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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those who offended tham just as ruthlessly as the Persian tyrant does, if the over-ruling British influence were withdrawn.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 remarkably 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 its public service it is in the army and navy.

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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 cele-brated 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 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

The story is told of one of Nova Scotia's little great men, in the days when we were less democratic, that when one of his employees, who had storm to get him his mail, entered his

your hat, sir," We are reminded of H. M. S. "Exmouth," the French this by an incident which occured at flagship "Leon Gambetta" carries no 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 "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. Plus 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" any-

Lord Lovat's brother and heir, Captain the Hon. Hugh J. Fraser of the Scots Guards, was, like his Loruship. 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 used it for a garrison. It was acquired from the Government ov 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

British sailors, and forty French, attended Mass in the Basilica at Quebec ridden twenty miles in a heavy rain the Sunday before last. We wonder

magnate's greeting was: "Take off said by Father O'Reilly, chaplain of help towards a solution if they would 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

"The meeting of the Pan-Anglican Congress at the Albert Hall on Mon-day 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 ground either among philosophers or men of science, but was already anti-quated. He held that the growth of cience had rendered it easier to believe that the world had a rational and benevolent Creator. The Dar-winian 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 sived 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 Augustus, Duke of Cumberland, who 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 likely that the Bill of confiscation took hold of ic, 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 Between two and three hundred 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

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 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 iron-clad 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 Cita del, 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 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 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 contem-poraries he must have seemed a madman. If we except Jacques Cartier, who was the sport of ill-fortune, Champlain was the first Canadian pattiot. 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 itstead 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 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 which had passed the Chamber of Deputies might be defeated in the Senate. To forestall opposition, a amendment proposing that bequests for Masses should be handed over to mutual benefit societies of priests, who would guarantee to say the Masses, such societies, however, to be indediscipline. It is pretended, that this only means that the State cannot recognize the authority of the Bis-

ship even to suspended or excommunicated priests. fAs 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 Bisheps. 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 Counties of Huntington 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 Government Senator offered an 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. Chrysostem and St. Augustine, and they left no impression upon pendent of the laws of ecclesiastical him. But owhen he read Manzoni's "I Promessi Sposi," he wrote in his Journal: "If the Church of Rome were really what Manzoni represents when the poor Frenchmen heard Mass by the roguery of the dishonest poor. hops. In reality, it makes it impos- her to be, I should be tempted to presence with both arms full of it, the before. On this occasion Mass was The trades unions might give some sible for the societies to deny member. follow Newman's example."

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Selfishness Obstructs.

There is so much misery of all kinds There is so much misery of all kinds in the world, so much poverty, sickness, sin, and suffering, that it seems hopeless for 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 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 unaesthetic distress on their unwilling notice. It betraye great coldmining notice. It betraye great cold-ness 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 at-tempt to relieve distress in one's im-mediate 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 be-cause 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 nity and generous action. We are all ery 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 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 to-morrow, 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

good that lies ready to every hand there would be less heard of the miseries of the poor. It is only by in-telligent individual effort that a great many cases can be met and substantial good effected. But the lamentable fact exists that unselfish enthusiasts are property deare prone to do too much, to overbur-den themselves with that share of work which properly should be underwork which properly should be under-trken by the apathetic shirkers, who, whilst quite willing to give the over-worked ones a lazy pat on the back, silently congratulate themselves on the fact that they have not been so foolish as to be drawn into the net-work 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 Boliva. Considerable des-truction 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 confer-ences, 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 Metho-dist 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 his indignation in a letter to the Baltimore Sun. And a still more recent General Assembly of the Presby erians 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) 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 Evangelic churches is to help the unfortunate Catholics to labor for their deliverance from Rome. The Rev. Mr. Pollock 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 appaling, 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 com-forting assurance that the Church of Rome has still a good many years to

The Report, with all this silly anti-Catholic stuff, was adopted unani-mously 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 Pres byterianism 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 expres-sions 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 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 leagues who have been longer here, if he thinks it will make a Roman Cath-olic 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 years some breath he yet in the very same breath he con-fesses with shame that his native

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 part both of Catholic clergy and laity is to this Church which is unable to which is not unmingled with derisretain its own members that the Irish | ion?

Mission hopes to draw the adherents 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 on the posed itself to a resentment on the part both of Catholic clergy and laity



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ST. JOHN, N. B. callous neglect of the deserving poor and of their own poor relations. If each individual faithfully performed the natural gibe which must come to the

THE REBEL AGAINST GOD.

(Katherine Iynan in Catholic Weekly.)

ents

It was when the child died that Tom o Keeffe utttered 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. 'Tis more who fried to comfort film. The more like the will of the divil, if divil there is or God either. The as a divil's act to rob me first of Mary, and then of the child. What do you know of the

the child. What do you know of the loss of a woman and a child that never had the like nor ever will have?' 'God help you, Tom,' said the curate, lifting his hands in horror, 'and forgive you! The trouble has driven you mad, surely.'

For it was the first time in that parish, since St. Patrick turned men from idols, that any had said there

from idols, that any had said there was no God, or had stiffened their neck against the yoke, however heavy. He would lay upon it.

The mood did not pass with the first despair as the curate had hoped.

The third day after the death Tom carried the little coffin in his arms to

lay it in the new grave that was only opened a year before for his young wife. A little coffin it was, yet the sweat was on the man's white face as though he were carrying the round

A group of the neighbours waited by the grave. Tom's terrible way of taking the child's death had indeed caused something of a scandal, but talking it over the most of the people were agreed that God would not take seriously, or perhaps did not pretend

to hear the man's denial of Him.
'Tis like a sick child,' said Judy
Malone, who had lost her seven children in the great famine. 'You'd never know them, they do be that cranky an' impident when they're down, but who'd be remembren' agen them the craturs, wance they're about again?'

