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THURSDAY, JULY 30.

The treatment which the Shah of Persia has lately been dealing out to his subjects ought to give pause to those who are loud in their condemnation of British rule in India. India is full of little shahs who would massacre those who offended them just as ruthlessly as the Persian tyrant does, if the over-ruling British influence were withdrawn.

The Prince of Wales has kept up the reputation which he won in Canada seven years ago, of making remarkable good speeches. His reply to the address of welcome read by the Mayor of Quebec was far above the level of the platitudes so often spoken on such occasions. We are glad to notice that he recognized Admiral Jaureguiberry as the official representative of France. If the Republic has any decent men it is its public service it is in the army and navy.

In its article on Lord Roberts and the Duke of Norfolk, *L'Action Sociale* spoke of the former as "un humble." Literally, this would mean a man of lowly origin, but, seeing that Lord Roberts' father was a General in the British Army and a Knight Grand Cross of the Bath, we thought it better to translate the word as "a commoner." The printer made it "a commander," which Lord Roberts certainly is. But the change of words spoiled the contrast which the Quebec journal was drawing.

The last letter to appear in the *Montreal Star* on the subject of "child murder" is signed "Surgeon," and it confirms the statement which we made about the safety of the operation known as "caesarean section," by which the lives of both mother and child may be preserved. "Surgeon's" letter concludes as follows:

"Already nearly a hundred lives have been thus saved in Montreal, and when its advantages have become more generally known to the profession and the public there will rarely, if ever, be any need of sacrificing either the one or the other. During a recent visit to Philadelphia, the most celebrated obstetrician in the world told me that he had just performed his seventy-fifth case with a hundred and fifty lives saved."

The *Chicago New World* lately published a sketch of a remarkable man, living in the little town of Avoca, near Scranton, Pennsylvania. His name is Richard O'Malley, and he is known as the Blind Poet of Pennsylvania. We have often seen his verses in the newspapers and magazines, and thought it nothing strange that a blind man should write them. But it amazes us to learn that Mr. O'Malley, since he lost his sight twenty-six years ago, — he is now forty, — has studied Greek, Latin, French, German, Spanish, Italian, Russian, Polish, Norwegian, Gaelic, Hebrew, Arabic and Sanskrit, and has acquired a considerable knowledge of all these languages. He is a graduate of the Pennsylvania Institute for the Blind, and of the University of Pennsylvania. Besides his prodigious learning he has remarkable skill on the piano.

The story is told of one of Nova Scotia's little great men, in the days when they were less democratic, that when one of his employees, who had ridden twenty miles in a heavy rain storm to get him his mail, entered his presence with both arms full of it, the

magnate's greeting was: "Take off your hat, sir." We are reminded of this by an incident which occurred at the King's Wharf, Quebec, on the landing of the Prince of Wales. As Sir Wilfrid Laurier stepped forward to read the address of welcome, the Prince, noticing that the sun was shining directly in his eyes, said in a low tone: "Put on your hat, Sir Wilfrid." A mushroom prince might think his power endangered if one of his subjects addressed him with covered head, but those whose throne is "broad-based upon the people's will" know that loyalty is strengthened, not weakened, by such acts of thoughtful kindness.

Referring to a recent wedding in New York, when a Catholic man and a Methodist woman were married by a Methodist minister, and the man's pastor denounced the marriage as invalid in the eyes of the Church, the *Presbyterian Witness* makes the following peculiar remarks:

"It is curious that such a marriage would be today allowed in any part of the German Empire. A marriage denounced in one country as sinful, is allowed in another country and treated as all right. Pius X has the courage of his convictions. He is able to make that a sin in New York or even in Canada, which in past years was allowed under our quiet skies."

Would it be too much to ask our esteemed contemporary to learn what the Catholic marriage laws are before it proceeds to criticise them? Such a marriage as it describes has always been sinful in the eyes of the Church, and has never been "allowed" anywhere.

Lord Lovat's brother and heir, Captain the Hon. Hugh J. Fraser of the Scots Guards, was, like his Lordship, educated at the Abbey School, Fort Augustus, and also served with distinction in the South African War. An uncle, the Hon. Alexander Fraser, who died in 1885, was Lieutenant-Colonel in the Scots Guards. His widow is noted for her diligence in good works, and is the founder of a Training Home for Young Servants in London. Another branch of the Fraser family is headed by Baron Saltoun. He is not a Catholic, but his wife is, being a daughter of the late Thomas Grattan-Bellew, sometime M. P. for Galway, who took the name Grattan on marrying the granddaughter of the famous Irish orator, Fort Augustus, where Lord Lovat and his brother went to school, takes its name from the notorious William Augustus, Duke of Cumberland, who used it for a garrison. It was acquired from the Government by the present Lord Lovat's grandfather, and was presented by the late Lord Lovat to the Benedictine Order in 1876.

The French "Academy of Inscriptions" has just issued a volume describing the valuable illuminated manuscript in the library of the Earl of Leicester at Holkham Hall. This collection was begun early in the eighteenth century. One of the most valuable manuscripts which it contains is one which was carried off from the Abbey of Fulda, Germany, by Thiebault, one of Napoleon's freebooting Generals. It is known as the Weingarten Gospels, and is a magnificent Anglo-Saxon volume written in the time of Edward the Confessor. It belonged to Earl Tostig, the brother of King Harold, the last Saxon King of England, was given by him to his wife Judith of Flanders, and came with her to Germany when she married as her second husband Welf, Duke of Saxony. In the year 1094 Judith and Welf presented it to the Abbey of Weingarten, whence it passed to the Abbey of Fulda. Another item in the collection is a splendid manuscript of the Gospel which once belonged to Matthias Corvinus, King of Hungary, and is considered a masterpiece of Florentine art.

Between two and three hundred British sailors, and forty French, attended Mass in the Basilica at Quebec the Sunday before last. We wonder when the poor Frenchmen heard Mass before. On this occasion Mass was

said by Father O'Reilly, chaplain of H. M. S. "Exmouth," the French flagship "Leon Gambetta" carries no chaplain. The small attendance of French sailors indicates that their Admiral was merely acknowledging, as an act of courtesy, the invitation to make use of the Basilica at a certain hour. We have no doubt it would cost him his position if he were to order his crew to attend Mass, so the faithful forty were in all probability volunteers.

The midshipman in charge of another detachment of British sailors, who could meet no one along the street to direct him to the "Wesleyan chapel," probably thought that the English language was at a discount in Quebec. If he had asked for the "Methodist church," however, he would have no difficulty. There are some Protestants who still persist in calling a Catholic church a chapel, but in general, in this country, the word is used in its proper sense, as a room for divine service, within a larger building. And the term Wesleyan is almost unknown in Canada except by the Methodists themselves.

The *London Spectator* of June 27 contained the following interesting paragraph:

"The meeting of the Pan-Anglican Congress at the Albert Hall on Monday was addressed by Mr. Balfour, who chose for his subject the relations between religion and science. Mr. Balfour noted the great change which had passed over the thinking portion of mankind on this subject during his own lifetime. The view, once strongly and widely held, that there was a fundamental conflict between the religious and the scientific aspect of the world was not, in his opinion, gaining ground either among philosophers or men of science, but was already antiquated. He held that the growth of science had rendered it easier to believe that the world had a rational and benevolent Creator. The Darwinian doctrine had caused great perturbation amongst those who held by the old argument from design. But such criticism wholly overlooked the existence of human reason, of which naturalism gave an utterly inadequate explanation by regarding it as purely the product of merely mechanical forces. The contrary inference was absolutely necessary if we were to be saved from a hopeless pessimism. For his own part, he could not conceive human society permanently deprived of the religious element, and, on the other hand, he looked to science far more than to the work of statesmen, or to the creation of constitutions, or to the elaboration of social systems, or to the study of sociology, — in short, he looked to science more than any thing else as the ameliorator of the human lot in the future. To regard these two great powers as in immutable and perpetual antagonism would lead to the hopeless despair which made effort impossible."

The problem of providing labor for the unemployed is one of the most difficult that statesmen have to deal with at the present day. It is a bad state of affairs when a man who is able and willing to do an honest day's work for an honest day's pay is told that he must go to the poorhouse because he cannot find employment. But if the Government undertakes to find employment for such men, the latter will be joined by a crowd of loafers, who are not willing to do an honest day's work, and who believe they can shirk it better on a Government job than under a private employer. This is the explanation of some facts recently stated by John Burns, the Labor representative in the British Cabinet. The Government undertook to find work for the unemployed at a place called Hollesley Bay. When this property was a private estate it was managed by a steward and eighteen hands with a small profit or loss every year, but when the Government took hold of it, and set 250 men on it there was a net loss \$110,000 a year. Mr. Burns instanced cases where men given employment on public works, did no work at all, either through laziness or incompetency. In a place where one man, hired by a private employer at 15 shillings a week, used to dig an acre in a fortnight, now 65 able-bodied men, hired by the Government, took ten days to dig an acre and a half. Thus the problem of dealing with the honest poor is complicated by the roguery of the dishonest poor. The trades-unions might give some

help towards a solution if they would exclude from their membership the intemperate man and the chronic idler, and refuse to champion their claims to employment. The intemperate man cannot, and the idler will not, do an honest day's work. The only employment that any Government is bound to provide for such as these is in the workhouse.

