

THE CASKET.

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THURSDAY, JULY 9.

An English journal, describing the Chicago Convention, says there was nothing like that fifty minute cheer for Roosevelt. "Four, four, four years more," since the day when a multitude shouted "Great is Diana of the Ephesians" for the space of two hours, as recorded in the nineteenth chapter of the Acts of the Apostles.

The *Central Catholic* says that Russia has lost one of her bravest Catholic soldiers by the death recently of General Peter Petrovitch Linievitch, known to the Chinese as "The Manchurian Wolf," who was descended from a well-known Polish Catholic family. This loyal soldier of the Czar, against whose personal honor no voice of scandal was ever raised, served in the Russo-Japanese war, succeeding General Kuropatkin as Commander-in-Chief when General Kuropatkin was relieved of his command after the disaster at Mukden in March, 1905.

Addressing the Alumni Sodality of St. Francis Xavier's College, New York, a few Sundays ago, Mr. S. H. Hofgan spoke of the post-graduate course of newspaper reading which so many are taking, without reflection on the injury it is doing them. As we read the newspapers for the news, it is well to get a definition of what is news. This definition came from the manager of some of the great press associations of the country: "Sin is news." That this is true the modern newspaper editor will agree, for he finds that the more sin and crime he can crowd into a paper the better it sells. Mr. Hofgan then gave some rules for analyzing the newspapers so as to find the one recording the least sin. He closed by telling how refreshing it is to turn from the daily newspaper drivel to the scholarly editorials and good literature of the growing Catholic press, and this is the post-graduate course he recommended that none of his hearers should neglect.

A suggestion is now under discussion in the United States to have a permanent convention or congress of the Governors of States, to advise on legislation, but without having themselves any legislative power. To the outside observer it would appear that Americans now have too many law-making and law-discussing bodies. One more, it seems to us, might add to nothing so much as to the confusion already existing. There are now forty-six states in the Union, and we believe each of them has two legislative chambers, in either of which general State legislation may originate. Then there is the central or federal congress, with two chambers also; there are the great municipal bodies, which are themselves in control of financial business as great as that of some of the smaller States, or nearly as great. What the United States really needs is, probably, fewer deliberative bodies, and better and more effective administrative arrangements for carrying out and enforcing the laws.

Even the good Homer sometimes nods. Two of the best-informed Catholic journals in the world are the *London Tablet* and the *St. Louis Western Watchman*. Their editors have access to trustworthy sources of information, and skill in distinguishing genuine from counterfeit coin, which makes their

lesser brethren green with envy. It fills us, therefore, with malicious glee to find in the Rome correspondence of the *Tablet* a reference to the "Very Rev. Father Pheenan, editor of the *Catholic World*," under which disguise we recognize Father Phelan of the *Watchman*. And in Father Phelan's letter from Rome to the *Watchman*, describing the beatification of Blessed Gabriel on May 31, we find the following astonishing bit of news:

"Dr. Mills, the Bishop of Kingston, was present with his wife, and occupied a place in the tribune, having obtained a special card from Cardinal Rampolla, to whom the Bishop had presented a letter of introduction from Abp. Gotier, the only Anglican Archbishop in Canada. I asked Dr. Mills how they had captured the Frenchman, and he told me his father was French, but his mother was Scotch, and that he had got his charm of manner from his father and his Protestantism from his mother."

Archbishop Gauthier will smile when Bishop Mills returns to Kingston, and tells him how he made an alert American editor believe that Archbishop Cleary's successor was a Church of England prelate. But we are puzzled to know why Dr. Mills should have ignored his own two Archbishops, Sweatman of Toronto, and Matheson of Winnipeg.

The present restlessness in India, like the restlessness in Italy, is largely due to the efforts of the half-educated man to win a position in which he will not be obliged to work with his hands. Universal education was at one time supposed to be a sure cure for all the evils which can affect a nation's life. There are many who still assert this, but they do not number such respectable names as they once did. Lord Macaulay, for instance, when laying the foundations of the educational system which has filled Hindostan with native lawyers and journalists who are trying to stir up revolution in the hope of gaining fame and wealth for themselves, wrote from Calcutta in 1836 that in the single town of Hooghly 1,400 boys were learning English, and that the effect of this education on the Hindus was "prodigious." So delighted was he with the results already achieved that he ventured into the field of prophecy and declared: "It is my firm belief that if our plans of education are followed up, there will not be a single idolater among the respectable classes in Bengal thirty years hence. And this will be effected merely by the natural operation of knowledge and reflection." Lord Morley quoted this prediction the other day, in a speech in which he stated that in dealing with India just now he was trying to feel his way through the most difficult situation that a responsible government ever had to face. And his comment on Macaulay's words was "Ah, gentlemen, the natural operation of knowledge and reflection carries men of a different structure of mind, of different beliefs, of different habits and customs of life—it carries them into strange and unexpected paths."

On the occasion of his installation as Chancellor of the University of Glasgow the other day, Lord Rosebery paid the following tribute to the late Lord Kelvin, for more than fifty years professor in that University:

"What most struck me was his tenacity, his laboriousness, his indefatigable humility. In him was visible none of the superciliousness and scorn which sometimes embarrass the strongest intellects. Without condescension he placed himself at once on a level with his companion. That has seemed to me characteristic of such great men of science as I have met."

The *Saturday Review's* comment is: "We have often wondered how it is that whilst the great men of science—the Darwins, Kelvins—are like this, the smaller men, the men who have never originated anything, but have merely tried to suck in the ideas of the masters, so often are impatient, spiteful, jealous, assertive, impressed as profoundly by their own superiority as by the stupidity of nine-tenths of humanity. That this is the attitude of the lesser fry of science, its sticklebacks and tadpoles, no one will deny. The little scientist is almost invariably too clever by half. He hangs up pictures of Darwin in his study. His

talk is of Darwin. Yet he has as little of the heart as he has of the brain of that great master."

A memoir of Lord Kelvin has just been published, its author being Professor Andrew Gray, who succeeded Lord Kelvin in the chair of Natural Philosophy at Glasgow. The concluding sentences of Professor Gray's book may be quoted as a supplement to Lord Rosebery's remarks:

"Like Newton—and indeed like all great men—he stood with deep reverence before the great problems of the soul and destiny of man. He believed that Nature, which he had sought all his life to know and understand, showed everywhere the handiwork of an infinite and beneficent intelligence, and he had faith that in the end all that appeared dark and perplexing would stand forth in fullness of light."

The co-operative system is being tried in England as a solution of the problem of improved housing for the poor. A society known as the Ealing Tenants, Limited, lately invited Mr. John Burns to open a new recreation ground for them. In his speech on this occasion Mr. Burns deplored the tendency to make of games a series of combats which might be compared to the gladiatorial shows of the Roman circus. He was not thinking of the fighting spirit developed among the players when enormous gate receipts are at stake, or when the frenzied applause of a tremendous crowd stirs up the feeling: "We must beat the other fellows even if we have to kill them." Mr. Burns was considering the effect upon the crowd of people who gather to see other people play, but never play themselves. The spirit of the horde, he says, is thereby being developed. "The effect of this upon our people is that now we cry in companies, smile in battalions, sport in divisions, holiday in armies, and marry in mobs." The best antidote for this mania, Mr. Burns thinks, is a good home, and the best counter-attraction a good garden. In contrast with over-athleticised games, games which have reached such a point of perfection that only specially trained men, a chosen band of experts, can play them so as to draw an immense concourse of spectators and give them satisfaction, he referred to the quieter games of tennis, bowls, quoits and cricket which are being neglected for more spectacular performances. The quiet games would allow more people to take part in them, and not arouse that fierce spirit of rivalry which takes possession not only of players but of spectators and causes them to shout "Kill the umpire," not for a manifestly unfair decision, but merely for a decision which is unfavorable to their favorites at a critical moment.

Our remarks in a late issue about Britain and Russia find an echo in the concluding portion of a leading article in the *Saturday Review* which runs as follows:

Is Great Britain in a position to condemn the recent administration of Russia by the Tsar's Ministers as inhuman and barbarous? What has happened in Russia during the last five years that has not happened in Ireland during the last twenty years? Policemen have been murdered in Russia: so have they been in Ireland. Landlords and politicians have been killed in Russia: so have they been in Ireland. Members of the Duma have been imprisoned in Russia: many members of Parliament have been imprisoned in Ireland. Parnell, at a time when he was the darling of the Irish nation, was thrown into gaol; Michael Davitt underwent a term of penal servitude quite as severe as the Siberian exile imposed upon any member of the Duma. But in Russia men have actually been sentenced without trial! Sir Edward Grey denied this; but were it true, we seem to remember a Crimes Act for Ireland which dispensed with trial by jury. Bombs have been thrown at Tsars and Grand Dukes in Russia; and the Irish Fenians have resorted to dynamite. Have we, then, any right to condemn the Russian Government as barbarous for doing the same things as our own Government has done? What about India? During the Indian Mutiny we tied rebels to the mouths of cannons and blew them into pieces. If we are to keep our Indian Empire, it looks as though we might once more be compelled to put down sedition by the sharp edge of the sword. Suppose the Russians were to turn round and brow beat Ireland and India in our teeth!

How should we feel about it? One of the great mental defects of Englishmen is their lack of imagination; they cannot conceive how they would feel if other people did to them as they do to others. Suppose the President of the French Republic had declined to visit us because of our refusal to grant Home Rule to the oppressed Irish! Or suppose that the Government of the United States, which have an enormous number of Irish subjects, had withdrawn their Ambassador on the same ground! Public feeling in Germany was thoroughly roused against Great Britain about the Boer War. What would have happened if the German Emperor had refused to receive King Edward because the Reichstag disliked our methods of barbarism in South Africa? The unpleasant truth is that the House of Commons has less right than any other Legislature in the world pharisaically to condemn the methods of the Russian Government in its struggle with treason and anarchy.

We would hesitate to quote from a Catholic writer such language concerning Luther as we have more than once quoted from Dr. Starbuck, lest some of our readers might believe that the writer's detestation of Protestantism made him incapable of judging its great protagonist fairly. In Dr. Starbuck's case there can be no such fear, and his high reputation as a historical student makes him competent to speak on this subject. Referring to the fact that certain Christian men otherwise irreproachable as moralists, make themselves apologists for Luther even in his dealings with Philip of Hesse, Dr. Starbuck writes as follows, in one of his contributions to the *Sacred Heart Review*:

"They abandon Christianity, in this attempt at defending Luther, simply because Luther can not be defended, in anything that concerns the relations of the sexes, by any that remain within Christian limits. Here we must choose between the Reformer and the Gospel. We can not have them both. I have already adduced as many of Luther's declarations of this kind as I could bring myself to cite in a paper meant for general reading. Nor can I prevail on myself now to repeat them. There is a limit prescribed by pudicity, and by the general character of my readers. Those who wish to know them (and they are not Luther's very worst, which I could hardly give in print without danger of the law) must refer to my earlier papers. These (and the viler things remaining) abundantly explain Martin's impudent confession, in answer to the charge of his friend and former superior, Staupitz, that his works were especial favourites in houses of ill-fame. . . ."

To come back to Philip of Hesse. On Luther's appearance before the Diet of Worms, in 1521, in presence of the Emperor, the princes and free cities, the young Landgrave, whose princely frankness is brought out by a Aubigne with a real touch of genius, enthusiastically espoused the cause of the Reformer, and with one moment's wavering adhered unflinchingly to it during life. He remained a tyrant, a libertine and a drunkard, but he continued an unwavering Evangelical. With the Elector John Frederick of Saxony, he was honored by the Reformers as one of the two chief nursing-fathers of the church. His want of common morality did not stand in the way of his bearing this title. In desperate religious quarrels princely help has often been only too easily bought by indulgence to princely vices. What are we to say of Philip II? Besides, the Landgrave might well be a nursing-father of Lutherism, which viewed love, good works, and purifying, as very desirable ornaments of a Christian, but by no means as essential to his justification. And it might have been pleaded for the Landgrave, in contrast with the Elector, at least his vices remained within the bounds of nature. . . ."

All that he now wanted was a declaration from the Reformers, that polygamy, however unseemly, injurious to family life, scandalous, dangerous both to him and to the cause and contrary to all Christian use, was at least lawful and valid for a Christian man, and that if he married Margaret, still retaining the Landgravine, the marriage would hold good, at all events within Lutheran limits. This contented him.

