzman & Co. Piano was manufactured in Canada. It is easily in the front rank of the leading pianos of the world."

—NUTINI, the Celebrated Blind Italian Artist.

**J. A. McDONALD Piano and Music Co.**  
**HALIFAX, N. S.**