Champlain has not been overshadowed in the festivities at Quebec, as we feared he might be. It was at the foot of his monument that the Prince of Wales received the loyal greetings of the city, and his own reply, which we publish elsewhere, gave Champlain his proper place. A special correspondent of the *Montreal Star* closed one of his letters in the following words:

"To-day is Champlain's Day. Our attention is now upon the dauntless pioneer in whose honor the fetes are being held. We may have forgotten him yesterday in the arrival of the Prince; but today it is the little "Don de Dieu" which will be watched for on the river, and welcomed to the wharf. It has been a long journey from the diminutive sailing ship that brought over the intrepid little company which conquered a Continent with a few muskets, and the ironclad of today which steams through the sea like an express train and could destroy an Indian encampment at a distance of miles. Between the two, we have passed from the stockade at which the cannon of Wolfe and Montcalm would have laughed to the Citadel, at which the cannon of today grins with equal contempt. Champlain's "Abitation," Champlain's high-pooped ship, Champlain overwhelming the Iroquois with a few musket shots, may seem very ineffective to us; but he was using the most finished products of his age and using them like a hero.

"Canada is making no mistake in celebrating the Tercentenary of her real founder. He was the first man who effectively believed in the country. He has had many imitators since; and the country has needed and profited by their optimism. But Champlain had faith when there was little to encourage it; and he trusted his fortunes to this land of forest and snow, when to most of his contemporaries he must have seemed a madman. If we except Jacques Cartier, who was the sport of ill-fortune, Champlain was the first Canadian patriot. He worked for Canada, spent for her, dared for her, fought for her, died for her. He did not try to enrich himself out of her, but gave her instead the most precious gift in the world—the life endeavor of a strong man. Even today, with all our millions, we have exceedingly few men who love our country as did this First Canadian."

Whoever sent the despatch from Paris to our newspapers, asserting that the Vatican made a mistake in rejecting the mutual benefit societies to which the Government proposed to commit bequests for Masses, is a partisan of the French Government. If he were merely a news reporter, he would have stated the Government's proposal, its acceptance by certain Catholic members of Parliament, and its rejection by the Pope, with his reasons therefore. When he goes farther than this and declares that the Pope has made a mistake, he wishes his readers to believe that the Government is trying to deal fairly with the Church in France, but is thwarted at every turn by the unreasonable demands of the Vatican. As we explained to our readers some time ago, the Government's first intention was to confiscate the bequests for Masses as it had already confiscated other Church property. But it found public opinion not prepared to go with it so far. The leaders of French Protestantism made a strong protest against this last act of injustice to their Catholic brethren, and it seemed likely that the Bill of confiscation which had passed the Chamber of Deputies might be defeated in the Senate. To forestall opposition, a Government Senator offered an amendment proposing that bequests for mutual benefit societies of priests, who would guarantee to say the Masses, such societies, however, to be independent of the laws of ecclesiastical discipline. It is pretended, that this only means that the State cannot recognize the authority of the Bishops. In reality, it makes it impossible for the societies to deny member-

ship even to suspended or excommunicated priests. [As soon as we read the amendment, we said that we did not see how the Pope could approve of such societies. He has not approved of them, and because he has not, press agencies which boast of their impartiality in recording the news and nothing but the news, have assailed the Holy Father as being determined to prevent the clergy of France from accepting any friendly overture from the Government. In spite of this conspiracy of the news agencies, the Government's plan is becoming more clearly visible every day. First it was to separate the Bishops from the Pope; failing in this, to separate the clergy from the Bishops. The second scheme has been as unsuccessful as the first.

A leading article in the *Tablet* with Newman's phrase "An Eye for the Times" as its heading, begins by stating the fact that two recent French novels, translated into English, are doing more to convince Frenchmen and Englishmen that religious orders have been persecuted in France than any other sort of writing has done. "It may well be thought amazing," says the *Tablet* writer, "but so it is, that novelists have been successful where other men who ought to have great influence have utterly failed. Eloquent and unanswerable speeches of Catholic politicians, dignified pastorals, and weighty Papal allocutions just touch and pass by the ears of the people like the idle breeze. The novel finds its way to the heart. It is thought 'convincing'; it compels belief and sympathy; it rouses a real desire to do something on behalf of right and truth. We are merely stating what seem to us to be facts beyond all question. We are entirely unqualified to examine and decide whether politicians and prelates are in any measure themselves to blame for having so little power over the public mind—whether there has been on their part any slowness or unreality, or aloofness from what comes home to 'the business and bosoms' of our generation. We perceive only that in point of fact a great deal of power in our day has passed over into the hands of the literary man, and of the novelist in particular. Hence we begin to ask ourselves if a great future is not opening out before the Catholic novelist, and all Catholics who wield the pen." The writer goes on to quote from the essay in which Macaulay expresses his belief that if John Wesley and the Countess of Huntingdon had been in the Church of Rome the "profound policy" of that "very masterpiece of human wisdom" would have shaped them into another St. Francis and St. Teresa. From this the *Tablet* infers that if Macaulay were living today he would expect to see a Catholic Hall Caine and Marie Corelli doing special service for the Vatican. It is not an unreasonable inference, either. When Canon Sheehan's "Luke Delmege" appeared, we were asked, by a university professor who admired it, if we did not think it likely that the Pope had instructed clever priests here and there to write novels, since the novel was now the most effective form of writing. We certainly thought nothing of the kind. That the Church authorities underrated the power of the novel in times past, may be inferred from the fact that Boccaccio did not share the fate of Giordano Bruno, and the writings of Rabelais did not meet the censure given to those of Abelard. Whether they realize the power of the novel even at the present day is at least an open question. Men who have never been moved by a novel, perhaps have never read a novel themselves, can scarcely be brought to believe that other men are moved thereby. Macaulay, who read everything, knew what influenced him most. While he was in India he read the works of St. Athanasius, St. Chrysostom and St. Augustine, and they left no impression upon him. But when he read Manzoni's "I Promessi Sposi," he wrote in his Journal: "If the Church of Rome were really what Manzoni represents her to be, I should be tempted to follow Newman's example."

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(See additional acknowledgments on page 5)

Selfishness Obstructs.

There is so much misery of all kinds in the world, so much poverty, sickness, sin, and suffering, that it seems hopeless to one person to try to make any impression on it. For my own part, I get so discouraged that I feel tempted to give up all effort and just let things, good and bad, take their course. Thus wrote a correspondent recently. If I had not knowledge to the contrary, I should have decided that the lady but sought a selfish excuse for withdrawing from participation in the good work to which conscience urged, and to which she devotes her entire leisure. But undue selfishness cannot be numbered amongst her failings, and I believe her plaint to be merely the outcome of over-work and of the depression that follows on all effort when unduly prolonged in one direction. An adequate holiday will be sufficient to restore her ordinary placidity and enable her to regard life's problems, as exemplified in the hardships of the poor, in a more hopeful manner.

But there are many who seek to escape from the obvious duty of helping the helpless on the plea that the little they can do is not worth doing. In reality, they wish to be "let alone," and they strongly object to have the even tenour of their lives and petty pleasures disturbed by the obtrusion of unattractive distress on their unwilling notice. It betrays great coldness of heart, as well as a very limited imagination, to reason that because the efforts of one individual, cannot beneficially affect a wide area of misery, it is therefore useless to attempt to relieve distress in one's immediate environment. There would be as much, or as little, reason in the conduct of a woman who refused to prepare food for her own family because she could not feed the hungry of an entire city. There are very few who have not, from time to time, various cases of deserving charity brought before them, and if they will but try to imagine themselves in the same plight as the distressed ones their hearts cannot but be moved to pity and generous action. We are all very sorry for our own special troubles, real or fancied, and like to have them removed as promptly as possible. If, then, our imagination could help us to realize the distress of others by mentally putting ourselves in their place, we should perhaps be more ready to render them whatever assistance lies in our power. Probably no one who has not actually suffered hunger, privation, and misery, can adequately realize what these things mean, yet a person may try to do so by asking herself, if the case were her own, how she should feel. "If I were weak with hunger, how grateful I should be for the charity that fed me! If my garments were in shreds, how deep my gratitude to the one to whose generosity I owed the ability to appear once more in decent attire! If ill, suffering, and lonely, how unlimited my thanks to her who would come to console me!" No one knows what the future has in store. The prosperous of today may be the poverty-stricken of tomorrow, and it has been said that one of the keenest regrets of those who have known better days is the recollection of the callous neglect of the deserving poor and of their own poor relations. If each individual faithfully performed the

good that lies ready to every hand there would be less heard of the miseries of the poor. It is only by intelligent individual effort that a great many cases can be met and substantial good effected. But the lamentable fact exists that unselfish enthusiasts are prone to do too much, to overburden themselves with that share of work which properly should be undertaken by the apathetic shirkers, who, whilst quite willing to give the back-worked ones a lazy pat on the over, silently congratulate themselves on the fact that they have not been so foolish as to be drawn into the network of effort, particularly as this effort cannot by any straining of wits be turned to the benefit of "self."—*Clara in Catholic Weekly.*

There were serious forest fires last week near St. John, St. Stephen, St. George, and South Bay, N. B.