It seems, however, that he did not wring even this reluctant consent out of his teachers until he threatened that if they were not conformable, he would go back to the Pope. We must remember that the relations between the two religions were still fluent, and did not harden into final distinctness until the Council of Trent. Luther himself had repeatedly contemplated a return, and once, in a fit of anger with the Wittenbergers, had threatened it outright. As for Melancthon, he would have made small difficulty, had his Master agreed.

Notwithstanding, at this time

Lutheranism, in Newtonian phrase, was in "a fit of easy repulsion" against Rome, and the Reformers were terribly frightened at the possible consequences of Philip's defection. They could not, with their opinions, hold back on the ground of conscience, and expediency pleaded irresistibly for their giving way. Accordingly they gave a most unwilling and growing consent, but a consent nevertheless.

"Philip might have let them off there, but he did not. He insisted that they should ratify their wavering theoretical sanction practically, by attending the polygamous wedding. Luther he did not quite dare to constrain, but he secured the presence of Melancthon, Bugenhagen, and, as I remember, Bucer. These listened assentingly while Alesius, the Landgrave's chaplain, a man with three living wives, a most appropriate celebrant of such a marriage, harangued the shrinking Margaret on the duty of repressing her natural feelings, and quelling her doubts of acting most validly and evangelically in taking for her husband an already married man."

THE PAN-ANGLICAN CONGRESS—TWO VIEWS.

We read in several of the daily papers last week a despatch from Rome,—stated by one of them to be an Associated Press despatch,—containing some comments made by the *Osservatore Romano*, the semi-official organ of the Vatican, on the recent Pan-Anglican Congress in London. We do not know, of course, whether the piece that we read was the whole of the despatch which the Associated Press sent out, or whether it was cut down to fit the space and the finances of the papers we refer to. In the form in which it appeared, it seemed designed for no other purpose than to make Church of England people angry, an effect which, we venture to believe, the *Osservatore* article, if read in its entirety or in an intelligent summary, would not be so likely to produce. Whether it happens by accident or design, the fact is that the utterances of the Catholic clergy, from the Pope down to the most obscure parish priest, seldom appear in the secular press except in a garbled form, except when the speaker, or some one acting on his behalf, prepares a summary for publication. An eloquent Jesuit once told us that he made a practice of summarizing his sermons for the daily papers, because of the unsatisfactory reports they had so often given him. All his good points and arguments would be missed; some phrases taken from here and there would be gathered into a disjointed, unintelligible paragraph; whereas anything startling, anything likely to offend non-Catholics, would be given a prominence which it did not have in the discourse. We are accustomed to see bitterly partisan political papers garble the speeches and editorials of their opponents, so as to make them talk nonsense or at least deprive their utterances of all the weight which they contain. This is done deliberately, with malice aforethought. Yet the garbling which Catholic speakers and writers endure from the secular press is very nearly as bad. Is it any wonder that we sometimes ask ourselves whether the conspiracy against the Church which we know exists among the press agencies of the Continent of Europe, controlled by Jews, extending itself to English-speaking lands?

In the meantime, while we are waiting the full report of what the Roman journal said about the Pan-Anglican Congress, it may interest our readers to hear some of the thoughts which this assembly has suggested to the laymen of the Church of England, as represented by the *Spectator* and the *Saturday Review*.

The *Spectator* considers the Congress "an event which, without any exaggeration, may be described as soul-stirring and awe-inspiring." True, there have been voices scolding a note of warning and anxiety, but it believes the dangers threatened are superficial, not essential.

"The Anglican Communion," it says, "is an episcopal organisation, and without doubt will remain wedded to that form of ecclesiastical organisation; but we agree that it would be an evil day for that Communion should her special form of organisation be insisted upon in a harsh and pedantic spirit, and should there be a failure to recognize the claims of the non-episcopal Christian Churches, and

Continued on page 4

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Mutually Advantageous.

When the minister, who was a bachelor, had been helped to Mrs. Porter's biscuits for a third time, he looked across the table at Rhoda, staring at him with round, wondering eyes.

"I don't often have such a good supper as this, my dear," he said, in his most propitiatory tone, and Rhoda's face dimpled.

"We don't always," she said, in her clear little voice. "I'm awful glad you came."—*Youth's Companion.*

A California Letter.

At present San Francisco is rather quiet, very little being done in the building line except what is actually necessary for the rehabilitations of the firms burned out in the wholesale district in the big fire. Of hotels and rooming houses we have now more than enough for our present population, estimated by the boomers at 475,000.

We gave the big fleet the biggest reception ever seen by the staffs of officers and the jockies, which same was duly appreciated by them all.

A recent naval pronouncement states that we are to have the Atlantic fleet and a large part of the Pacific ones with us on the 4th of July. Already young America is wracking our nerves with his noisy firecrackers and other noisy implements of peace as he is getting himself in trim for the Fourth.

A recent arrival from Cape Breton is Alex. McNeil, *mac Lochainn Ruari* of Mabou Bridge. Though he has obtained employment he has not yet been able to strike the iron either hot or cold on his own anvil. The houses of some of the patrons of his uncle, *Domhnall Mor Illechruidha*, have to go unshod while he introduces his little nephew to the Cape Bretoners of this city and Oakland.

I am glad to see that THE CASKET has recommended its readers to read up Father A. Campbell's interesting account of his trip in that excellent half English, half Gaelic quarterly, *Guth na Bliadhna*, published at 6 Upperkirkgate, Aberdeen, Scotland. We await with eagerness the continuation of Father Campbell's *sgul*, or narration of his good labors.

A type of the self-sacrificing missionary priests who have shed luster on the Catholic Church, arrived in San Francisco yesterday by the steamship *Mariposa* from Tahiti in the Society Islands.

Father Christian Willimnes and Father Damien, whose martyrdom in the leper colony at Molokai, Hawaiian islands, has given him a place in history, left Belgium together in 1870. Father Damien went to Honolulu and Father Willimnes to Tahiti. Until Willimnes, now Vicar-General of Tahiti, reached this city yesterday he had not since been outside of the Society Islands.

Though 72 years old, the veteran missionary intends to return to the place of his long labors as soon as he has completed his attendance at a conference of the Society of the Sacred Heart of Jesus in Belgium. He will be the only surviving member of a party of six of that order which left Belgium in 1870 for the islands of the Pacific.

While in San Francisco Vicar-General Willimnes is the guest of Rev. Joseph Guilbert of the Marist Fathers, at the parish house of Notre Dame des Victoires on Bush Street. Staying with him there is also Rev. Father M. H. O'Laverty of New Zealand, who, after a sojourn for his health in the summer warmth of Louisville, Ky. (it is the winter season now in Tahiti), will deliver a series of lectures on the native inhabitants of the various islands of the Pacific.

Vicar-General Willimnes has had the usual experiences of missionary priests in uncivilized lands. He has made himself a part of the life of the natives, eaten the food they have eaten, and accommodated himself to the conditions of their existence. For as many as fourteen years, he said yesterday, he had not tasted meat, eating only the native fruits on which the natives of Tahiti lived.

Quite a number of persons from Tahiti arrived by the *Mariposa* yesterday. Among them was Joseph Girard, of Papete, first secretary to the French Governor of Tahiti. He is accompanied by his family and is on a leave of absence for a vacation, most of which he will spend in San Francisco and California.

The present industrial condition of Tahiti, he said yesterday at the Hotel Stewart, where he is staying,

was very satisfactory recently, large discoveries of phosphate in the island having developed a new export industry. The European population of the island, he said, was increasing, the total present population being about 13,000. The native population, on the other hand, was dying out. GAIDHEAL.

San Francisco, An t-Og Mhios, 18mh Ia 1908.

Canon St. John's Home for Boys.

By WILFRID WILBERFORCE.

In that glorious roll-call which closes the "Apologia," that passage which even the unbeliever George Eliot declared to be the noblest expression of friendship in the English tongue, Ambrose St. John is singled out for special honour as the friend whom God had given Newman. Scarcely more than ten years later that friend was torn away from the side of his well-loved master by a premature death, but not before he had gained a position of love and reverence in the hearts of many hundreds of boys who had been trained at the Oratory school under his head-mastership. At the time of his death his nephew was still a Protestant, but in later days he was led into the one true Church, and became a Priest. As such his heart was set upon the Apostolic work of rescue, reformation, and education. It is for the second of these works especially that the St. George's Home, in Westminster Bridge Road, was founded in 1889. When I wished to learn some particulars about its origin and working, I called upon Canon St. John at the Bishop's House, Southwark.

And how are the eighty inmates of the Home recruited? their history is varied. Some come from the workhouses, after their schooling there is over, for this, be it remembered, is not a school, but a home, in which all are above the school age. Others are sent by the magistrates, not as a punishment, but as a kindness and a means of rising to higher things. The Home is open to such lads as these, who have been brought up at the police-court, and whom the magistrate, in strict law, might have sent to gaol. Their entrance at the Home is purely a voluntary act, as also is their sojourn there. The doors stand open all day. There is nothing here in the nature of a lockup, and at any time the boys can walk out. Sometimes they go. Sometimes the street-hunger, that extraordinary passion which London begets, becomes too strong for one or other of these poor lads, and they vanish. On the book of the Home the sad word "Missing" is inscribed after their name, with the date. But often there is a further inscription, the date of their re-appearance, for after a day or two, or it may be a week, the streets lose their glamour, the shelterless life becomes hateful, the feeling overwhelms them that no one among the millions in London cares for them a bit more than the dirt under his feet, and back come these truants, confident that in Canon St. John's Home they will meet with a welcome once more. No doubt if such wanderers run counter to the law during their outing they will not be allowed a second chance of becoming inmates of so agreeable a house. But their return is always open to them if their sojourn in the streets has been free from crime.

Of course, it is by no means all the boys who owe their shelter to the introduction of a magistrate. Many who have never been in the hands of the police come of their own accord. Such as these are only too glad to hear of a home, where they will be housed and fed and taught a trade, and equipped, if such be their bent, for a new career in Canada. From the day of its foundation to the present time no destitute Catholic working-boy has ever been refused admittance, and not only in this fact becoming well known, but so good a reputation has the Home achieved for itself that a sojourn there has now come to be regarded by employers as a guarantee of respectability. The inmates are divided into classes called among the boys themselves by the names of "toffs," "tykes," and "kids." I will say a few words about each of these classes. To begin with the last. These are boys under sixteen years of age who have just left school, and are known to be respectable. For this class a small weekly payment is made by the Board of Education, the Board of Guardians, or the Home Office, according to circumstances. Work is found for them as soon as possible,

and out of their wages they pay the managers of the Home the sum of seven shillings each week. Anything that they earn above this is their own property, to spend or bank, as they please. And even if their wages are less than seven shillings a week they are allowed to retain for their own use a penny out of every shilling they earn. Even this plan does not suffice to pay for the boys' keep, as each one costs eight shillings a week; but the wages thus given are a very important contribution towards the expenses of the Home. Others who for one reason or another are unable to earn wages outside, are employed in various ways about the house. "Tykes" are a less enviable class. They are lads whose past has been unsatisfactory; but it depends upon themselves whether they remain "tykes" for a long or short period, for as soon as they have proved themselves steady, and earn regular wages, they quit this doubtful class and pass into that of "toffs," or, if their age is less than sixteen, they become "kids." The "toffs" are a superior class, which is recruited from one or both of the two other classes. These are all earning good wages, and contribute half a sovereign weekly to the expense of the Home. Canon St. John defines this last set as intended for lads who have reached the age of sixteen, and have begun to make their way in the world as apprentices, and can support them-

selves in comfort in a Home on their earnings, while they would find it exceedingly difficult to maintain themselves in lodgings.

I ought to have mentioned above that besides what I have described, there is in the basement, a good swimming bath, as well as play-rooms, one of which is fitted with a good billiard-table, the gift of a friend. Of the boys who emigrate to Canada, about 40 per cent. of the number in the Home, it may be said that their success is great. I was permitted to see some of the letters which these Colonials write to their kind benefactor. They are brightly written, and full of affection for the Home which once sheltered them, and certain photographs of the writers fully bear out, in their presentation of smart, prosperous young men, the spirit and tone of these letters. Some of the writers are at work on trades, others, in the country, are on farms, with a prospect of becoming farmers and masters themselves.

Is it too much to hope that the description of this Home may come to the eyes of some poor wayfarer who knows no shelter but the streets of London, whose life is forlorn, dreary, and without hope? If such a one reads my words, let him repair with speed and confidence to Canon St. John's Home, 5, Westminster Bridge Road. Here he will find kindness, help, and, above all, Hope.—*Catholic Weekly.*

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MY RAID INTO MEXICO.

(Nugent Robertson, in the Catholic World) CHAPTER XI.

"I don't want to hear anything that you overhear. Good night, Billy." "See that, now," he muttered as he retreated towards the door.

"What nonsense is this you are talking, Billy?" "I'm tellin' ye, sir, what I know. She an' the young wan is goin' for to leave."

"Oh! Miss O'Hara?" "Yes, sir." "There's nothing very extraordinary in this."

"Stop, Billy! Tell me all about this. What does it mean? What did Mr. O'Shea say? What did the padre say? It's some mistake. You are mistaken. You've taken up the whole thing wrong. It's one of your blunders."

"Well, Masther Joe, av ye'll let me tell ye what I heard me own way, I'll go bail I'll give ye satisfaction."

"Well, Masther Joe, I was colloguerin' a bit wud Piller in regard to the French for cruben, when who shud come into the yard—the Patty O, as they call it—but the father and Masther O'Shea. They were talkin' that loud that ye'd hear them from the steps at Dromroe down at Murty Boylan's shebeen; an' shure, Masther Joe, I wudn't demayn the family be listenin', barrin' I cudn't help it. The father ups and sez: 'It's a quare turn she's taken,' sez he."

brake me like Boyles Bank; but av I had the manes, father, I'd be off wud a hop, skip, an' a jump. I suppose, sez he, 'ye haven't any coin, father?' sex he.

"Sorra a wan," sez the poor father sorrowful enough. "I'm thinkin' as much," sez Masther O'Shea. Thin, Masther Joe, they kep walkin' up an' down, Masther O'Shea smokin', an' I cud only ketch a word here and there.

CHAPTER XII.

I did not sleep one wink, and the rose-pink light of the early Mexican morning found me as wide awake as when I lay down on the previous night. The news which Brierly had imparted to me was so startling, so strange, so unreal, so improbable that I kept cudgelling my reasoning power all night into rejecting the story as a 'wild imagining.'

Then, was it possible that Inez was to accompany her? She would need female companionship, and what could be more natural for her than to take her protegee, especially a girl so naive, so charming, and withal so delightfully Irish? Was it not exactly in keeping with the character of the senora, her premitting this young girl to take a peep at the land she loved so well and in which her childhood had been passed?

"What a character Brierly is, Joe! Apropos de Brierly, my cook has completely lost her heart to him. She has made me her confidante, poor thing! She is a most excellent creature, and has, I am told, actually endeavored to win Mr. Brierly's affections through the medium of Irish dishes. Do you perceive any special and delectable aroma, Joe? Come, then; lean over the balcony. Now!"

"There was no mistaking it. It came to me like a voice from Dromroe. 'It's Irish stew, or, as we call it at home, Beggar-man's dish,' I exclaimed. 'You are right, Joe. This is the result of the charms of Mr. William Brierly. Do you know he came to me last night and begged of me to tell him the Spanish for Irish stew. I had already instructed him potatoes, cabbage, bacon and ay de mi, pig's face or cheek.'

It was with no good feeling of satisfaction that I received my retainer when he came to my room after breakfast. "You blundering omadhamm!" I growled. "Never let me hear you repeat a conversation again, no matter what the subject. You go and blunder into a statement that led me to place myself in the false position of asking the senora just now about her intended departure."

the father axin' Misther O'Shea not tin minits ago av he was able to rise the money for to thrive on.' "This is too absurd." "Is it, thin? We'll see who's right, Masther Joe. A gentleman can't hear anything be raison av his bein' always in the parlor; but the likes o' me, that's always in the kitchen—an, he the mortal Piller gey me a stew this mornin', sir, that reminded me av Biddy Moriarty's own hand. Sorra a lie in it. Th' onions kem up smilin' betune th' illigant lumps av mate, an' every pitave was as fresh an' full av divarshin as if it was in ould Ireland it was instead av bein' up here at the back o' God's speed."

Somehow or other Billy's tenacity somewhat influenced me, although against the promptings of my better judgment. The senora had not said that she was not going to Ireland, but this hunting of words into corners and demanding literal expressions of thought was nothing short of an outrageous begging the question. My retainer had confused Ireland with San Angel, and the packing-up was but an ordinary household preparation. And so the brightness faded out, leaving me but the cold, yea, the bitter, reality. I was bound to go, and twenty-four hours from that moment would see me quitting the terminus at Buena Vista, and leaving my heart, my very thought, my very hope, further and further behind me as the grim and un sentimental locomotive tore onwards towards the Dantesque horrors of the Cumbres de la Boca del Monte.

I spent my last day in the capital in—the pawn-shops; not that I required any monetary assistance from 'my uncle,' but it is in the empenos where the knowing ones pick up those 'unconsidered trifles' which form such charming souvenirs of the country of the Montezumas. I invested in two full suits of charro, from sombrero to the murderous spurs—one for myself, the other for Major Butler, with a view to a long-talked-of fancy ball.

For Nelly, Aunt Butler, Mrs. Bevan, and Mrs. Flink I bought a number of gloriously tinted rebosas—silk scarfs all aglow with yellows and reds only to be seen in Mexico or Spain. I also dealt largely in Aztec ornaments, both of gold and of silver, and I bought a couple of richly-mounted saddles and some Spanish swords of the time of Cortez. I sought everywhere for those large Spanish fans which are at once the pride and the pleasure of the senoras and senoritas of Sunny Spain, but to my astonishment and chagrin, not a single fan was to be had save those imported direct from Paris and of the most Frenchy and common design.

In return for the little prayer-book given me by Inez, and which lay in the breast-pocket of my coat right over my heart, I purchased for her a ring—a plain gold ring set with a single ruby, which, love-sick beggar that I was, I likened to a drop of my heart's blood. The word 'Mizpah' was graven upon it, and the meaning of that word became a veritable prayer for me.

I spent the entire day straying through the city, longing to get back to the Calle Marascala, yet foolishly striding further and further from it. What a boy I was, to be sure! I paid a last visit to the grand old cathedral. The sunlight was streaming in through the stained-glass windows in bars of purple and blue and gold, causing the shadows to deepen in the side-chapels and in remote corners where the confessionals stood surrounded by kneeling and reverential devotees. As I passed one of these I beheld a form which my heart told me was that of Inez O'Hara. She was awaiting her turn and kneeling on the marble floor. Her beautiful eyes were lifted to a rude image of Our Blessed Lady, her hands were clasped, her rosary entwined in her waxen-white fingers. Oh! it was an exquisite picture, a subject worthy of one of those great masters whose works come to us like beautiful prayers. I stepped behind a pillar and gazed at her. It was no harm; after to-day I would only see her in my dreams. I watched her rise and kneel and take her place in the confessional—the confessionals are all open in Mexico—saw her bow her beautiful head as the grave old padre bestowed his blessing upon her, and then I turned away.

I resolved to wait for her in the enclosed space in front of the church. I waited. I paced up and down, down and up. I bought a lot of red-clay earthenware, all in miniature, representing household utensils, some of them very quaint and Oriental-looking. I priced toys and singing-birds, and parrots, my eye ever on the great green curtain hanging in the central entrance. The band took up its station in the music-stand on the Zocola. Copper-colored boys bawled out the contents of the evening paper. Pordiosos, or beggars, solicited me for alms. Lottery-ticket sellers pestered me to take my chance for twenty thousand pesos. But Inez came not.

Would I seek her in the cathedral? I advanced to the perfect old portal, crossed its threshold, and was about to thrust aside the curtain when I stopped, and, turning on my heel, made straight across the Plaza towards the market. To go over all this possesses a certain melancholy fascination for me. Psychological analysis is not my forte, but there are occasions in life when we are compelled to lay bare our wound and cauterize it without flinching.

As I crossed opposite the Palacio Nacional the archbishop passed on foot, and it was to me a glorious sight to behold the men and women dropping on their knees to receive the good man's blessing. I remained uncovered till he disappeared, and a very little would have brought me into fisticuffs with a well-dressed rowdy, who pushed his high silk hat more fiercely on his head as a sort of challenge to the earnest Catholics by whom he was surrounded. My knuckles itched for a rap at him.

I strolled into the patio of the palace, and there encountered a Mexican gentleman whom I had met at Senora San Cosme's. He very courteously took me in tow, and, being in office—he was Ministro de Fomento, or Minister of Public Works—was a privileged person. I was taken into the grand reception-room, the walls of which were covered with crimson watered silk with the imperial cipher in splendid relief. A full-length portrait of the Emperor Iturbide adorned one of the walls. The luckless potentate was attired in a gorgeous uniform, his breast encrusted with orders. The apartment, which is elegantly proportioned, was furnished in execrable taste, the carpets and upholstery and hangings all of different colors, and all so much ajar as to set one's teeth on edge.

(To be continued.)

Two Tourneys.

1507. "Avant!" "Marry come up!" "Odds splutter my nails, have at thee!" "On, gadzooks!" Queer English, eh? 1907. "Fa-a-a-ke!" "Soak de empire!" "Paste de bloomin' geezer in the slats!" "Cheese it; de cops!" Queer English, eh?"

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There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people; and there is what is called the time spirit, which means the dominant way of thinking and of acting which prevails in the age in which we live; and these are powerful temptations full of danger and in perpetual action upon us—CARDINAL MANNING.

THURSDAY, JULY 9.

THE PAN-ANGLICAN CONGRESS—TWO VIEWS.

(Continued from page 1)

to admit that spiritual graces and blessings may be obtained outside the area of the Anglican Church."

If this means anything it means that the office of a bishop is purely a human creation, to be employed or not employed according as circumstances seem to render it useful or not useful. How such a theory is to be reconciled with that passage of the New Testament which speaks of bishops as being placed by the Holy Ghost to rule the Church of God, the *Spectator* does not explain. It continues in the same strain:

"The notion of Anglicans arrogating themselves a position which would treat non-episcopal Christians as possessing at the best only 'the uncovenanted mercies of God' is one which should be odious and detestable to all who breathe the true spirit of the Church of England and of the Churches in communion with her."

This is equivalent to denying that God has made any covenant with man. For if He has revealed certain truths, and promised salvation to no others except those who believe these truths and govern their lives accordingly, it follows that any mercy which He shows to others is a mercy which He has not promised to show, in other words an uncovenanted mercy. And how any Bible Christian can deny that God has made a covenant with man, is something we cannot understand. If it be urged that those who reject non-episcopal Christianity do so in good faith, the same argument may be offered for the Jew, the Brahmin, the Buddhist or the Mohammedan. Who can assert that these are not in good faith? And if they are, why may they not receive spiritual graces and blessings as well as episcopal and non-episcopal Christians? A great saint was of opinion that if a pagan observed the natural law as perfectly as he knew how, God would send an angel to preach the Gospel to him rather than let him perish in unbelief. This would be an extraordinary spiritual grace and blessing, indeed, but the need of hearing the Gospel is not minimized.

"The Anglican Church," says the *Spectator*, "may without offence believe that she has the better custom, but if ever she forgets that 'God fulfils Himself in many ways, lest one good custom should corrupt the world, her doom is sealed.' Throughout the article there is not one quotation from Scripture, with good reason, for there is not a verse in the Bible that can by any method of interpretation be twisted into a sanction for the peculiar idea of a Church which the *Spectator* is setting forth. So the writer falls back upon a poet, whose melodious verses are as pure as they are sweet, but whose religious beliefs were of the vaguest and mistiest description. It is not strange that he should be invoked on this occasion, for it has come to be believed by many of the *Spectator* school that the inspiration of Isaiah and St. Paul is different from the inspiration of Shakespeare and Tennyson, in degree but not in kind.

The *Spectator* continues: We hold it to be the mission of the Anglican Church to prove the possibility of maintaining the spirit of religious comprehension in the highest and widest sense without at the same time falling into antinomianism, spiritual anarchy, or organic chaos. Comprehension is as much the law of the Church's being—as much the condition of her usefulness and of her very existence—as it is a part of the law of the land in which we live. There is no machinery by which any man who desires to be comprehended in the Church of England, and who leads a Christian life, can be excluded from the Church and deprived of the power of availing himself of her services."

We should like to know what the writer means by leading a Christian life. Did Darwin, Huxley and Spencer fulfil that condition? They were blameless in their family relations, they added considerably to the sum of human knowledge, their writings were neither obscene nor shockingly blasphemous like those of the French

and Italian infidels. Would the *Spectator* consider them fit for membership in the Church of England? We believe it would. Yet, so far as we can gather from their writings, none of these men would subscribe to a creed so compendious as to be included in the four words: "I believe in God." They would not deny God's existence, but neither would they affirm it. We must imagine St. Peter or St. Paul admitting Seneca and Marcus Aurelius, Socrates and Plato, to partake of the holy mysteries, in order to find a parallel for the comprehensiveness of the Church of England as described by the *Spectator*.