On July 16th, a terrific earthquake occurred in the Province of Tacna and Arica in Chile, the southern part of Peru and Bolivia. Considerable destruction of property, but no loss of life, is reported.

Rabid Anti-Romanism Rebuked by a Presbyterian Paper.

For years we have made it a practice says the *Sacred Heart Review*, to look over the proceedings of the conferences, conventions and assemblies of Protestant denominations, hoping against hope that no uncharitable and unchristian reference to the Catholic Church would meet our eye. But the passing years do not seem to eliminate the anti-Catholic element from these affairs, and the delegate with a grievance against the Church is always sure to bob up at some stage of the proceedings. The recent Methodist Conference in Baltimore was not allowed to pass without a tirade against the Catholic Church, although this outburst of belated bigotry was regretted by many Methodists, one of whom, a Methodist minister, expressed his indignation in a letter to the *Baltimore Sun*. And a still more recent General Assembly of the Presbyterians in Ireland (much to the disgust of many of its members, we have no doubt) was compelled to listen to a somewhat similar philippic from a minister obsessed by the fear of Rome.

According to this minister (who presented the report of the Irish Mission department to the Assembly) the south and west of Ireland, that is the overwhelmingly Catholic part of the country, is in a bad way spiritually and morally. It is bound in the bonds of Rome. But a spirit of revolt against Rome is abroad even in the benighted south and west, although as yet the great mass of the people lie in spiritual bondage, and the bounden duty of the Evangelical churches is to help the unfortunate Catholics to labor for their deliverance from Rome. The Rev. Mr. Pollock (for that is his name) trotted out the stale old lie that Roman Catholic Ireland was without the Bible; he announced that the tyranny of the priesthood was appalling, and he revived an alleged ancient prophecy that the fall of the Church of Rome in Ireland would mean its fall everywhere—which is quite a compliment to the Irish race, and quite a comforting assurance that the Church of Rome has still a good many years to live.

The Report, with all this silly anti-Catholic stuff, was adopted unanimously by the Assembly, but that Assembly evidently did not truly reflect Presbyterian opinion, for the *Ulster Guardian*, a paper which circulates widely among Presbyterians, and which may be taken to represent the more enlightened element of Presbyterianism had an editorial which said:—"Into the speech delivered by the Rev. Mr. Pollock in supporting the report we have no intention of entering in detail. Mr. Pollock is a clergyman for whom we have the highest regard. He is a man of deep religious convictions, and is held deservedly in deep respect by the members of his church. But we unhesitatingly declare that we thoroughly disapprove of the tone of his remarks. His whole speech was but a sad illustration of how the spirit of unctuous rectitude can permeate even the most self-searching Christian. When expressions such as 'appalling tyranny of the priest hood,' 'tyranny and rapacity of Rome,' 'spiritual darkness and bondage in which the great mass of the people lie,' fall from the lips of a Protestant minister we fail to see that loving presentation of the Gospel which Mr. Pollock says can alone avail to win our Roman Catholic fellow-countrymen back to Christ! Mr. Pollock prided himself on the fact that when he came to Ireland he had nothing of consequence to learn. But with all respect we would suggest that his education is no more complete than that of some of his colleagues who have been longer here, if he thinks it will make a Roman Catholic Irishman more amenable to his theology by abusing his spiritual advisers, or putting himself on a level with the heathen. Will not Mr. Pollock and his friends realize that even priests have feelings, and that such language from educated men about the Catholic clergy is no more excusable than cursing the Pope is from a drunken, ignorant member of their congregations!

'Nor is the logic of Mr. Pollock, or for the matter of that of the General Assembly, more fortunate than their language. Mr. Pollock cites the case of Scotland as a country where the Reformation had full sway, and did not perish as it did in Ireland. And yet in the very same breath he confesses with shame that his native country is more drunken than ours. What defense can he offer to the natural gibe which must come to the

lips of of a Catholic—is to redress a balance such as this that you advocate the Irish Mission? The General Assembly, again, lamented the fact that some 60,000 Presbyterians have drifted away from the Church and attend no place of worship, while many more, as soon as they reach a position of affluence, desert the Church of their fathers for an alien one. And yet it is to this Church which is unable to retain its own members that the Irish

Mission hopes to draw the adherents of another communion who, whatever may be their shortcomings in Scriptural knowledge, have, at last been noted for fidelity to their creed through good and ill report. Is it not evident that the Assembly has placed itself in a ridiculous position and exposed itself to a resentment and on the part both of Catholic clergy and laity which is not unmingled with derision?"

FLUE-CLEANING
—a dirty, heart-breaking job.

AND

FLUE-CLEANING
—a clean, record-breaking job.

THE FLUE DOORS

Situated "singly" over feed door — on some furnaces.

Situated "doubly," same distance from each other, same distance from feed door—on "Sunshine" Furnace.

"SUNSHINE" ADVANTAGE:
Operator can easily clean every bit of soot out of radiator.

THE OPERATION

Fire put out, smoke-pipe pulled down—on some furnaces.

Fire stays in, smoke-pipe stays up — on "Sunshine" Furnace.

"SUNSHINE" ADVANTAGE: Furnace can be cleaned out any time in season without trouble, dirt, or "fear of chilling the house."

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D G. KIRK, Local Agent

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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

Purity and fine quality are the strong points in

Cowan's
Cocoa, Chocolate,
Cream Bars, etc.,

Milk Chocolate Sticks, Croquettes, Medallions, etc., are very delicious.

THE COWAN CO. Limited, TORONTO

Dr. White's Honey Balm
is the best and safest remedy for

Coughs, Colds, Croup, Etc.

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

IT ALWAYS CURES

DR. SCOTT'S WHITE LINIMENT CO.
LIMITED

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

THE REBEL AGAINST GOD.

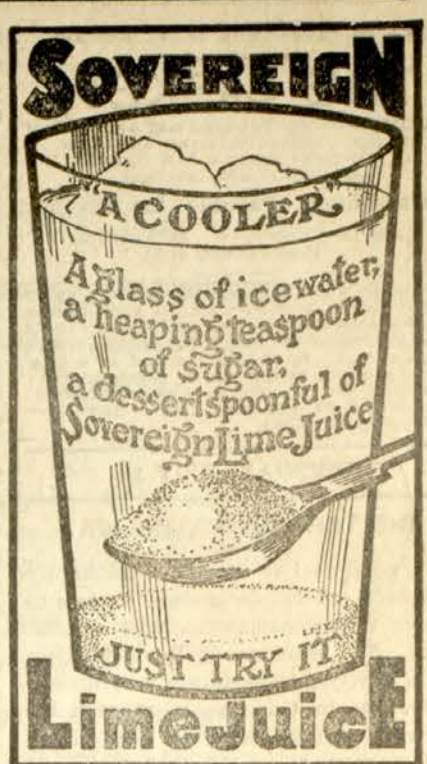
(Katherine Inyan in Catholic Weekly.)

It was when the child died that Tom O'Keefe uttered his first blasphemy against God. 'Don't tell me that it is the will of God,' he said to the pale-faced curate who tried to comfort him. 'This more like the will of the devil, if this were God or God either. 'Tis as a devil's act to rob me first of Mary, and then of the child. What do you know of the loss of a woman and a child that never had the like nor ever will have?'

tellows served his turn, for they encouraged the more timid ones who didn't like to seem untravelled men, and not used to the ways of the world. The curate did what he could. His love of God was as real a thing as Tom's hatred, but strive how he would that little centre of infection that was Tom grew and extended its shadow in the place. The people, even those who were not to be turned, shuddered no longer when they heard it said there was no God.

worked at the thought of his invisible enemy. 'Not God, Dada, but you.' 'Oh, my God!' said the man, returning unconsciously to the cry of the anguished. 'How do I keep you out, Patsy? I who would stay in hell for ever to buy you an hour of Heaven.'

burg Irish-American, that flash of genius which provided the world with a new metal, something as strong as steel and as cheap as iron. Kelly was an iron maker and needed charcoal. In time all the wood near his furnaces was burned, and the nearest available source of supply was seven miles distant. To cart his charcoal seven miles meant bankruptcy unless he could invent a way to save fuel.



GATES LIFE OF MAN BITTERS

Is made of the Roots, Herbs, Barks, Buds and Plants. Expressly to cure disease, and in chronic cases the Invigorating Syrup is used in connection to regulate the bowels. Everyone should take a few bottles

Spring and Fall

to purify the blood. The cheapest and best on the market, and has been in constant use in Nova Scotia for over 70 years.

Land Sale.

1908, A. No. 94. IN THE SUPREME COURT. Between KINSMAN SWEET, Plaintiff, and E. SAUNDERS SWEET and ADA O. SWEET, Defendants. To be sold at public auction, by the Sheriff of the County of Guysborough, or his Deputy, at the Court House in Guysborough, in the County of Guysborough, on

LAND

and premises situate lying and being at Cross Roads, Country Harbour, in the County of Guysborough, and bounded and described as follows, that is to say: Beginning at the store on the Main Post Road, thence in a Westerly direction until it comes to land owned by John G. Mason; thence in a Northerly and Westerly direction along the line of land of the said John G. Mason until it comes to Country Harbour River; thence in a Northerly direction up stream until it comes to land owned by John G. Mason (Joe's son); thence in an Easterly direction until it comes to land owned by John A. McCallum; thence South and East until it comes to the main Post Road; thence Southerly until it comes to land of Leander Sweet; thence following the boundaries of said land Leander Sweet until it comes to the said Main Post Road; thence following the said road until it comes to the said store or place of beginning, containing two hundred acres more or less, together with the privileges and appurtenances thereto belonging or in anywise appertaining.

TERMS: Ten per cent. deposit at sale; remainder on delivery, of deed. A. J. O. MAGUIRE, Sheriff of Guysborough County. R. R. GRIFFIN, Plaintiff's solicitor. Dated Sheriff's office, Guysborough, July 15th, A. D. 1908.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings" will be received at this office until 1.30 p. m. on Monday, August 24, 1908, for the supply of Coal for the Public Buildings throughout the Dominion. Combined specification and form of tender can be obtained on application at this office. Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures. Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p. c.) of the amount of the tender, which will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for. If the tender be not accepted the cheque will be returned. The department does not bind itself to accept the lowest or any tender. By order, R. C. DESROCHERS, Asst. Secretary, Department of Public Works, Ottawa, July 15, 1908.

A Romance of Steel.

As late as the middle of last century cheap steel was unknown. It was then sold at 25 cents a pound. The railroads were using iron rails which wore out in less than two years, and the total output of iron and steel in a year was less than is now made in four days. Then came to William Kelly, a Pitts-

Chew food well. The function of the teeth is for grinding solid foods to a fine condition, so that they may become well mixed with saliva. Saliva is one of the essential digestive juices, and food which is not well mixed with it will not properly digest and afford nourishment for the body. Digestion is not fully completed until the foods pass beyond the stomach, but the beginning of digestion is in the mouth. The more time that is taken for the chewing of a mouthful of food the finer will it become and the more saliva will flow into the mouth to mix with it, changing starches to sugar and otherwise reducing it to a soluble condition, or preparing it so that complete solution will be possible in the stomach and intestines. The human teeth are normally strong and built for heavy work. The more work they do regularly in chewing solid foods the stronger and healthier will they remain. One reason why some people have poor teeth is because they eat too much soft food, or swallow their solid foods without chewing them sufficiently, hence the teeth are not properly exercised. Chew each mouthful of food until it tastes sweet. A dry crust of bread will become as sweet as sugar if chewed well and long enough. The sweetness derived from chewing foods well is in the form of real sugar, for that is what saliva does. It changes starches to sugar.

There were one or two returned Irish Americans in the village, who had come back because they were no more use to the country they went to than the country they had left. Tom wasn't likely to shock them. They listened with a cynical grin to his wild speeches and applauded him to further violence. Not that Tom wanted them, he wanted believers, but these

ESTABLISHED, 1852

THE CASKET,

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

Subscriptions Payable in Advance

RATES—Canada, \$1.00 per year; United States, \$1.50 " "

There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people; and there is what is called the 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 30.

DID THEY DIE CATHOLICS?

A good deal of negative testimony has been offered from time to time to prove that Shakespeare was a Catholic. The absence of Protestantism in his writings is certainly very noticeable, but in this respect some of his contemporaries resemble him. Macaulay argues from this that the great mass of the English people at that time was neither Catholic nor Protestant. "They were sometimes Protestants, sometimes Catholics; sometimes half-Protestants, half-Catholics," he writes in his essay on Burleigh and his Times. And again: "The religion of the English was a mixed religion, like that of the Samaritan settlers, described in the Second Book of Kings, who 'feared the Lord and served their graven images;' like that of the Judaizing Christians who blended the ceremonies and doctrines of the synagogue with those of the Church; like that of the Mexican Indians, who during many generations after the subjugation of their race, continued to unite with the rites learned from their conquerors the worship of the grotesque idols which had been adored by Montezuma and Guatemozin." The brilliant essayist seems not to have seen that he was giving his countrymen a very bad character in religious matters. We have often dwelt upon the spirit of compromise which makes the Englishman of today either half-Protestant and half-Catholic or half-Christian and half-rationalist. But we would have hesitated to compare him with the Samaritans or the Mexican Indians. At any rate, it is this mixed religion which Macaulay believes led Shakespeare to make his Friars holy men and represent the Ghost in Hamlet, as speaking of Extreme Unction and Purgatory. He suspects that these lines would have raised a tremendous storm in the theatre at any time during the reign of Charles II. They were clearly not written by a zealous Protestant, or for zealous Protestants. Yet the author of King John and Henry VIII was surely no friend to Papal supremacy. As to King John, the Pope is merely resisted on the ground that he is encroaching upon England's political independence, and such passages in Henry VIII, as that in which Cranmer predicts the future greatness of Elizabeth are now credited to the critics to Fletcher, not Shakespeare. In the case of the great dramatist we prefer to take Newman's view, that Shakespeare's "great mind did not descend to the direct inculcation of a private or sectarian creed." In the reign of James the First an unfriendly representation of Catholic ministers and ceremonies would have been just as acceptable to the theatre-going public as it was later on in Charles the Second's time. That Shakespeare was a Catholic if he was anything, we have always believed, but we have never felt so sure that he was anything. Great minds are strongly tempted to hew a path for themselves in religious matters; man's intellect, says Newman, has always been a rebel against God. We know that Shakespeare's father paid fines for not attending Protestant worship, and a Church of England parson in the neighboring county of Gloucestershire, declared that the poet "died a Papist." We hope he did, for his own sake, but as far as literature is concerned it matters not; although Carlyle called him the flower of Catholicism, he can never be counted a Catholic poet.

As to the question of Milton's having died a Catholic, we regard it as of more importance, not that it would make him, any more than Shakespeare, a Catholic poet, but because Milton was a strenuous opponent of the Catholic Church, which Shakespeare never was. To find such a man as this acknowledging his religious errors, in those last days of life when he can have no worldly motive for doing so, is a notable triumph for Catholicism. The reason for suspecting that Milton became a Catholic in the end, we laid before our readers a

few weeks ago, namely the statement made by Sir Christopher Milton, younger brother of the poet. Sir Christopher was a Judge in the reign of Charles II, and on the occasion of an Assize Dinner in the town of Warwick he told several gentlemen that his brother, the poet, was a Catholic for some years before his death. One of those who heard Sir Christopher make this statement was Dr. William Binks or Binckes, Dean of Lichfield and a Fellow of Peterhouse College, Cambridge. On November 5, 1704, thirty years after the poet's death, Dr. Binckes preached a sermon before the House of Commons, at St. Margaret's, Westminster, in the course of which he said that "a Popish Milton in the late reign declared publicly as of his own knowledge that the great Champion of the Puritan cause, and who is supposed to have writ himself blind in defence of it, was a Roman Catholic." This sermon was printed at the request of the House of Commons, and the statement just quoted was made more definite by the following footnote: "Judge Milton, a professed Papist, in his circuit at Warwick, affirmed to several gentlemen and justices that his brother Milton, the famous author, was of his religion."