GOD'S FOREKNOWLEDGE.

We are indebted to "Viator" for his plain statement of the difficulties felt by his friends regarding the question that is being discussed in our columns. Touching the first, to wit, that the whole thing is involved in mystery, we fancy there must be some confusion of ideas here. It is true that the question is closely bound up with great mysteries. Why God should have chosen to create the existing universe rather than another and possibly more perfect one; why one man who seems to be serving God faithfully should fall from grace toward the end of his life and be lost, while another who is openly living in sin should turn to God on his death-bed and be saved—these indeed are mysteries of which we can only say with St. Augustine, *Noli interrogare, si non vis errare*—"Don't ask, if you don't want to go astray," which means, don't try to find out, because if you do you are sure to get the wrong solution. We know that all which God does is done well and wisely, done in mercy and justice, but His goodness and wisdom and justice and mercy are deeps which we cannot fathom. The question that we have been discussing, however, is different. We have simply sought to remove from God the imputation that He knew certain angels and men would be lost before He willed to create them and yet did will to create them. This imputation we regard as false and blasphemous—false, because, as we have pointed out, the will to create goes before the knowledge God has of the actions of free agents, and blasphemous, because it is derogatory to God's goodness to say that He willed to create angels and men foreknown as to be lost when He could as easily have forbore to create them. Such a statement, to our way of thinking, is but one remove from the horrible blasphemy of Calvin, that God fore-ordained certain angels and men to eternal damnation, for what, after all, is the practical difference between this and saying that He willed to create them with infallible foresight of their eternal damnation when he could as easily have passed them over and not created them at all? If any theory of the way God knows future contingencies carries with it such a consequence as this, that theory is saddled with a burden too heavy to be borne.

As for the second point, we have explained in our last issue in what sense "before" is to be taken as said of God's will to create in relation to His foreknowledge of the actions of free agents. Let us try to illustrate it further by means of an example. Between the sun's existing and its shining there was no priority of time; as soon as the sun existed it shone. But there was priority of being or nature, in such wise that it must remain forever true that the sun existed before it shone, and forever false that the sun shone before it existed; forever true that the shining is a consequence of its existence, forever false that the existence is a consequence of its shining. In like manner, between God's will to create free agents and His foresight of their actions, there was no priority of time; as soon as God willed to create them He foresaw what they would do; and as He willed from eternity to create them, so His foresight of their actions was from eternity. But here, too, there was priority of being, so that it remains eternally true that the will to create went before the foresight of their actions, and eternally false that the foresight of their actions went before the will to create; eternally true that the former is a consequence of the latter, and the converse eternally false. The proof of this we gave in our first article. But let us state it once more in another form. That which does not as yet exist in itself can be known only in its causes. Now the deliberate act that a free agent is going to put forth, say, a hundred years hence, does not as yet exist in itself, of course, nor does it exist in its

human or secondary cause, which is the will of that free agent, seeing that the agent himself does not yet exist. Therefore it exists and is knowable only in its divine and first cause, which is the will of God determining to bring it about or permit it in accordance with the inscrutable designs of His wisdom and justice and mercy.

Nor does the fact that God's certain foresight in this case is consequent upon His will to create derogate from His omniscience, for the foresight is affirmed. The only thing that is denied is that the foresight precedes the will to create. Moreover, as the divine omnipotence means that God can do all things that are possible, so the divine omniscience means that He knows all things that are knowable. Now, to use again the example given above, as it is impossible for the sun to shine before it exists, so is the future act of a free agent unknowable before God wills to bring that free agent into existence. Apart from that act of God's will the free agent is a possible being merely, and its acts are knowable only as possible, that is to say, as good or bad, right or wrong, but not determinately good rather than bad, bad rather than good, right rather than wrong, wrong rather than right. Two wills, the divine and the human or angelic, as the case may be, concur in determining these acts, the human or angelic as electing and putting forth, the divine as giving effect or permitting.

Dominion Day at Lourdes.

The *Eastern Chronicle* of New Glasgow, being a larger paper than THE CASKET, and published twice a week, was able to devote three-quarters of a page of its issue of July 3 to the celebration of Canada's Natal Day at Lourdes. The best we can do is to summarize its well-written article for our readers.

His Grace Archbishop McCarthy on his arrival at Stellarton station was escorted to Lourdes, where seated on an open-air platform he was welcomed by Mayor Mahoney on behalf of the town, by Mr. H. E. Coll for the parish, and by the Secretary of the C. M. B. A. for that society. In reply his grace paid special tributes to the C. M. B. A. and dwelt upon the importance of supporting the Catholic pen. His Grace then referred to the religious celebration to take place next day, when a shrine would be blessed in honor of Our Lady of Lourdes.

After dinner the Archbishop presided at a meeting at which speeches suitable to the occasion were delivered by Mr. E. M. MacDonald, M. P., Mr. A. C. Bell, Mr. E. B. Devlin, M. P. for Wright, and the Rev. P. W. Browne of Halifax. The *Chronicle* reporter says that Messrs. MacDonald and Bell were heard to better advantage on this occasion than ever in their best forensic efforts for their respective parties. Of Mr. Devlin he remarks that he suffered nothing in comparison with the others, adding that "He comes of an oratorical family, as one of his brothers is Charles Devlin, M. P., one of the best speakers and ablest public men in Canada, and another is Rev. Fr. Devlin, S. J., whom many of our people have been privileged and delighted to listen to." Fr. Browne, as usual, was both wise and witty, and captivated his audience. "It was a day long to be remembered,"—the *Chronicle* concludes,— "an oasis in a desert of humdrum plodding" and a day of pleasant fellowship with an entire absence of strife—the first July 1st we ever cared for. Telling the good, kind, genial, and ever popular Father William all this will, we are assured, convince him that he has not lived in vain. At least, judging him by the humble sense, we think that he thinks an inch of eulogy is worth a yard of eulogy."

Personals.

Mr. and Mrs. John Gillis of Pictou were in Town over Sunday.
Mr. W. H. Manson, druggist, Whitney Pier, C. B., was in Town over Sunday.
Mr. A. P. Bray, ecclesiastical student at the Seminary, Halifax, is spending his vacation at his home at Springfield, Ant.
Miss Mary B. McDonald of East Bay, C. B., left for home last Saturday after spending a couple of months in Antigonish.
Miss Margaret Chisholm, of Boston, trained nurse, is spending a few months at her home, St. Ninian Street, Antigonish.
Mrs. John MacGillivray, and daughter Margaret, formerly of Antigonish, now of Waltham, Mass., are visiting friends in Antigonish.
Miss Sadie Gillis, Antigonish, Mr. Angus Boyd, Antigonish, Mr. William Chisholm, Marydale, and Mr. Colin Chisholm, Beaulieu, were among the Pilgrims to St. Anne de Beaupre who left Antigonish on Monday.
Miss Mary E. A. McDonald of Boston has been visiting in Anherst, the guest of her cousin, Mrs. William Delahunty. She left on the 7th inst. for St. Ann de Beaupre, Quebec, to attend the pilgrimage, after which she goes to Antigonish, N. S.
Miss Margaret F. McDougall, who has resigned her position as teacher at Argyle School, Sydney, is at her home in Antigonish. Miss McDougall's pupils presented her with a beautiful fountain pen in appreciation of her services while amongst them.

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General News.

It is thought Parliament will pro-
ceed on the 18th inst.

The report of the survey of the pro-
posed Ottawa and Georgian Bay ship
canal is now ready for presentation to
Parliament and will be laid on the
table of the house.

Gouthro and McKinnon, tried for
the murder of Clifford Murphy at
Glace Bay on Feb. 29th last, were
acquitted. No evidence connecting
them with the murder was produced.

The national convention of the
Democrats of the United States is now
in session at Denver. It is expected
nominations will be made to-day or
to-morrow, and it is also generally
expected that Mr. Bryan will again be
the Democratic Presidential candidate.
The election of Mr. Taft is thought to
be sure.

The special postage stamps to be
issued in commemoration of the Ter-
centenary celebration at Quebec, are
now ready for issuing, and will be
placed on sale next week. The stamps
are of most artistic design, and are
larger than ordinary size to allow of
adequate representation of historic
scenes, portraits, etc.

After an existence of nearly thirty
years, Donahoe's Magazine, one of
the leading Catholic publications of
the United States, made its last ap-
pearance with its July issue, having re-
cently been transferred to the Catho-
lic World of New York, and future
issues will be under the name of that
publication.

There was a lively debate in the
French Chamber of Deputies on the
Bill to maintain Capital Punishment
in France. M. Fallieres argued that
only the guillotine would stay the arm
of the assassin. He cited the United
States, England and Germany as pro-
gressive countries, giving evidence of
the necessity of maintaining this form
of punishment.

Plans for transforming Paris into a
seaport at the expense of \$100,000,000
came up before the Chamber of Deputies
last week and were referred to a
committee. The project calls for a salt
water canal capable of permitting the
passage of the largest ocean liners
through the Seine Valley from Havre
to Bougival, which is a few minutes'
trolley ride from the city gates.

W. L. Mackenzie King makes a
strong recommendation for the pass-
ing of legislation prohibiting the im-
portation of crude opium into Canada.
He points out that during the course
of his inquiry in Vancouver he found
that the opium evil had taken root
and had been developed in an insidi-
ous manner without the knowledge
of the people of this country.

Boston and New York are suffering
from extreme heat. Thousands of
persons spent the night of the 6th
inst. in the public parks and squares of
Boston trying to get relief from the
oppressive heat. Several deaths in
Boston are reported as a result of the
heat. In New York two score of per-
sons died from the heat on Tuesday,
while thirty-three deaths were re-
ported in thirty-six hours.

As an encouragement to ship-
owners to place the contracts for ship-
building among the plants of the
Colony of Newfoundland which
have suffered considerably by
competition with American shipbuild-
ing companies, the Government has
authorized the granting of bounties
upon all vessels having a whole or
fixed deck, newly built, and regis-
tered in the Colony, the bonus to be
paid to the person for whom the vessel
is built. The bounty varies, \$10 a ton
being paid for vessels of eighty tons
and upwards, built to Lloyd's rules,
and smaller vessels are provided under
a graduated scale.

At Yusove, European Russia, on
July 3rd, fire broke out in the Rik-
ovsky mine, which on the previous
day was the scene of an explosion of
gas, causing a heavy loss of life. The
work of rescue and fighting the fire is
being conducted under the greatest
difficulties. Over 200 men remain
down in the mine, shut in by falling
earth, while 160 bodies already have
been brought out. 75 wounded were
removed to hospitals and out of these
ten are now dead and many more are
dying. It is believed that the present
number of dead will be increased by
75.

An important pontifical document
was made public on Monday. By it
Canada, Great Britain, Holland and
the United States cease to be mission-
ary lands, and all questions of great
moment to the Catholic bodies in these
countries will hereafter be governed
by the application of Canon Law. The
document consists of three parts, the
first being an apostolic constitution
reorganizing the congregations
through a more suitable division of
subjects and eliminating the dupli-
cation of authority, and the second is a
special law for the relation of labors
of the ancient Rota and Segnatura
Tribunals. The most important part
of the reform is that both civil and
criminal litigations are removed from
the jurisdiction of the congregations
and entrusted to the tribunals of the
Rota and of the Segnatura, the con-
gregations only retaining disciplinary
powers. A new congregation regulat-
ing discipline and sacrament is
created, its duties including also
questions regarding marriages, while
the dogmatic side of the sacrament re-
mains under the jurisdiction of the
congregation of the holy office, which
includes mixed marriages, namely,
when either husband or wife is not a
Catholic. The Pope remains prefect
of the holy office. The importance of
the congregation of the consistory of
which the Pope also is prefect, is aug-
mented by it undertaking the creation
of bishops and the surveillance and

direction of the rules of dioceses and
seminaries and also deciding questions
of competence between the congrega-
tions. The tribunal court for
questions of conscience, all other
questions going to the Rota in the
first instance and then to the Sena-
tura as a supreme court.

Correspondence.

To the Editor of The Casket:

SIR.—I have heard from reliable
sources there is a report current that
I canvassed some of the delegates at
the recent Conservative Convention,
and, notwithstanding the fact, re-
ceived only one vote. I did nothing of
the kind, and I defy any man in the
County of Antigonish, or out of it, to
come forward and prove that I, or any
agent of mine, directly or indirectly,
canvassed him in my behalf. In fact
I did not know that such a meeting
was to take place until the preceding
Tuesday, when a delegate residing
over ten miles from Town informed
me there would be a Convention at
Antigonish on Saturday.