The question is dealt with at some length by Monsignor Barnes in the June number of the Cambridge Review. He notes that besides the statement of Sir Christopher Milton, there is a second line of tradition, which comes through Lord Dorset, a patron of men of letters, and a friend of Milton's, who often told Prior, the poet, the same thing. Mgr. Barnes then turns to consider how these statements agree with what we know of Milton's last years from other sources. The late Professor Masson, of Edinburgh University, was considered the greatest authority of our time on matters concerning Milton. He tells us that in his last years "Milton ceased to attend any church, belonged to no religious community, and had no religious observances in his family." This is exactly what would appear on the outside, if he was secretly practising the Catholic religion, at a time when the penal laws were in full force. For all the violence of his language, Milton never seemed to have any hankering for the martyr's crown. The pamphlet, "Of True Religion," which he published in 1673, shows that he could not have been a Catholic at that time, but its tone was so moderate compared with his earlier writings that Professor Masson calls it "diluted Miltonism indeed." And, as Mgr. Barnes points out, "the publication of such a document at the beginning of 1673 is by no means irreconcilable with a reception into the Catholic Church before November 1674, eighteen or twenty months afterwards. It is no uncommon phenomenon that a man on the verge of a great change of opinion or belief should issue to the world a pamphlet on the other side, arguing against the tenets which are steadily forcing themselves upon his unwilling mind and trying to find an anchorage where he may ride out in safety the storm he sees approaching." The Tablet adds: Milton's tract, "Of True Religion," may have been what Newman's article on "The Catholicity of the Catholic Church" was, his "last arrow." It is to be hoped that the occasion of the Milton Tercentenary and Exhibition, now being held at Cambridge, may help to throw further light on this interesting question.

The Prince of Wales at Quebec.

To the address presented to him by the Mayor of the city his Royal Highness replied first in French and then in English, his latter speech being as follows:—"I have now replied to the address which it has given me so much pleasure to receive; but, standing here by his monument, I desire to add a few words in appreciation of the memory of Champlain, and of satisfaction that such a distinguished company should have assembled in his city, to do honor to the birthday of Quebec. Our minds are full of thoughts of Champlain, the founder of this beautiful city, and they are filled with recollections of the wonderful events in history, which have followed from his foresight and determination. But, I myself, a sailor, fresh from a voyage across the broad Atlantic, also like to think of the hero, as the able and intrepid navigator, braving the perils of the deep, visiting new lands, and unconsciously helping to lay the foundation of the great civilizations of this continent. His work, national in its inception, has with time proved to be of immense international importance and it is from this interesting aspect of our proceedings that we derive the special pleasure of welcoming the distinguished representatives of France and the United States of America. The King, whose earnest desire is always to promote the best and

closest relations between nations, has specially conveyed me, as his representative, to convey to you, Mr. Vice-President of the United States, and to you, Monsieur L'Amiral, and to your colleagues, not only a hearty welcome, but also a warm expression of thanks, both to you and to your Governments, for your presence on this auspicious occasion. Your attendance is not merely an indication of your interest in the proceedings attending the celebration of the Tercentenary, but is an outward and visible sign of the friendship, concord and good will, between ourselves and the two great countries which you represent with so much distinction. "We think today of the United States, as having given the example of energy and courage in conquering and cultivating the forests and boundless prairies, which now yield harvests of illimitable wealth. We think of France, as the giver of the man whose greatest deed we are here to celebrate, one of the first of those heroes, who found his way from the Old World to the new, and left here an imperishable name.

"We recognize that the presence of representatives of France and of the United States amongst us, testifies to the growth of the spirit of friendliness between nations. On that spirit the progress of humanity largely depends; in it, I hope and believe, true progress will express itself more and more during years to come. The high ideal of universal peace and brotherhood may be far from realization, but every act that promotes harmony among nations, points the way towards its attainment. This celebration is such an act, for it appeals to Canada, to the British Empire, and to the whole civilized world. I, therefore, rejoice to be here, to take my part with you during these memorable days, in paying homage to Champlain and doing honor to Quebec."

Correspondence.

To the Editor of The Casket:

Lower S. River, July 27th, 1908. SIR:—All the Institute speakers who come here are agreed, that we are not conducting our farming operations as we should. But when it comes to the remedy they are not quite so unanimous; one says grow more clover, another more turnips and so on. They also advocate different methods of cultivation, making hay etc. Some of our farmers have tried to adopt the methods which they have heard explained at these meetings and from some cause or other in a great many cases they have been more or less of a failure, in some cases quite a serious loss. The result of all this is that the majority of us have lost faith in the old methods, but we are altogether at a loss to know what is the best system to adopt. It appears to me that the authorities should decide upon the system of farming best suited to our conditions. Then, let the Government establish a farm and run it on this system, so that we may see just what the results are. Should we decide to work on these lines we could go to this farm and find out exactly what to do.

If we believe what the "Institute" speakers tell us, it should not cost the government anything, but rather be a source of revenue. The government is establishing a farm for the benefit of the western Nova Scotia farmers. Why not have one for us? Especially since, as I have pointed out, the cost would be nothing. This is a matter our Co-Association might take up and if pushed in a proper manner, we ought to get it. A demonstration farm would be a great boon to the County of Antigonish, is the opinion of Yours etc., FARMER.

Town and country folk should remember that good, pure and health-giving ice cream is to be had at Mrs. McNeil's, West End.

General News.

For the third year in succession Senator Wood of Westmorland, N. B., has declined to accept the session indemnity of \$2,500.

During June, New York city received 343,432 tubs of butter, 19,038,930 dozen eggs, 618,626 barrels of potatoes, and 33,164 tons of hay.

Vice-Admiral Rojastevsky, who commanded the ill-fated Russian fleet which was annihilated by the Japanese in the Sea of Japan, in May, 1905, is dead.

Mr. W. A. Black, manager of the Ogilvie Milling Company, makes an estimate of 12,000,000 bushels of wheat for the Canadian West this season.

Collectors of Customs have received notice that the new law allowing coast-wise vessels up to 400 tons to sail with out a certified mate went into effect on Saturday last.

Certain gold mining properties at Wine Harbor, owned by a company commonly known as the Hall Syndicate, were sold for the benefit of all concerned under orders of the Supreme Court of Nova Scotia. The sale took place on Friday, and was attended by quite a large number of men interested in the properties and mining in general. The sale realized about \$22,500. Amongst others, there were present: D. Johnson and E. Arctobus, of Manchester, Eng.; E. Owen James, formerly of Manchester; J. M. Hall (all former owners of the property); Robert Thompson, Wine Harbor; E. Gregory, Antigonish; H. A. MacLachy, Truro; A. S. Lowe, Amherst, and A. R. Bayne, Five Islands, Colchester County. The mining property was knocked down to the first named three on a bid of \$22,500. A steamer, schooner, house, lumber and other articles were sold separately. F. H. McPhie, of Antigonish was the auctioneer.

DRUMMOND COAL

INTERCOLONIAL COAL MINING COMPANY, Limited Westville, - Nova Scotia

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

JULY and AUGUST 20 PER CENT. DISCOUNT SALE of SEASONABLE GOODS

20 per cent. off Ladies' Summer Coats, Rain Coats, Skirts and Waists. Dress Goods, Dress Muslins. Ladies' Collars and Belts. Curtain Muslins, Lace Curtains, Carpets and Rugs. Oil Cloth and Linoleum.

300 Pairs of Boots and Shoes at less than cost.

The Annex

A large assortment of Men's, Youth's, Boys' and Children's Suits, Pants, Raincoats, Shirts, Underwear, Hats and Caps, all at

20 per cent. off.

A. KIRK & CO.

Main Street

ANTIGONISH

Personals.

Hon. C. P. Chisholm, Commissioner of Works and Mines, is in town. J. O'Neil Doyle, of Margaree is spending a few days at the College. Mr. Murdoch McKenzie of Antigonish left Monday on a visit to Boston. Rev. Ralph M. Jones will preach in the Baptist Church on Sunday, August 2nd. Edward G. Randall formerly of Bayfield, but now of Sydney was visiting friends this week in town. Rev. Michael Tompkins, P. P., Guysboro, and Rev. Colin Chisholm P. P., were in town this week. Mr. William Chisholm, M. P. has returned from Ottawa, the work of the session having closed on Monday last. Mrs. J. W. McKenzie and two children of Boston are visiting Mrs. R. Murray, Main Street, Antigonish. Mr. Joe P. MacIsaac, student at law, who was a visitor to Quebec during the Tercentary Celebration, has returned. Miss S. J. McDonald and her sister, Mrs. Allan Lewis and family, of Boston, Mass., are visiting their parents at South Side Harbor, Ant. Rev. Dr. A. MacDonald, V. G., who has been under treatment for sciatica at St. Martha's Hospital since ten days is, we are glad to learn, daily improving. Rev. Fr. McAdam, who has been indisposed for some time left last Monday for Montreal. During his absence he will spend some time at the Caledonia Springs for the benefit of his health. He will be absent about a month. Mr. J. Harvey Hearn, barrister, who is located at Wadena, Sask., has been appointed secretary-treasurer and town solicitor of that town. Mr. Hearn is a graduate of St. P. X. College, and his many friends will be glad to hear of his appointment. Rev. A. W. Watson and wife arrived in Antigonish on Tuesday evening from their wedding tour. After spending a few days at "Ingleside," the home of the bride's parents, they will leave for Mulgrave where Mr. Watson will resume his pastoral duties. The June Bank statement, issued by the Finance Department shows a total increase of twelve and one-half millions, although the total amount on deposit with all the banks is still twenty-two million below June of last year.