Yours truly,
J. J. CAMERON, M. D.

Chop Feed

One car No. 1 Chop
Feed

OATS and CORN

Also
American FLY OIL
For Cattle and Horses

C. B. Whidden & Son

Hammocks

We can supply the best value
in Hammocks in Canada

Prices

90c., \$1.25, 1.50, 2.00, 2.50,
3.00, 3.50, 4.00, 5.00, 5.50.

If not entirely satisfactory,
can be returned at our expense.

Sporting Goods
for all Games.

Send for free illus-
trated Catalogue.

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NOVA-SCOTIA-FIRE
Insurance Company
LOWEST RATES
Consistent With Safety
AGENTS EVERYWHERE
Head Office: 146 HOLLIS 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 bar-
gains in all lines handled by us.

J. S. O'Brien

Among the Advertisers.

A snap in salt by the bag, at Haley's
market.

Highest prices paid for hides, calf-
skins and pelts at Haley's Market,
agent for S. Arcott & Co.

20 horses for sale. Prices from \$40
up. Call and see them on Monday,
July 13th. C. B. Whidden & Son.

Wanted, 6 pails nice, fresh straw-
berries on Monday evening, the 13th,
or Tuesday morning, for Farmers'
Picnic; to be left at T. J. Bonner's.

Don't forget the farmers' picnic on
the 14th—a big day, a big time. Straw-
berries and ice cream served on the
grounds. Iced temperate drinks and
everything cool and refreshing.

Acknowledgments.

Many Acknowledgments crowded out.

- Sarah McDonald, Mattapan, \$1.50
- James McQuaid, Souris, 1.50
- D. S. Chisholm, Sydney, 1.00
- John A. McLean, Rear River Dennis, 1.00
- James Keefe, Bever, 2.00
- Rodk Grant, Bayfield, 1.00
- Sadie McArthur, Central Ponds, 1.00
- W. E. O'Leary, West Quoddy, 1.00
- F. L. Kay, Cuba, 1.00
- M. E. Kay, Canso, 2.00
- Patrick Ryan, Canso, 1.00
- Jas Webb, Morristown, 1.00
- Allan McDonald, Addington Forks, 1.00
- Seward McPhie, Ballyntyne's Cove, 2.10
- Bella McLellan, Pleasant Valley, 1.00
- Allan Beaton, Westville, 1.00
- Mrs. Bella C. McDonald, Port Hawkesbury, 3.75
- Ronald McInnis, Ballyntyne's Cove, 3.00
- Rev. J. Meisner, Fernie, 1.00
- John Gillis, Pictou, 1.00
- D. O'Connell, North Cambridge, 2.00
- A. C. Cameron, Salt Springs, 2.00
- Bernadette McDonald, East Boston, 1.00
- D. M. McDonald, Arisaig, 1.00
- D. W. Chisholm, L. S. River, 1.00
- J. W. Chisholm, Leominster, 1.50
- Ronald F. McDonald, West Philadelphia, 1.00
- Paul Morrell, Pomquet, 1.00
- Donald M. Cameron, S. W. Margaree, 1.00
- D. D. McFarlane, " 1.00
- Angus Collins, " 1.00
- Alex. N. McLellan, Dunvegan, 1.00
- John McPherson, " 2.00
- Arch Beaton, " 1.00
- John McLellan, " 1.00
- John McLellan, " 1.00
- John G. McLellan, " 1.00
- John C. McFarlane, " 1.00
- John A. Campbell, Glenora Falls, 1.00

Amendments to
Town By-Laws.

The following amendments to the By-Laws
of the Town of Antigonish respecting cattle go-
ing at large, and dogs, were recently approved
by the Lieut-Governor in Council:

Sec. 2 of chapter 1, respecting animals going
at large, is hereby repealed and the following
substituted therefor:

Sec. 2. Before any animal impounded for
the breach of any law or by-law, shall be re-
leased the owner thereof, or the party applying
for the release, shall pay the following forfeit-
ure, viz:

For each notice when given, \$ 25
For unlocking pound and releasing animal 1.00
For providing provender for the animal
while in pound, if a horse, colt, cow or
pig, each day, 50
If a calf, sheep or goose, each day, 25

The above fees for unlocking pound and
giving notice, and the net proceeds of the other
fees for feeding and fines shall go to the use of
the Town, when the animal is impounded by
the policeman or poundkeeper,
and one-half of the charge for unlock-
ing pound and one-half of the fine (if
any) shall go to any person other
than the policeman or pound-keeper
impounding an animal found going
at large

and the balance of the fees and fines shall go to
the use of the Town.

Sec. 4 of said chapter is absolutely repealed
and the following substituted:

Sec. 4 (a). The owner of any horse, ass, colt,
ox, cow, bull, pig or sheep found going at large
within the meaning of and against the provi-
sions of this chapter,
shall forfeit and pay as a penalty a
sum not less than one dollar (\$1.00)
nor more than ten dollars (\$10.00)

for each offence, and in default of a payment
thereof, shall be liable to imprisonment for a
period not exceeding 10 days.

(b) The owner of any hens, turkeys, geese,
ducks, or other fowl found going at large with-
in the meaning of, and against the provisions of
this chapter, shall forfeit and pay as a penalty
the sum of not less than one dollar (\$1.00) nor
more than five dollars (\$5.00) for each offence
and in default of a payment thereof shall be
liable to imprisonment for a period not exceed-
ing 10 days.

Sec. 2 of chapter 9, respecting dogs, is hereby
amended by striking out the words one dollar
in the first line thereof, and substituting there-
for the words two dollars, and inserting after
the word "dog" said line the words "and a
tax of Five Dollars for each bitch. Said tax is
payable on or before the 1st day of April each
year.

Notice is hereby given that warrants will be
issued for the collection of all dog taxes unpaid
on the 25th inst. Also that the above by-law
respecting the impounding of animals found
going at large

will be strictly enforced after this date
and that the maximum fee will be imposed in
every case of violation of said by-law.

By Order Council,
D. C. CHISHOLM, Town Clerk.
Dated July 9, '08.

Highest prices for lambs at Haley's
market. Will take any number at
any time.

I am sole agent in Antigonish for
Quinn's celebrated aerated waters. I
can give you the finest prices and a
superior article. Get my prices and
test the goods before buying supplies
for private or picnic picnic purposes.
Ed. Haley.

Resolution of Condolence.

St. Bernard's Branch, L. O. C., Port Hawkes-
bury, passed a resolution of condolence on the
death of the beloved wife of the esteemed
brother member, Alexander Graham.

DIED

At St. Martha's Hospital, Antigonish, on
Tuesday, 7th inst., JOHN POWER of Antigonish
aged 26 years. Deceased suffered with diabetes
for the last two months. He humbly received
the last consolations of Holy Church. Two sis-

ters and one brother survive to mourn his death.
May his soul rest in peace.

At Fraser's Grant, 1st day of July, 1908, ROD-
ERIC GRANT, in the 5th year of his age, leav-
ing one son and one daughter to mourn his loss.
The deceased was known to a wide circle of
friends for his sociable and genial disposition.
After High Mass his remains were consigned to
their last resting place at Heatherston last Thurs-
day. May his soul rest in peace.

Land, etc., For Sale.

The subscriber offers for sale that lot of land at
Briley Brook, formerly owned by the late
Alexander McDonald, (survivor) deceased. This
property contains 30 acres, 25 being under culti-
vation and 25 of woodland, and is situated
about 4 miles from Town. There is a small
house, and also a barn on it.

Also for sale a good Riding Wagon, Horse-
Rake, Plough and other farming implements.
For further particulars apply to
JOHN McDONALD,
St. Niphan St. Antigonish N. S.
Or to D. C. CHISHOLM,
Barrister, Main St.

Chisholm, Sweet & Co.

Seldom - Heard - of

Bargains in

Women's Raincoats

Twenty-four women's fawn and grey cravanette cloth,
light-weight raincoats 40 to 58 inches in length — on the
bargain table for quick selling. These coats are good styles,
good shades and good sizes, so a few busy days should see
the last of them. Read this list and then decide whether you
want one or not.

Sizes 34, 36 and 38, regular prices \$8.25, 9.75 and \$13.75,

All Reduced to \$5.00,

Sizes 34 and 36, regular price, \$5.75

Reduced to \$3.75.

WEST END WAREHOUSE

THE CANADIAN BANK
OF COMMERCE

HEAD OFFICE, TORONTO

ESTABLISHED 1867

B. E. WALKER, President

ALEX. LAIRD, General Manager

Paid-up Capital, \$10,000,000

Reserve Fund, - 5,000,000

Branches throughout Canada, and in the United States and England

COUNTRY BUSINESS Every facility afforded to farmers and
others for the transaction of their
banking business. Sales notes will be cashed or taken for collection.

BANKING BY MAIL Accounts may be opened by mail, and
monies deposited or withdrawn in
this way with equal facility. 115

ANTIGONISH BRANCH

J. H. McQUAID, Manager.

The D. G. Kirk Woodworking & Cont. Co.

DOORS, WINDOWS, MOULDINGS and FINISH
OF ALL KINDS, BIRCH and SPRUCE FLOORING,
SHINGLES, BRICK, LIME, LATHS, PLASTER,
ETC. BUILDING MATERIAL OF ALL KINDS
FURNISHED AT SHORT NOTICE. LOGS
PURCHASED and MILLED.

Address Correspondence ROD H. McDONALD, Mgr.

Antigonish, Nova Scotia

A Soldier of Christ.

The following poem was written for Rev. John O'Brien's anniversary by his associate editor, Mr. Denis A. McCarthy.

I. The laurel bough For the soldier's brow Is sustained and sullied with blood and tears. The widow's sigh And the orphan's cry Are heard through all the applauding cheers!

II. Unstained, unsold Unwithered, unspelled Is the crown of honor we twine to-night For him whose sword Has been the word Of God Himself in a life-long fight.

III. A soldier of Christ indeed, from the days of his early youth 'Twas his to defend the faith, 'twas his to announce the truth, whoever attacked the Church, undaunted he made reply.

IV. The laurel bough For the soldier's brow Is stained and sullied with blood and tears, The widow's sigh And the orphan's cry Are heard through all the applauding cheers.

V. If crowns be due To the soldiers true Who face the foe of their native soil, More worthy far Than the men of war Is this soldier of Christ, this priest of God.

Valuable Information about Alberta.

To the Editor of the Casket: Sir,—Many Catholics coming to the Canadian North-West are at a loss to know what place to settle in. One part of the problem for good Catholics is where to find a church and Catholic schools for their children.

I do not urge anybody to come here, not wishing to assume any responsibility in such a matter. Let me only call the attention of those who have already made up their minds to come to the North West, to the Red Deer district, in the Province of Alberta, half-way between Calgary and Edmonton.

The district is a first-class one for mixed farming, with ample supply of wood, coal at some distance for \$1.50 a ton, water from 10 to 40 feet deep, a good many springs and creeks, one large river, the Red Deer, bringing down logs from the Rockies to an important saw-mill.

The town of Red Deer is beautifully laid out on level ground beside the river, surrounded by wooded hills, and provided with electricity and water works.

Catholics coming to a new country should aim at grouping themselves where there is a church, and not waiting till the church comes to them, an uncertainty which leaves their own and their children's souls in danger of indifference and perdition.

acquainted with your paper. That is the reason why I have made bold to write you this letter which I hope you will be kind enough to admit to your columns.

Thanking you in advance for your co-operation, I am Sir, Yours respectfully in Christ, H. VOISEN, S. M. T. Red Deer, Alberta, P. O. Box 341, June 1, 1908.

Old Age Pensions.

A cable letter from London to the New York Sun has this to say of Premier Asquith's old age pension scheme:

"Most of the criticisms of the old age pension scheme, with which all but the Liberal organs are filled, are sufficiently obvious and do not need recording. The title of the Spectator's leader to-day sums up one class. It is 'A Plan to Discourage the Working Classes From Making Adequate Provision for old age.'"

There is another curious feature in the bill which raises a serious moral question. Married couples receive only seven and a half shillings instead of ten shillings, for two old persons—five shillings each.

"It is somewhat curious that the loudest critics of the old age pension scheme are the Socialists themselves. Instead of welcoming it as an opening wedge they bitterly denounce the Ministry for the inadequacy of its measure."

"The British Socialist is a hard taskmaster. A year or so ago when the King visited Cardiff, its Lord Mayor was William Crossman, a working man and a Socialist. The King conferred the usual honor of knight-hood and when his term as Mayor was over, Sir William resumed work as the labor representative in the Trades Council and the Operative Masons Society, the former of which contributes thirty of his munificent salary of fifty shillings (\$12.50) a week.