Acknowledgments.

(See additional acknowledgments on page 2) Murdoch McKinnon, Margaree Harbor, \$1.00 Daniel Collins, " 1.00 John A. McLean, " 1.00 J. J. McLeenan, " 1.00 A. W. Chisholm, " 1.00 Kate A. McFarlane, " 1.00 John P. McFarlane, " 1.00 Mrs. A. A. Taylor, " 1.00 Patrick Tompkins, East Margaree, 1.00 Mrs. Jas. Miller, Margaree Forks, 1.00 Peter McDaniel, Margaree Forks, 1.00 Mrs. Colin Campbell, Margaree Forks, 1.00 M. A. Doyle, Margaree Forks, 1.50 Daniel McDonald, Dorchester, 1.50 Miss W. DeLoise, Harbor at Bouche, 1.00 E. D. McNeil, New Aberdeen, 1.00 Geo. Brewer, South Bay, 2.00 J. A. McNeil, Port Kusan, 1.00 Very Rev. Canon Power, Carrakon Sulr, 1.00 Bride Kennedy, Carrakon Sulr, 1.00 Mrs. M. J. Fowler, Scarborough, 1.00 Mrs. E. Kennedy, Truro, 1.00 R. J. McDonald, Antigonish, 2.00 Allan J. McNeil, Seivion U Falls, 2.50 Robert Sutton, Clydevale, 1.00 A. J. McMillin, Lakevale, 1.00 Mrs. John McLean, at eye's Brook, 1.00 James Chisholm, s'vondale, 1.00 Hugh McNeil, Point of Cape, 1.10 Donald C. McMillin, Glen Road, 1.00 Many Acknowledgments crowded out.

Among the Advertisers.

Tanglefoot fly paper, wholesale and retail, at Bonner's. Wedding cakes made to order at Mrs. McNeil's, West End. Five barrels hams and roll bacon just received at Bonner's. Lime juice, fruit syrups, the home drinks, at Bonner's. Fat ewes and wethers, and potatoes wanted at Bonner's Grocery. C. B. Whidden & Son have a number of horses for sale. Among them are two nice 3 year-olds. Lost, between Bayfield Wharf and Town, a boy's navy blue overcoat. Finder please leave at this office. We don't need a brass band to advertise this sale. Our patrons are doing it for us. Palace Clo. Co. If you would like \$10.00 for \$7.50, or \$12.00 for \$8.50, don't fail to attend our special sale. Palace Clo. Co. Just received, one ton choice Newfoundland dry cod and first shipment of new herring. Bonner's Grocery. Mrs. McNeil, West End, makes the best ice cream. Her's is not made of blue milk and chalk, but of pure cream. Picnics - We handle the largest picnic order with ease, because we have the experience. Bonner's Grocery. Come to this sale expecting us to make good every price inducement and every claim we advertise. We'll do it. Palace Clothing Co. Any person or persons found trespassing, or breaking windows or trees on McNair property, will be prosecuted to the full extent of the law. You will only be consulting your own interest if you take all the advantage you possibly can of our great clearance sale. Palace Clo. Co. You can procure kodaks, cameras, films and other supplies at catalogue prices, at Mrs. Harrington's Book and Fancy Goods Store, Antigonish. Call for a free catalogue. Lost, on Thursday last, either in Town, or on road from Merland to Town, via Heatherton, a pocket-book containing about \$45. Finder will confer a great favor on owner by leaving it at Casket office.

There's not a man in Town, married or single, that can afford to stay away from our great cut price sale. Palace Clo. Co. C. B. Whidden & Son will have their trotting horse, Dearborn Jr., at stable of William Hulbert, Bayfield, Monday morning, August 3rd, and at W. C. Chisholm's, Heatherton, early in the afternoon of same day. At his own stable, Antigonish, same evening.

SHERIFF'S SALE.

1908 A. No. 331. IN THE SUPREME COURT Between GEORGE BOURDROT JR., and DANIEL S. BOURDROT, an Infant by STEPHEN BOURDROT, his next friend, Plaintiffs and WILLIAM SAMPSON, Defendant. To be sold at public auction, by the sheriff of the County of Guysborough or his deputy, at the Court House at Guysborough, in the said County on Friday, the 28th day of Aug. A. D. 1908, at the hour of eleven o'clock in the forenoon. All the estate, right, title, interest, property, claim and demand of the above named plaintiff, George Bourdrot, Jr., at the time of the recording of the judgment herein, or at any time since it, to or out of all that lot, piece or parcel of LAND, situate, lying and being at Port Felix, in the County of Guysborough, and bounded and described as follows: First, that lot beginning at the South East angle of a lot of land granted Alexr. and Peter Bourdrot; from thence North twenty degrees, West one hundred and twenty chains or until it comes to the rear line thereof, thence South, seventy degrees, West six chains, thence South seventy degrees, East one hundred and eighteen chains or until it comes to the waters of Port Felix, thence by said waters easterly to the place of beginning, containing sixty-nine acres more or less. Secondly, also that lot of wilderness land described as follows: Beginning at the South East angle of a lot of land granted to the said A. exauder and Peter Bourdrot; from thence North twenty degrees, West twelve chains and twenty five links, thence South seventy degrees, West twenty-five links, thence South twenty degrees, East twelve chains and twenty five links, thence North seventy degrees East twelve chains and twenty five links, or until it comes to the place of beginning containing thirty one and one half acres more or less together with the buildings hereditaments and appurtenances to the same belonging. The same having been levied upon under an execution on a judgment recovered by the said defendant against the said plaintiff on the 16th day of May, A. D. 1907, which judgment was duly recorded in the office of the Registrar of Deeds at Guysborough, N. S., for more than one year. Terms - 25 per cent deposit at the time of the sale, remainder on delivery of deed. Dated Sheriff's Office, Guysborough, N. S., July 22nd, 1908. J. A. FULTON, Guysboro, N. S., Solicitor for Defendant. A. J. O. MAGUIRE, Sheriff of Guysborough County.

We Save you the Dealer's Profit and Give you time if wanted.

The tendency in all business to-day is to go to the consumer, and the largest distributors are those catering to mail order trade. The extent of territory is so much greater than the local dealer commands, that it reduces in as great proportion the cost of doing business and thus our ability to sell you direct at dealers' prices.

Our Standard Top Buggy, \$15 Cash.

Piano or Carriage body, 10'0" mile axle, Roller back Cur-tails, Toe-pads, etc. \$15 cash and notes at 4, 5 and 12 months for \$17.33 each, or \$24.00, cash with order.

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2 full trimmed removable seat, 9 lbs capacity. Body, 30x78 inches inside. Most serviceable general express built, \$15 cash and your notes at 4, 5 and 12 months, for \$15.00 each, or \$23.00 cash with order. Money back if not as represented. Freight guaranteed not to exceed \$5.00 to any point in Canada, and copy of adv't must accompany replies.

The Standard Buggy Co., 170 Brussels St., St. John, N. B.

Our Discount Sale

Our great discount sale is still on. We are now tabling the balance of our WHITEWEAR and will cut the prices in two rather than carry it over. Our Whitewear stock comprises everything required by ladies and children. As an instance of values we have White Waists, worth 60c. now 25c. Silk Waists, worth \$2.25 now 1.50.

J. S. O'Brien

DIED

At Truro, on 28th instant, Mrs. ELIZABETH GRIGOR, widow of Joseph Grigor, aged ninety-four years. May she rest in peace. At Enniska, Cal., on July 1st, DAN McDONALD, aged 51 years, formerly of East Bay, C. B., a good and respected citizen of Enniska for 33 years and a member of the Knights of Columbus. Interment from St. Bernard's Church after High Mass. R. I. P. At Moira's Brook, on July 5th, aged 29 years, DUNCAN JAMES McPHERSON, son of Donald McPherson. Interment took place at Arisaig after High Mass on the 7th inst. The deceased was a young man of irreproachable habits and was highly esteemed by his acquaintances. His life was blameless, his death was beautiful, full of hope in a glorious immortality. R. I. P. At Cambridgeport, Mass., on Tuesday, 21st July, 1908, after a long illness, DONALD McDONALD (Highly formerly of Dunmore, Antigonish County, aged 69 years. Deceased was a man of sterling character, upright and honest in all things. He leaves a widow, three sons and five daughters to mourn his loss. Frequent recollection of the sacraments during his illness fortified him for the end. On Thursday, 23rd inst. after Requiem High Mass, his funeral which was largely attended, took place in Arlington cemetery. May his soul rest in peace.



MAIL CONTRACT

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until Noon on Friday, the 4th Sept. '08

for the conveyance of his Majesty's Mails, on a proposed Mail Contract for four years six times per week each way, between Ballentyne's Cove and Antigonish from the 1st October next. Printed notices containing further information as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Office of Antigonish, Ballentyne's Cove and Intermediate Offices and at the office of the Post Office Inspector at Halifax. G. C. ANDERSON, Superintendent. Post Office Department, Mail Contract Branch, Ottawa, 23rd July, 1908.

Highland Games

On the occasion of the celebration in honour of the visit of Lord Lovat to Antigonish on the 31st July, A. D. 1908, and which is under the auspices of Clan Chisholm, O. S. C., and the Highland Society, the following events will take place, viz: 1. Throwing 16 pound Hammer, 2. " 12 " " 3. Putting Shot, 4. High Jump, 5. Broad Jump, 6. 3 Mile Race, 7. 1 Mile Run, 8. 100 Yards Dash, 9. Hop, Step and Jump, 10. Pole Vault, 11. Tossing Caber, 12. Highland Fling, 13. Pipe Music, 14. Sword Dance, 15. Tug of War. The first ten events will be under the sanction of the M. P. A. A., and the remaining five will be professional. Entries to be made with the Secretary on or before the 28th Inst. Excursion rates on all Railways. Amusements usual on such occasions will be held on the grounds, commencing at 10 o'clock a. m. Refreshments and meals served on the grounds. Gold and Silver Medals will be awarded prize winners in the amateur events, and money prizes to winners in the professional events. A. G. McDonald, President Highland Society. D. C. Chisholm, Chief Clan Chisholm, O. S. C. J. J. McPherson, Secretary. Antigonish, 22nd July, 1908.

NOVA-SCOTIA-FIRE Insurance Company LOWEST RATES Consistent With Safety AGENTS EVERYWHERE Road Office: 164 HOLLIS STREET, HALIFAX ARTHUR C. BAILLIE, Manager STRONG - LIBERAL - PROMPT

Chisholm, Sweet & Co. Out go the Remnants and Summer Goods! News of this July clearance movement comes as the result of our strict rule to sell all novelty goods in their season. Beginning earlier than usual this sale gives you the added advantage of longer use of the summer goods purchased. 25 per cent. Discount on our entire stock of White and Colored Dress Muslins, White Shirtwaists, White Pique and Linen Skirts, Shirtwaist Suits, Boys' Blouses and Wash Suits, Misses Print Dresses, Men's White and Fancy Linen Vests. Remnant Sale Short ends of Dress Goods, Prints, Flannels, etc., on the bargain table marked down from 25 to 50 per cent. WEST END WAREHOUSE

THE CANADIAN BANK OF COMMERCE HEAD OFFICE, TORONTO ESTABLISHED 1867 B. E. WALKER, President Paid-up Capital, \$10,000,000 ALEX. LAIRD, General Manager Reserve Fund, - 5,000,000 Branches throughout Canada, and in the United States and England BANK MONEY ORDERS ISSUED AT THE FOLLOWING RATES: \$5 and under 3 cents, Over \$5 and not exceeding \$10 6 cents, " \$10 " " \$30 10 cents, " \$30 " " \$50 15 cents. These Orders are payable at par at every office of a Chartered Bank in Canada (Yukon excepted), and at the principal banking points in the United States. They are negotiable at \$4.90 to the £ sterling in Great Britain and Ireland. They form an excellent method of remitting small sums of money with safety and at small cost, and may be obtained without delay. 118 ANTIGONISH BRANCH J. H. McQUAID, Manager.

UNIVERSITY OF ST. F. X. COLLEGE Antigonish Nova Scotia COURSES of instruction are provided in Arts, Science, Engineering. A thorough literary and scientific training is here given, supervised by educators of learning and experience. University degrees are conferred on students who fulfil the conditions prescribed therefor. St. Francis Xavier's High School gives the same high school course as the best provincial academies. University and High School classes open September 7th, 1908. University classes close May 5th, 1909. High School classes close June, 1909. Terms: For university students: Arts, science, engineering, residence, board (including bed, bedding, laundry, etc.) \$160.00 the university year. Tuition only (for students not in residence) for \$45.00 the university year. For high school students: Residence, board, (including bed, bedding, laundry, etc.) and tuition, per week \$5.00 For further information address: REV. H. P. McPHERSON, D. D., President

Orange Cordial and Roue's Carbonated Waters right off the ice are cool and refreshing drinks. Call at D. R. Graham's and try them. Fresh Cookies Fine and fancy, received weekly. Groceries of best quality and right prices. Beaver Flour for Sale D. R. GRAHAM. Telephone 78. SEALED TENDERS addressed to the undersigned, and endorsed "Tender for McPherson's Cove Wharf, N. S.", will be received at this office until 4.30 p. m. on Friday, August 21, 1908, for the construction of a wharf at McPherson's Cove, Cape Breton County, Nova Scotia, according to a plan and specification to be seen at the offices of E. G. Milligan, Esq., Resident Engineer, Antigonish, N. S.; C. E. W. Doxwell, Esq., Resident Engineer, Halifax, N. S., on application to the Postmaster at Middle Case, C. B. N. S., and at the Department of Public Works, Ottawa. Tenders will not be considered unless made on the printed forms supplied, and signed with the actual signatures of tenderers. An accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for five hundred dollars (\$500.00), must accompany each tender. The cheque will be forfeited if the person tendering declines the contract or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender. The department does not bind itself to accept the lowest or any tender. By order, R. C. DESROCHERS, Asst. Secretary. Department of Public Works, Ottawa, July 22, 1908.

The Tongue.

"The boneless tongue, so small and weak. Can crush and kill," declared the Greek. "The tongue destroys a greater herd," The Turk asserts, than does the sword. A Persian proverb wisely saith, "A lengthy tongue—an early death."

The Oriental Rites in the Diocese of New York.

The diocese of New York has become through immigration the most cosmopolitan in the world. Here the Catholic of every nation may be found. Not only are there the churches and chapels of nearly all the European races using the Roman rite, such as the French, Germans, Italians, Spanish, Bohemians, Poles, Lithuanians, Hungarians and Scandinavians, but there are also those who use the venerable Oriental rites of the Church, which are quite strange and almost unknown to the average American Catholic.

The development of the great events of history has prevented us from grasping or appreciating the fullness and beauty of these Eastern rites, and in these days they seem to be strange and almost incomprehensible. Yet a moment's reflection would tell us that the Roman or Latin rite in which we are brought up was not the rite which St. Chrysostom, St. Basil, St. Nicholas or St. Cyril followed, nor was it the rite which was the usual one among the fathers of the great General Councils of Nice, of Constantinople, of Ephesus or of Chalcedon, since only a handful of Roman or Latin bishops were there; and that even in Rome itself there were fourteen Popes who were of the Eastern rites. Once the Eastern Churches in the palmy days of the Roman empire held a greater population than the Western or Roman Church did. But Mohammed came and the Moslem almost blotted out Christianity in the East by the sword. Afterwards the Greek Churches seceded and broke off from Rome, taking the greater part of the followers of those rites away from the one Catholic Church.

On the other hand the Roman or Western Church civilized and Christianized all the peoples of northern and western Europe, bringing entire nations and millions of souls into the Church under the Roman rite. Yet all the Eastern peoples did not leave the unity of the Church. Among those who followed the Greek rite there were some one or two millions who remained true, and in the fifteenth and sixteenth centuries some five or six millions of the Greek rite came back into the unity of the Church. All these have kept their Greek rites intact. The Maronites, a Syria tribe as well as religious community, settled their differences with the Catholic Church over a thousand years ago, have always retained their own rites, and have adhered to Rome so tenaciously that they have often been called the "Papists of the East." Still it was this very growth in numbers and importance of the peoples following the Roman or Latin rite (of course the noblest, yet not the only, rite of the Church), as contrasted with the dwindling numbers of the united Oriental rites, that has caused us to almost forget that we had brethren in the faith who still worshipped in those ancient forms.

The differences of liturgical language and of rite and ceremony throughout the Church, while at the same time keeping the unity of the faith, proclaim at once the history of that faith and its spread throughout the peoples of the earth. The faith is one and Catholic, but the rite is merely the outward expression of that faith and may vary in ceremony and language according to the peoples to whom it was given in the earliest times. Those languages and those ceremonies have become followed by the saints who have used them, and they have descended to the peoples who used those rites today. Here in New York the language used by the Catholics of the various Oriental rites upon their altars are Greek, Slavonic, Arabic and Syriac. The Mass-books and rituals, with their strange letters, cannot be read by the average everyday American.

From the countries of Asia and eastern Europe, the Ruthenian, the Italian, the Greek and the Syrian have come hither bringing with them their rites and their clergy. Where their clergy did not follow them promptly, the Archbishop of the diocese has been so solicitous for their welfare that he has caused priests of their own rite to be at once sent hither to them.