"Apparently determined to get the most it can for the money out of its only titled official the Trades Council has withheld its contribution since the beginning of the year because Sir William refuses to preach the doctrines of socialism on the street corners and in the parks on Sunday mornings and evenings, declaring that he will not depart from his lifelong custom of attending his own place of worship on that day.

Italian Bishops and The Labor Movement.

The Bishops in Emilia, the large district in the North of Italy in which is situated the province of Parma, where serious agrarian disturbances are in progress, have issued, as the result of their annual conference, a very practical Pastoral on the subject of strikes.

The danger is that of concentrating men's minds entirely on the business and gain of this world, and so turning them into pure materialists. By continually insisting on the grievances, real or supposed, of one class, there is the further danger of overlooking the rights of other classes, and so losing sight of the first principles of justice and humanity.

"You have a model husband," said the lady who was congratulating the bride. The next day the bride bethought her to look up the word "model" in the dictionary, and this is what she found:

"Model—a small imitation of the real thing."

The Church, this pastoral points out, is not indifferent to the material wants of her children, nor does she prevent them from seeking after such comfort and prosperity as is consistent with their duty to God and the eternal salvation of their souls, but she puts these things second and not first, she does not allow that they are the sole end of human energy.

alive, discontent and agitation, but it is a great thing that the rulers of the Church should solemnly point out the confusion of ideas, and the erroneous principles which underly so much of the so-called social movement and progress of our day.—Glasgow Observer.

The American Indian Schools.

The Supreme Court of the United States has recently settled the Indian School question, which has for some time agitated Catholic churchmen to the south of us. The decision, rendered on the 18th ult., is in favor of the Catholic Indian schools, emphasizes again the eminent fairness of the American government towards the Catholic Church.

The Indian question has been through all the American courts and is a signal victory for justice. Thereby is secured the support of some eight Catholic Indian mission schools, with their 874 pupils.

The history of the case is interesting. The Indian Rights Association, under cover of the names of three Rosebud Sioux Indians, sought, by a bill in equity, filed in the Supreme Court of the District of Columbia in May, 1906, to enjoin the executive branch of the Government from using Indian tribal funds for the education of Indian children in Catholic mission schools.

An appeal was thereupon taken by both parties to the United States Court of Appeals of the District of Columbia, and that court, on November 29, 1907, affirmed the decree of the District Court respecting the use of the "trust funds" and reversed it in so far as it enjoined the use of the "tribal funds," thus affirming the legality of the use of both funds for the purposes mentioned.

From this decision the complainants appealed to the Supreme Court of the United States, and now, after having heard exhaustive arguments to the contrary, the highest tribunal in the land, in a unanimous decision, affirms the judgment of the Court of Appeals and sustains the contention of the executive branch of the Government and of the Bureau of Catholic Indian missions.

The effect of this decision is to give the Indian Department full liberty to use Indian tribal funds for the care and education of Indian children in mission schools, thereby insuring the support of eight of the Catholic Indian mission schools with 874 pupils. The outcome of this suit, which has been most carefully considered by three courts (two of them being the highest in the land), cannot but be hailed with pleasure by all fair-minded men as a victory.—Central Catholic.

Professor Emil Otto, the German educator, ready at a dinner in Milwaukee an essay on "Breath" that a Milwaukee school teacher had given him as a curiosity. This essay, the work of a boy of nine, ran as follows: "Breath is made of air. We breathe with our lungs, our lights, our livers and our kidneys. If it wasn't for our breath we would die when we slept. Our breath keeps the life going through the nose, when we are asleep. Boys that stay in a room all day should not breathe. They should wait till they get outdoors. Boys in a room make carbonic acid. Carbonic acid is the most poisonous of living things, dead or alive."

"Dora, would you be willing to marry a young man who has to make his own way in the world and who has nothing but his love for you to recommend him?"

"Certainly, Gerald, if I cared enough for him, but at present I don't know of any such young man. Frosty weather, isn't it?"

"You have a model husband," said the lady who was congratulating the bride. The next day the bride bethought her to look up the word "model" in the dictionary, and this is what she found:

"Model—a small imitation of the real thing."

Modern Society.

"Oh, how is Mrs. Jones to-day?" "I don't know, madame. Shall I ask?" "Oh, never mind. Only tell Mrs. Jones I inquired after her."

Black Watch Chewing Tobacco Rich and satisfying. The big black plug. 2263

Farm for Sale

That valuable farm, called the Meadow Green Farm, in the County of Antigonish, containing 160 acres, more or less. About 50 acres of fine interval, well wooded, hard and soft wood Good house and two barns. Apply to WILLIAM CHISHOLM, Beaulieu, or to T. W. CHISHOLM, 6 Downer Ct., 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.

ROUE'S CARBONATED WATERS

Come to you with all the excellence that can only come from good materials, pure water and superior methods of manufacture and bottling. Satisfied customers are good customers, and these you can obtain if you handle

ROUE'S CARBONATED WATERS

(Postal brings price list.) JAMES ROUE Box [C] #6 HALIFAX, NOVA SCOTIA

Cash Market

Having bought out the good will and business heretofore conducted and known as the Cash Market by S. Arscott & Co. opposite the Post Office, the undersigned now offer to the public, at lowest prices, all kinds of

Groceries, Boots, Shoes, Rubbers And a full line of Crockeryware, No. 1 July Herring. Highest prices paid IN CASH for Hides, Wool Skins and Wool. McGillivray & McDonald Opposite Post Office. ANTIGONISH, N. S.

Professional Cards

DR. J. L. McISAAC Office next door to Somers & Co. Main Street, ANTIGONISH Residence: Queen Hotel. Telephone No. 66.

J. C. GILLIS, PHYSICIAN and SURGEON

SPECIAL COURSES: Obstetrics: G. M. Lutsinger, M. D. Surgery: Chas. F. Blake, M.D., A. Cotton, M. D. Physical Diagnosis: F. Dyer Sanger, M. D. OFFICE: Near Mr. Griffin's, Barrister, Main St., Antigonish.

R. GILLIS ARCHITECT.

Special attention given to Concrete Structures, Heating and Ventilation. Sydney, C. B.

DR. C. S. AGNEW, DENTIST.

Office, over Cope and's Drug Store. Office Hours, 9 to 12 and 1 to 4.30.

E. LAVIN GIRROIR, LL. B.

BARRISTER AND SOLICITOR Agent Norwich Union Fire Insurance Co Also—Agent for Life and Accident Insurance. ANTIGONISH, N. S.

BURCHELL & McINTYRE,

BARRISTERS AND NOTARIES. OFFICE:—The Royal Bank Building. SYDNEY, C. B. CHARLES J. BURCHELL, LL. B. A. A. McINTYRE, LL. B.

D. C. CHISHOLM,

BARRISTER, SOLICITOR, ETC. Agent for North American Life Insurance Company. Also for Fire and Accident Companies. Office, Town Office Building. MAIN STREET, ANTIGONISH, N. S.

Joseph A. Wall, BARRISTER, OLICITOR, ETC.

Agent for Fire, Life and Accident Insurance MONEY TO LOAN ON SATISFACTORY REAL ESTATE SECURITY. Office over Canadian Bank of Commerce ANTIGONISH, N. S.

CARRIAGES

Just arrived, one carload Tudhope carriages. These carriages are undoubtedly the best finished manufactured in Canada. Guaranteed first-class material and workmanship. Axles, long distance; recess collars, dust proof, requires oiling but once or twice in a season, also driving harness, farming implements, team wagons, cart wheels, cream separators at lowest prices. Call and examine these goods, and get prices before purchasing elsewhere.

PETER McDONALD EAST END

Agricultural Warehouse

A carload of Carriages from Nova Scotia Carriage Co. These goods in the past have been noted for their style and quality. Also the Closest Skimming and on-site-running Separator as yet introduced in this County made by International Harvester Co., the manufacturer of the famous Deering Mower, etc. Call and see before purchasing.

F. R. Trotter

FOR SALE.

The subscriber offers for sale by tender his well known farm, situated at Middle South Bay, it consists of 114 acres of excellent land, etc. with abundance of hardwood and softwood timber. It has a good house and two barns in fairly good condition, is convenient to Post office and school, and is about two miles from St. Andrew's Church. There is no other property on a site for a water power. Grist Mill or saw mill that cannot be surpassed. Further particulars can be had by communicating with JAMES MILLS, St. Andrews, Ant. Co.

A Few Plain Remarks on the French Situation.

(Rev. R. C. Yorke in the San Francisco Leader.)

For some time there have been rumors abroad that the Holy See was about to come to an understanding with the French Government on the Church property question. The government has stolen all the Church property as far as it can steal it by legal enactments. It finds that there are certain descriptions of Church property it cannot lay its hands on without a popular outcry, and the danger of a political reaction. For instance, the priests are using the churches as of old, though only on sufferance. The Government is afraid to close them.

There are two other classes of property in which popular interest is very keen, namely, Mass foundations and pension funds for aged and infirm priests.

A Mass foundation is a sum of money set aside, the interest of which is used in having Masses said for the dead. It is plain that the capital invested does not, as a matter of fact belong to the Church, but to the family, because all the Church gets out of it is the interest, and that for services rendered. Such foundations are, however, called Church property, and when they were confiscated there was a great outcry from the families whose interests were involved, and the courts were called on to intervene.

Again, the sick funds amounted to about a million dollars, and the Government did not like to be pictured as robbing the poor and aged. Therefore, a certain method was proposed by which the priests could form mutual aid societies and take over not only the sick funds, but also the Mass foundations.

This is the law which the Pope has just condemned. He forbids the priests to form the mutual aid societies under the law.

The American may ask, "What is the matter with the Pope? Why does he not let them do in France what they do here?" For instance, the Bishop here is before the law a creature of the State, a corporation that the State has made, and that corporation holds your Church property, and there is no trouble about it.

The trouble is, the French atheist knows his catechism too well.

In America we are dealing with two friendly powers who want to find a modus vivendi, and therefore soon reach a working compromise.

In France we are dealing with two unfriendly powers, one of which, the Government, namely, is bent on destroying the Church, and, what is more, knows how to go about it.

Suppose the State of California said Catholic Church property must be held by a corporation consisting of directors or trustees elected every four years by every one who registers himself a Roman Catholic. What would the Catholic Church do? It would give up all its property and go into the wilderness poor rather than obey such a law.

Why? Because the law is opposed to the very constitution of the Church.

Because to accept it would mean the abolition of all discipline, and schism in short order.

That is just what the French Government wants to do.

The Pope is willing to go to any length in matters that are not essential to meet the wishes of the French Government; but in matters of principle his *non possumus* is the rock against which the gates of hell shall not prevail.

It will be better in the long run for the French priests that the separation be made complete. The task before them is to reconquer a whole people. Whether the burnt bramble can bud again is a question; but here is a fact which contains unlimited possibilities; the men who are today fighting the Church will all be dead in thirty years. They are leaving no children behind them. The men with the big families are friendly to the Church. If the priests, thrown on their own resources, can only hold their own, the processes of natural selection will once more give them back the nation they have lost.

The Deadly Cigarette.

The heart of the cigarette smoker is famous for its weakness, and is characterized by a group of symptoms collectively termed the "tobacco heart." This heart is characterized by rapid, irregular beats, occasional darting pains, and a very soft, compressible pulse. These symptoms are exaggerated on exertion. A boy of eighteen who smokes from ten to twenty cigarettes a day will have a pulse of 90 to 100 a minute, or 6,000 an hour, or 144,000 every 24 hours. The boy of the same age who does not smoke will average 70 to the minute, 4,200 an hour, or 100,800 every 24 hours. Comparing these, the smoker's heart beats 43,200 times more in a day than the non-smoker's heart. The reserve power of the smoker's heart is being used up; there is no reserve strength to draw upon in time of illness, no strength to grow old on, no strength to exert himself on; he is short-winded because his heart has been beating in a run for months and years. His tissues are weakened and his body less resistant because his circulation is poor and his system under the influence of a chronic poison. The blood in the arteries is under pressure, and the force of the heart is measured by the amount of this pressure. The normal heart pumps the blood with a force sufficient to hold up a column of mercury six inches or 150 millimeters in height. The use of the cigarette so reduces the strength of the heart that the force of each beat is weakened from one-fourth to one-half, and the blood pressure

reduced to 75 to 100 millimeters of mercury. Organic heart disease often follows after years of cigarette smoking.

In conclusion, chronic cigarette smoking, as shown by clinical evidence and laboratory experiments, weakens and causes irregularity and disease of the heart, hardening of the arteries and tends to cause some of the most serious diseases to which the race is heir. Of fifty cigarette boys examined at the Kansas Agricultural College, twelve, or nearly twenty-five per cent, had the tobacco heart. A man is as old as his heart and arteries, and the cigarette boy hastens age and increases his chances for an early death. Have you seen many old men who smoked cigarettes?

The cigarette tends to cause constipation, with slight digestive disorders, such as coated tongue, foul breath, dry mouth, mouth ulcers, flatulence, with a diminished secretion of the digestive glands, and subsequent indigestion.

The constipation tends to react and cause nervousness.

The nervous system receives greater damage from the cigarette than any other part of the body, because nicotine is primarily a nerve stimulant, later in large amounts a nerve irritant, and in still larger amounts a nerve poison.

In the boy, and the younger the boy the greater the damage wrought. The continued absorption hinders the development of the higher nerve centers, diminishes their activity and lessens their normal power. Mind is not matter, neither is matter mind, and although we do not know the exact relation between mind and brain, we do know that a healthy brain is always the primary condition to a well-balanced mind. Anything that interferes with the development or nutrition of the brain must lessen the development, the accuracy, the power, and the grasp of the mind. The unsteady hands, the lack of nerve in many emergencies, the inability for prolonged mental concentration and attention in the chronic cigarette smoker are well known.

The London Lancet, the foremost medical weekly of the British Empire, writes as follows of the effect on the nervous system:

"We have not a word to say against smoking at suitable times and in moderation, nor do our remarks apply at this moment to the use of cigars and pipes; it is against the habit of smoking cigarettes in large quantities, with the belief that these miniature doses of nicotine are innocuous, we desire to enter a protest. The truth is that perhaps owing to the way the tobacco leaf is shredded, coupled with the fact that it is brought into more direct relationship with the mouth and air-passages than when it is smoked in a pipe or cigar, the effects produced on the nervous system are more marked and characteristic than those recognizable after recourse to the other modes of smoking."—From "The Yellow Stain," by Stewart Roberts, M. D.

Benedictine Abbey Thrown Open To Toilers.

(By Thomas Colvin, M. D.)

That a Catholic who lives in the world and has to fight his way through it is often tempted to be dishonest, to be immoral, and to be careless and indifferent to his religion cannot be gainsaid. Hence he will require all the spiritual aids possible to enable him to live up to that high standard of faith and morals which he was taught in a Catholic school by a Catholic teacher, under Catholic management. That retreats for laymen are an excellent means of revivifying and strengthening the Faith has been abundantly proven in Belgium, and it is their success in that country that has led to the consideration of their introduction in England and Scotland.

To my mind the advantages of a spiritual Retreat for men for three or four or seven days are, briefly, twofold. In the first place they are a pause in the rush and turmoil of everyday life, during which we can calmly survey the complex bearings of human affairs on ourselves and on those with whom we come into daily personal contact. We can dissect our thoughts, and tastes, and habits, and critically examine the ego, or inner man, to find out how far we have travelled along straight lines in our anxiety to be what is commonly called a success in life. A Retreat will also vividly recall from the storehouses of our memory our schooldays, when we lived in a Catholic atmosphere, impregnated with Catholic thought, Catholic aspirations, and Catholic ideals; when we were ardent in our devotion to Our Lady and our patron saints, when we thought, to borrow from the great Oratorian, of the "angel faces," and especially our guardian angel, who was to lead us "o'er moor and fell and crag and torrent till the night is gone," when we were constant in our attendance at the weekly service of the Church, and frequent in our approach to the altar rails, in all of which we have become cold and apathetic by having to live in an atmosphere in which almost every movement and every note is attuned to materialism and the chief end of man seems to be worldly success.

In the second place a Retreat must tend to produce the robust type of Catholic laymen, the type that is very much needed at the present day, when there is an unmistakable tendency among some of our own household to change the old Catholic cry of "Faith and Fatherland" into "Fatherland and Faith." After all, Herbert Spencer was right in his definition of patriotism as national selfishness, whereas, even a Spencerian philosopher will admit, that the practice of a true religion, with its self-denial and self-abnegation, is the highest and noblest form of altruism and the very quintessence of unselfishness. What is

wanted at the present day in the public life of England and Scotland are more laymen who are above and before all things Catholic, and who, without being aggressive, have the backbone to declare their Faith in public when the occasion demands it, and to act up to their declaration. During a Retreat the instruction on the fundamental truths of religion and on the true concepts of citizenship is eminently calculated to stimulate and fit laymen to take an active part in every work that has for its object the defence and extension of the Catholic religion as well as the well being of the State.

For a number of years past Retreats for laymen of the middle class have been conducted by the Redemptorist Fathers in their charmingly situated monastery at Kinnoull with most gratifying results. These Retreats were not exclusively for the middle class, for the good and hospitable Fathers would have as gladly welcomed the hardy sons of toil as the merchant or professional man. But on account of the time involved and the railway fare and other expenses, they were practically confined to those who had means and leisure. I have now the sanction of the Lord Abbot for stating that a Retreat for the working men of Glasgow will be conducted by the learned Benedictines at Fort Augustus during the fair holidays, when the men will be idle and the railway fares cheap. The terms for the Retreat are exceptionally reasonable and within the reach of the working man. There will be no fasting during the Retreat, for an abundance of well-cooked, nourishing food will be supplied and ample sleeping accommodation provided. The number of men taking part in the Retreat will require to be limited. St. Benedict's Abbey is an ideal place for a Retreat, and for a restful holiday. It is in the heart of the Scottish Highlands, amidst the romantic fastnesses of Caledonia "stern and wild." It is rich in Catholic tradition, and the surrounding country is full of memories of the ill-fated Prince Charlie of the illustrious Stuart line, and the chivalrous devotion of a Lochiel to a lost cause. The air is pure and bracing, and laden with ozone, and it, together with the lovely landscape that gladdens the eye, will make the blood in the arteries beat with "tuneful music," while the purity of thought and serenity of the Retreat will calm and soothe the beautiful mechanism of the nervous system which generates and controls every impulse and every action of the human organism. The terms and particulars of the Retreat can be had from Mr. Thomas McCann, of 178 London Street, the honorary secretary of the District Council of the Young Men's Society.

I may add that the esteemed chaplain of the Dundee Y. M. S., Father Sweeney, along with a number of members of that society, will go into Retreat in Fort Augustus during the Dundee Fair Holidays at the end of July. It is to be devoutly hoped that with the work of the Retreat, so pregnant with practical results for Catholicity, which is just beginning will increase year by year, not only at Fort Augustus, but also at Kinnoull and other places, for it is a work that must tend to the preservation and propagation of the Faith.—*Glasgow Observer.*

Among the Blackfeet.

GLEICHEN, ALTA, June 20th, 1908. To the Editor of The Casket:

I thought you might like to hear how the Indians in the far west are still holding out.

The Blackfoot reserve is about 70 miles east of Calgary, on the main line of the C. P. R. It is 30 miles long by 18 wide. The land is all level, or undulating prairie, not a tree is to be seen except along the river banks.

About 1000 Indians are on this Reserve. The Bloods and Peigans on the Crows Nest line of the C. P. R., 200 miles south, make up 2000 more. All speak the same language. The main thing I wish to speak about is the annual *Sun Dance* which was held the past week. The idea, as far as I can make out, is to keep the thunder away, as it never thunders, in the minds of these simple people, unless the sun is angry with them, so they indulge in the sun dance to appease it. I went to see the dance. There were about 100 teepees set out in a circle. The clear place left in the centre is for the dancers and drummers. The sight when the dance is on recalls to my mind the pictures we sometimes see of the infernal regions. All were painted and feathered, some had horns and all kinds of skins to adorn them; some more had their bodies painted, which were unclothed from the waist up. When the drummers commence playing, many begin dancing and continue till they drop from exhaustion, when others take their places. The dance lasts three days. Out of those 1000 people about five families are Catholics. The priest has been there for near forty years, yet notwithstanding his many counsels they will not give up their superstitions.

The Sisters of Providence are doing a noble work here. They have a school for the Indian children, and endeavor to make them attend, a hard and ungrateful task, as Indian children here as elsewhere do not value education. In fact they seem to think it a nuisance, and try to evade being taught. At this particular school are 26 boys and but 14 girls. The reason for the small number of girls is the custom prevailing here of selling them to the highest bidder. As high as 40 horses have been given for a bride. Oftentimes the girls are ridiculously young when married. Rev. Fr. Leacru, O. M. I., is in charge of the Mission. He understands the Indian and his ways, and they are very fond of him. CAPE BRETONER.

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Paint soaks into wood floors—and leaves a porous film a-top. But Floor-glaze soaks in and leaves a glass-like, dust-proof, germ-proof, can't-wear-off surface. Just as good outdoors as indoors. Ask at the store—or ask us.

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Such as Badges, Pins, Buttons,

for League of the Cross and Auxiliaries' Holy Name Society, St. Aloysius Sodality, or any Society you belong to, or

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FARMERS PLEASE NOTE

I have taken the agency for the famous

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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.

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With just enough spice To make it nice.

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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 situated. 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.

Chop Feed—C B Whidden & Son, page 5
Hammocks—Crang Bros & Co, page 5
Farm for Sale—A. B., page 8
Lot for Sale—F H MacPhee, page 8
Teacher Wanted—Allan Morrison, page 8
Teacher Wanted—Alex Landry, page 8
Haying Tools—D G Kirk, page 8
Amendments to Bye Laws—D C Chisholm, page 5
The Canadian Bank of Commerce, page 5

LOCAL ITEMS

WALDREN'S Photo Studio will be open until noon, Saturday of this week.

REMEMBER the Farmers' picnic on the athletic grounds, Town, on Tuesday next. Good games and sports and other attractions.

THE LAYING of the corner-stone and the blessing of the Catholic Church at Sherbrooke, Guy., will take place on Sunday, 19th inst. Very Rev. Dr. MacDonald, V. G., will officiate.

THE STELLARTON base-ball aggregation suffered defeat in Antigonish on Tuesday, the score being 5-4. The home team played fast ball, particularly in the field, where some sharp plays were made. Their batting also was superior to that of the visitors.

THE PUBLIC MEETING at the Court House to-morrow evening under the auspices of the local branch of the Lord's Day Alliance, will begin at 8.30 o'clock. Rev. Mr. Moore will address the meeting and his discourse will be well worth hearing. Judge Macgillivray will preside. It is expected the attendance will be large.

SIMON P. GILLIS, of Margaree, C. B., the noted athlete, at present a representative of the New York Athletic Club at the Olympic games in London, Eng., won the hammer throwing event on Saturday last. He smashed the amateur world's record, held by Flanagan, of New York, since 1900, by 16 1/2 inches. He threw from a seven-foot circle the remarkable distance of 164 feet 5 3/4 inches.

THE PICNIC at Avondale last week in aid of the new church at Bailey's Brook was most successful, the handsome sum of \$1800 being realized. List of prize winners in drawing: Leather cushion top, Miss Fraser, St. Joseph's; half dozen silver knives, Fr. Nicholson; silver spoon, Jack McDonald, New Glasgow; silver fork, Duncan A. McLean, Bailey's Brook; coon cushion, G. B. McDonald, West Street, Antigonish; fancy cushion, Mary McDonald, Ardness; silver napkin ring, Michael Harman, L. Barney's River; butter-dish, Mary C. McDonald, Ardness; gold necklet, Mrs. J. W. McDonald, Bailey's Brook; clock and vases, Vincent Quirk, New Glasgow.

MUCH ANXIETY is now felt regarding the growing crops. A few weeks ago there were abundant rains, vegetation was already well advanced, and the outlook for a big harvest was most promising. The occasion of the anxiety now is the lack of rain that has prevailed for the past two weeks and the great heat. Should we not have rains this week the grain crop at least will be seriously retarded, and other crops will feel the effect of the drouth to some extent. The hay crop, however, will be a fair average crop. The season is fully two weeks ahead of the average year, and hay is therefore well advanced. In fact hay-making will commence next week, and if the weather continues so very dry, haymaking will be general by the end of next week. On Sunday we had a slight fall of rain. In Halifax and other parts of the Province the rain was exceedingly heavy.