The Greek Catholics are the largest in numbers among those who are here. They come from Galicia and Hungary, from southern Italy and Sicily, and from Asia, Minor and Syria. There are a few Greeks from Constantinople also. Those from Galicia and Hungary are known as Ruthenians or Little Russians, to distinguish them from Russians inhabiting the Russian Empire. Those from Italy and Sicily are called Albanese, for they are the descendants for the most part, of the Albanians who emigrated there in the fifteenth century, fleeing from the Turk. Those from Asia Minor and Syria are called Melchites (or Royalists) an old political name fastened on them by the Greeks of the separated rites.

The Ruthenian Greek Catholics use the ancient Slavonic language in the Mass and in the administration of the sacraments. They have four churches in this immediate diocese: St. George, on Twentieth St. between First and Second avenues; St. Nicholas of Myra, Ash street, Yonkers; St. Michael, River-view place, Yonkers; St. John the Baptist, Peekskill. The church in New York City is far too small for the congregation; on Easter and Christmas it overflows far over into the street. In Brooklyn the Ruthenians have the Church of St. Elias on Leonard street, while in Jersey City, Bayonne, Newark and Elizabeth there is a church of the Greek rite in each, and in Passaic there are two Ruthenian churches. Their priests are zealous, and the growth of these people, who came here from ten to fifteen years ago in dire poverty, equals the growth of the Latin rite in the earlier years of the diocese. Throughout the United States they have over one hundred churches, and the Pope has given them a bishop of their rite.

The Italian (Albanese) Greek Catholics are so scattered through the Boroughs of Manhattan, Brooklyn and the Bronx that it is hard to collect them together to form a church. They use the ancient Greek language in the Mass and the sacraments, following all the ancient ceremonies. Yet Father Ciro Pinola, their priest, has managed to gather round him a fine missionary congregation, all quite poor, who maintain a little Greek Catholic chapel at No. 17 Stanton St. There one can hear the venerable Greek Mass sung in the original Greek, and the voices of the Italian choir singing the responses. Curiously enough, owing to the confusion attempted by the schismatic Greeks by pointing out that he was not Roman, he has been obliged to paint the words "Roman Catholic" on the windows of his chapel so that his fellow Italians not of the Greek rite may have no doubt of his Catholicity.

The Melchite Greek Catholics for the most part are poor, although there are some well to do Syrians among them. At any rate, they have not been able to equip or build a chapel, and so they have worshipped for several years in the basement of St. Peter's church on Barclay street. Their language for the Mass and the sacraments is a mixture of Arabic and Greek. The Mass book is printed in parallel columns, one being Arabic and the other Greek. All the portions that are sung by the priest and choir are sung in Greek; but the parts that are recited or read to the people are said in Arabic. Father Abraham Bachewate has had charge of this mission for several years, and hopes eventually to build a chapel. There are, however, several Melchite Greek Catholic churches in the United States, notably a fine one in Scranton, Pa.

All these Greek Catholics, while differing in liturgical language, use the same words, prayers and ceremonies in celebrating Mass and the sacraments; but quite different from those of the Roman Rite. Their vestments, too, are peculiar and have different names and forms from those used in the Latin rite.

The Maronites come principally from Mt. Lebanon and the vicinity of Beyrout, Syria. They derive their name from St. Maro, who founded a monastery on Mt. Lebanon in the seventh century, and they have followed the rite which he established there, and which is not followed by any other religious body. It is an adaptation of the rite of St. James or the Syriac rite, and approaches in some respects to the Roman rite. The language used in the celebration of the Mass and the sacraments is the ancient Syriac, and is said to be the very same identical language which our Lord spoke. The Maronites are very proud that in saying their Mass they are repeating the very words which our Lord himself used when He first instituted the Blessed Sacrament; and linguists say their claim is well founded, for the Syro-Aramean or Syriac was the language then of Judea and Samaria. Father Francis Wakim is the missionary in charge of the Maronites, and he was sent here from Mt. Lebanon at the request of Archbishop Farley for that purpose. His people, so far, have not a chapel of their own, and they worship in the basement of St. Peter's on Barclay street. However, they once had a tiny chapel in a building on Washington street which was torn down to make room for an office building, and Father Francis says that he is about making arrangements for the establishment of another chapel there within a few months which will be larger and more commodious.

In Rome all these Eastern Catholics have a college or church of their own peculiar rite; New York has become the only city to approach Rome in that respect, and it would seem in viewing the wonderful growth of the Church here during the century of the diocese that if it grows in the same respect in regard to the Catholics of the Eastern rites, it, too, will need a diocesan establishment similar to those of Rome for each of the rites that have found a foothold here, in order to foster and guard the children of the faith no matter of what rite. The very fact of these other rites indicates the greatness and expansion of the Church in this city and diocese. And may it increase as the years go by. Ad multos annos.—A. J. Shipman in Catholic News.

Ex-Priest Chiniquy.

Question.—What do you know about Father Chiniquy and his book "Fifty Years in the Church of Rome?" Was he excommunicated, or did he leave the Church because he thought it wrong?—A. C., Montezuma, Ind.

Answer.—Chiniquy was suspended from the priesthood for evil conduct on September 28, 1851. This was in Canada. He was given another chance in Illinois, but was suspended a second time on August 19, 1856, by Bishop O'Regan, of Chicago. After his second suspension he organized some of his old parishioners into a schismatic congregation. Finding that the Bishop of the diocese would recognize neither him nor his parish, both went over to the Presbyterians in 1860. In 1862 the Chicago Presbyterian Synod dismissed him for swindling. He had collected monies among the Protestants of France for his Presbyterian seminary and thirty pupils at Chic ago. He had neither seminary nor pupils. Chiniquy finally drifted down to the Baptists, who must have been pleased with him, for he remained a member of that sect until his death. Toward the end of his life he lectured under the auspices of the Orangemen and A. P. A.

You can judge the nature of his writings from the character of the man. A Protestant woman many years ago gave me her opinion of "Fifty Years in the Church of Rome": "If the Catholic Church is as bad as Chiniquy painted it, and he remained in it fifty years, he is too much of a scoundrel to be believed under oath."—Cleveland Universe.

Hopeless Atheism.

One may see the hideous results of banishing God and the future life from the minds of the people in the sentiments lately uttered by M. Viviani, Minister of Works, in a funeral oration over the victims of a mine accident at Montmartre, and quoted in the Continental Press: "Buried during long years in the mine, see these miners before us, enveloped now for ever in a yet denser night!" Such is the cheerful prospect which a godless Jacobinism holds out to those who have spent their days in grinding toil and much incidental suffering, and have, in the process, been violently shattered to pieces. What a mockery

of the grief endured by those widows and orphans who stood weeping round the disfigured remains of their dear ones! How sorely did those mourning hearts need the balm administered by Saint Paul: "I would not have you ignorant, brethren, concerning them that sleep, that you may not grieve like those who have no hope." Anti-catholicism cruelly extinguishes those lights of hope, which, as the experience of ages proves, can alone make the hard lot of the poor toiler tolerable to him. No wonder that Socialism has become an insoluble problem and a threatening danger to the fabric of Society.—Catholic Weekly.

Death of Kempton McKim.

The death occurred on July 6th, of Kempton McKim, at the St. Boniface Hospital. Though known to be seriously ill, the suddenness of his death was unexpected. He passed away after the Last Sacraments had been administered by Rev. Father Messier.

The late Kempton McKim came to Winnipeg from Moncton, N. B., and during his several years' residence here rapidly rose to the front ranks of organized labor workers. He held the office of secretary-treasurer and president of the typographical union and was elected President of the Trades and Labor Council. In his conduct of strikes and in all his dealings in labor matters he was esteemed alike by employer and employee for his integrity, his unflinching courtesy, and broad qualities. He was the peer of any labor leader produced from the ranks of Winnipeg workers. He was Labor candidate in West Winnipeg in 1907, being defeated by Thos. Johnson.

In May, 1906, Mr. McKim was received as a convert into the Catholic Church. He married Kathleen May O'Dwyer on Sept. 12, the same year, but a great cloud fell over his life when his wife died, July 17, 1907. He died at the age of 35 years, and is survived by his parents in New Brunswick.

The funeral took place from St. Mary's Church and the Typographical union was represented. The interment was at the home of his father at Moncton. R. I. P.—Central Catholic.

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FARM for SALE.
The subscriber offers for sale his farm at Dunmore, South River, known as the John McDonauld (Gray) farm. It consists of about 115 acres of excellent land, up and down interval, well watered and wooded. There are good buildings on the premises, a large house well finished and two barns. This property is on the daily stage line between Antigonish and Isaac's Harbor, within 3 miles of St. Andrew's Church, a few hundred yards of Dunmore school and within half a mile of Post and Telephone office. Here is one of the most desirable farms at South River. It will be sold at a reasonable figure. D. R. McDONNELL. Tracadie, N. S., July 14th, 1908.

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