OBITUARY.—Thomas Trotter of Antigonish died at his home on Tuesday evening, after a protracted illness. The death of any citizen is regretted. In this instance, the regret is particularly keen and universal. Thomas Trotter had business relations during a long term of years with about every man in this County, and those relations were such that he was always highly esteemed and respected. He occupied in an unostentatious manner a high and honorable place in the business life of this County, and so unassuming was his character and manner that all, no matter what their station in life or wants, approached him without the least hesitation, finding him ever affable and friendly. His early death, in the prime of manhood, is a distinct loss to the community. His bereaved wife, brother and sister have the deep sympathy of all. Funeral services take place at the house at 2.30 o'clock this afternoon, and the funeral at 3 o'clock.

GREATER VANCOUVER ILLUSTRATED is the title of a handsome book descriptive of Vancouver, its people and its industries. A copy of the work was received from C. F. Mills of Vancouver, a native of Guysborough, and nephew of Samuel Mills, formerly of Antigonish. Mr. Mills is head of the firm of Mills & Williamson, Ltd. The following is an extract taken from the book: "This well known firm was established in Vancouver in 1889 as Messrs. Mills and Williamson; in 1905 it became a limited liability company under the name it now bears. As builders and contractors, the firm enjoy an extensive business, and has borne a conspicuous part in the magnificent structural expansion that has been Vancouver's happy lot during the past several years. They have constructed many of the more important buildings in and about the city, erecting sixty-five buildings in eleven years. Among the larger buildings they have erected are the Vancouver Warehouse Company's building, Imperial building, Alexandra hotel, and the De Grey block."

HYMENEAL.—A very pretty wedding ceremony took place at St. Joseph's Church, Dorchester, Mass., on June 14th, 1908, when Mr. John Dugan and Miss Cassie McDonald were united in

the holy bonds of matrimony by Rev. Father Whalen. Miss Jessie MacDonald, sister of the bride, was bridesmaid, and Mr. Joseph Christiani attended the groom. After the wedding ceremony the bridal party repaired to their future home, where a very pleasant evening was spent. The happy couple have many friends and were handsomely remembered by them. All join in wishing Mr. and Mrs. Dugan a long and happy wedded life. The bride is a daughter of Mr. Dan MacDonald, formerly of Lakevale, Antigonish Co., N. S.

A pretty wedding was performed at St. Mary of the Annunciation Church, Cambridge, Mass., on June 9th by Rev. Father Walsh. The principals were Mr. John McKinnon, son of John McKinnon, Maryvale, this County, and Miss Mary C. McDonald, daughter of Alexander McDonald, Maryvale, Antigonish Co. The bride was attended by Miss Mary McDonald, of Maryvale, and the groom by Allan McIsaac, Giant's Lake, Guysborough Co. The happy couple reside in Cambridge, where they received many useful and valuable presents.

FOLLOWING is the list of successful candidates at the Entrance Examinations with their averages: Margaret McLean, Lochaber... 75.3 Leah Whidden, Antigonish... 74.3 Lillian Moore, Convent... 73. Jennie Kirk, Antigonish... 71.8 Margaret Wilmut, Convent... 71.3 Flora Gillis, Convent... 69.1 Mary Ann Cameron, North River 69.1 Alice Donovan, Convent... 68.5 Catherine J. McDonald, N. River. 64.8 Mary C. Smith, Post Road... 64.3 Margaret Carter, Convent... 64.1 Ethel O'Leary, Convent... 63.6 Catherine White, Antigonish... 63.3 Mary Fraser, Convent... 62.3 Mary Boyle, Convent... 62.8 Sadie Calnen, Convent... 61.1 Ralph Simpson, Antigonish... 61.6 Harriet McDonald, Ball. Cove... 60.6 Adrienne Fair, Convent... 61.1 Annie McInnis, Cape George... 60.3 Annie McGillivray, Convent... 59.5 Mary C. Chisholm, North River... 58. Winnie McDonald, Convent... 57.8 Ronald McLean, Georgeville... 54.3 Penelope McEchern, S. S. C. Geo. 53.8 Mary C. Boyd, Convent... 53.5 Margaret Chisholm, Clydesdale... 51.6 Catherine McDonald, Lakevale... 51.3

MUSICALS AT MT. ST. BERNARD.—On Tuesday evening, the 30th ult., the pupils of Mt. St. Bernard gave a musicale in the Convent hall which delighted a large and appreciative audience. Remembering the musical treats of past years, those who were fortunate enough to be present expected something very good. The exquisite character of the music furnished, both vocal and instrumental, exceeded the expectation of all. Every number on the program was carried out in a way worthy indeed of the reputation which Mt. St. Bernard has as a center of musical culture. The program:

- Overture—At Full Tilt. Raalte
Misses E. M. Sears, J. MacLennan, E. Kay, L. Boyd, A. Kyte, L. Landry, S. Meagher, C. Sutherland.
Flower Song. Lauge
Misses M. Harman, G. Macdonald, A. M. McGillivray, M. B. Grant, C. Carter, F. Macdonald, M. Proctor, M. Gillis.
To the Dinner. Englemann
Misses J. A. Macdonald, J. McLean, M. Chisholm, D. Burke.
Sweet Briar. Hamer
Misses G. Macdonald, E. M. McNair.
Chorus—Springtime—St. Cecilia's Society
National Echoes.
Misses N. Sears, S. McGillivray, M. McPherson, J. Flynn.
La Jolie Hongroise. Fischer
Misses Catherine and Margaret Macdonald.
La Coquette. Smith
Miss L. Moore.
Minuet. Mozart
Misses B. Cameron, M. Macdonald.
Solo—A Dream of Paradise.
Miss Etulala Kay.
Le Gracieuse. Watchman
Miss Blanche McGillivray.
La Gaze Lada. Rossini
Misses Keough, Sears, McGillivray, MacLennan, A. MacKinnon, M. McGillivray, E. Poole.
Arabesque. Meyer-Helmund
Miss A. Fair.
Apple Blossoms. Englemann
Miss C. MacKinnon, N. Chisholm, M. A. McNeil, A. Fair.
Reading—The Madonna at Palos.
Miss Mary Chisholm.
Chanson a Boire. Ketterer
Miss Ella Poole.
Turkish Rondo. Mozart
Misses E. Kay, N. Chisholm, M. A. MacNeil.
Solo—Charity—Miss Laura E. Boyd.
Agitato. Mendelssohn
Miss Alexandra MacKinnon.
Valse Styrienne. Wollenhaupt
Miss A. Josephine McLennan.
Rondo Capriccioso. Mendelssohn
Miss Kathleen McGillivray.
Ballade G min. Chopin
Miss Elizabeth M. Sears.
Chorus—Moonlight.

WANTED. At Brack's Brook, Big Pond, a female teacher, holding a second class license, capable of playing an organ and teaching a choir. ALLAN MORRISON, Trustee.

TEACHER WANTED. Wanted, for Pomquet school, a teacher, one who can teach both English and French. Apply to ALEX. LANDRY, Sect. to Trustees, Pomquet.

Farm for Sale. The farm at Fairmont, known as the Coll McDonald, Ban. farm is offered for sale. It consists of one hundred acres, more or less. It is situated five and one half miles from the Town of Antigonish and in the centre of the active Fairmont Agricultural Society's district. Post Office on next farm, schoolhouse and telephone office within one half mile. A spring of water that would supply house and barn through pipes one hundred feet from house. Two streams cross farm, also several other good springs. It is a good sheep farm. Soil excellent. For further particulars apply to P. D. HANRAHAN, Fairmont, Ant. Co., N. S.

PUBLIC HEALTH.—The pure food agitation is one that is receiving increasing attention. In many communities every known precaution is taken to protect citizens against the consumption of impure and disease-producing food and drink. That bad meats and milk, especially the latter, are continually the cause of mortality, especially among very young children, is universally admitted. Every community should therefore realize its obligations to its citizens in this respect, and enact such regulations that will make for better conditions both as to the quality and the handling of these articles. Safeguards to prevent the sale of impure milk and diseased meats can be readily applied in communities of one thousand or more. The Town of Truro is one of the latest towns to move in this direction. Only those who have secured permits from Dr. Randall are permitted to sell milk within the Town. The Doctor inspects the cattle of the intending vendor and also the quality of the milk from his animals. The health of the people of Antigonish should be of value to them and like precautions should be taken to preserve it. The present is an extremely dry and warm summer, one that is most favorable to the breeding of contagious disease, consequently our Town Council should see that its health officials are doing something for the money they receive. A Councillor's duties to the public are not fulfilled by the mere appointing of an official. It is still necessary, as we have already pointed out, to see that value is given the public for its cash outlay. We commend the following to our readers everywhere. The information therein is good, and if utilized will strongly tend to check disease:

"In furtherance of the campaign in New York by the Merchants' Association against the house fly, the Board of Health of the city of New York, has been asked by Edward Hatch, jr., chairman of its water pollution committee, to undertake the distribution among householders, hotel and restaurant proprietors of cards on which are printed the following simple rules for 'fly time':

- "Keep the flies away from the sick, especially those ill with contagious diseases. Kill every fly that strays into the sick room. His body is covered with disease germs.
"Do not allow decaying material of any sort to accumulate on or near your premises.
"Allow refuse which tends in any way to fermentation, such as bedding, straw, paper waste and vegetable matter should be disposed of or covered with lime or kerosene oil.
"Keep all receptacles for garbage carefully covered and the cans cleaned or sprinkled with lime or oil.
"Keep all stable manure in vault or pit, screened or sprinkled with lime, kerosene or other cheap preparation.
"See that your sewage system is in good order; that it does not leak and is up to date and not exposed to flies.
"Pour kerosene into the drains.
"Cover food after a meal; burn or bury table refuse.
"Screen all food exposed for sale.
"Screen all windows and doors, especially the kitchen and dining room.
"Burn pyrethrum powder in the house to kill the flies.
"Don't forget that if you see flies their breeding place is in nearby filth. It may be behind the door, under the table or in the cuspidor. If there is no dirt and filth, there will be no flies."

FARM FOR SALE. One of the best Farms in the County of Antigonish is offered for sale. It is situated but 2 1/2 miles from the Town. It consists of 150 acres in a high state of cultivation. Buildings are all good and in good condition. Plenty of wood and plenty of water. For further particulars, apply by letter to A. B. CARE THE CASKET, Antigonish, N. S.

LOT FOR SALE. I am authorized to offer for sale, the lot to the South of and adjoining that of Sheriff Chisholm's, on College Street, Antigonish, with the buildings thereon. I also have several farms for sale. Particulars on application. F. H. MACPHEE, Agent. Antigonish, N. S., July 7th, 1908.

Antigonish Co. Farmers' Assn. PIC-NIC. A Grand Picnic, under the auspices of the above Association, will be held on the Fair Grounds, Ant., ON: Tuesday, July 14th, 1908. Professor Cumming, Secretary for Agriculture, and Mr. A. S. Barnstead, Secretary for Immigration, will deliver addresses on the grounds. Programme of Sports. Girl's race, under 10, 100 yards, 1st prize, \$3.00; 2nd prize, \$2.00; 3rd prize \$1.00. Boy's race, under 10, 220 yards, 1st prize, \$3.00; 2nd prize, \$2.00; 3rd prize, \$1.00. Men's race, Farmers' 40' yards, 1st prize, \$3.00; 2nd prize, \$2.00; 3rd prize, \$1.00. Bug of War, 1st prize, \$10.00; 2nd prize, \$5.00. Voting Contest. 1st, for the most popular farmer in the County, 2nd, for the most popular business man in the county. Other amusements usual on such occasions will be provided. Admission, - - 25c. Children, under 12 10c. If the weather proves unfavorable, the picnic will be continued the following day. Proceeds will be devoted to the Fall Fair. W. Vinten, Secretary.

Hot Weather Comforts. Choice Negligee 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 " " \$2.00. 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 furnisher 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.

HAYING TOOLS ...AT... D. G. Kirk's Hardware Emporium. We have a full line of the above including SCYTHES, WOOD and IRON SNATHS, STEEL and WOOD BOW HAY RAKES, HAY FORKS, TWO and THREE PRONG; SCYTHE STONES, GRINDSTONES, Also a large stock of MOWING MACHINE SECTIONS, GUARDS, OILERS, MACHINE OIL, HARPOON FORKS, PULLEYS, ROPE, ETC. Having purchased the above in large quantities from the leading manufacturers we are prepared to quote lowest prices and to fill orders promptly. SEASONABLE GOODS. ICE CREAM FREEZERS, OIL STOVES, DAISY CHURNS, CREAMERS, FACTORY MILK CANS, LAWN MOWERS, GARDEN HOSE, SPRINKLERS, SCREEN DOORS, WINDOW SCREENS, PURE ENGLISH PARIS GREEN. Mail orders and enquiries receive special attention.

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

There is nothing singular in the fact that the 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.