They drew closer to Tom as he laid the little coffin in the grave and hid it with the clay. Then as he put on his coat and turned to go an old man

approached him.
God help you, Tom, he said, to be a man and bear it.

Tom turned a ghastly face upon

'There's no God,' he said, 'I think there's a divil, but I'm sure there's no

After that people held away from him, but he didn't seem to know or care. And presently when it was hay-making time the roaming fit came upon him and he left his spade stuck in the ground one day and was off with the harvesters to England.
'He'll come back in his right mind,'

said the curate, who had a tenderness

for poor Tom even now.

Maybe he might have, too, only that when the harvest was over, instead of going back with the other men to Ballygrua, he tramped to Liverpool and got taken on as a dock

He was still sick of his trouble when one day he stopped in the street to hear a man who was preaching on the pavement that there was no God, and that the image men had formed of Him was a tyranny that blasted the joy of the world. The things the preacher said went to Tom's head like strong drink. It wasn't in him, though he didn't know it, really to disbelieve in God. He said 'there is no God,' but all the time he hated that Power which had robbed him of his wife and child, and had a blind desire to insult, to outrage, to destroy if he might the image he had formed to himself of a devil-God.

He remained a year in Liverpool, and was known at every hall and below every platform where men said like himself that there was no God, hating God all the time.

For Tom unbelief meant no easy way for the sins of the flesh, as it might have meant with another. He was an abstemious man by nature, and the coarse vices only sickened him when he saw them in others. But he grew paler every day, and his eyes greater in his head. He worked like a man consumed by an inward fire; and so he was with the fire of his hatred for God and his futile thirst for revenge upon Him.

Then one day he went home. The grave in St. Declan's churchyard at Ballygrua was calling him, and he had a sudden loathing of the fine and murky streets he knew. It seemed to him that there was one little plot of earth his own forever, and he was homesick to look upon it. It was not his wretched bit of mountain and bog; it was the sacred grave which tugged

at his heart strings.

He opened his cabin door one wet spring afternoon and went in, as if he had only been gone one hour. The place smelt mouldy and the rain dripped through a hole in the 'thatch'; the white ashes of last year's fire lay upon the hearth. He looked out of the window and saw the spade sticking in the earth where he had left it.

"Tis time to be turnin' the ground again for the seedin', ' he said to him-self, and taking off his coat he went

out and turned a portion of the sod. He didn't look for living long, people thought, but there was nothing the matter with him really save that consuming hatred. The pursuit of it took him to the public house, the most likely ground in which to sow his tares in other men's minds. When men had taken drink they didn't mind a little wild talk, and what they got accustomed to when warm with the drink soon didn't shock them when they were sober.

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 istened with a cynical grin to his wild speeches and applauded him to further violence. Not that Tom wanted them, he wanted believers, but these 'What keeps you out of Heaven, Patsy?' said the man, and his hands

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

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

no longer when they there was no God.

They had looked at first for His lightnings to fall, but He made no more sign than the old gods St. Pathological had overthrown. Some yet said would strike, rick had overthrown. Some yet said that in His own time He would strike, but others, and they were mainly young men, telt that Tom's defiance of Him was somehow a fine thing justified, since He did not trouble to defend Himself. So, little by little, the number of those who came to listen to Tom was increased, and some it was pleasanter to hear there was no God, since there were so many desirable things His law had forbidden.

The curate wasted himself in prayer against this blasting evil which had grown among his people. He was not the one to go down to the public house or among the little parliaments in the forge to answer Tom and con-fute him. Perhaps if he had, the knots of men who were not afraid of God might have melted like snow be-fore his meak face. Payhans he might fore his meek face. Perhaps he might have worsted Tom in a wordy conflict and carried his stray sheep back to God in a wave of admiration and wonder. But he did not attempt it. He was not the militant sort. He contented himself with calling God to take His own part and save His people; and his prayers went on day long and night long, till he was like a ghost from watching and fasting and extremity of prayer.

During this time Tom did not go much to the churchyard. Indeed, once he had satisfied his hunger to look upon the plot that held his all, he went there no more. He knew that Mary would be unhappy if she could know the thing he was doing; and woman-like would not understand that it was because he loved her and the child so much. He mocked at Heaven as a delusion, and yet standing by the grave in Ballygrua churchyard he felt ill at ease, as if somewhere she must know and would turn him from his

He did not take to drink, though he went so often to the public house. He was but a poor customer himself; but he brought others, and the publican, who was miserly, did not com-plain. Those hours of his propaganda were what kept Tom O'Keeffe alive during the long days, when he dug and planted the bit of land on the mountain side. He had in no way departed from the old industrious ways that were his while Mary was alive. He had mended his thatch and repaired his floor, and replenished his turf stack, and then set to work to reclaim another little bit of land from the mountain, and another and an-other. It was fierce work, and entailed labour fitter for a beast than a man, but he liked it; it was of a piece with his war against that silent and impassive God who had taken his

It was a year since Tom had come home, and still the numbers of his disciples grew.

One night, the blackest night it was. though there were points of stars in the black, and now and again a meteor trailed its fiery length across Heaven ere it leaped to earth. Tom was going home from the public house.

He was in a very black part of the road, where trees overarching made a matted roof of boughs, and he could hear far below the the sighing of the surf, when he saw a little way ahead the road a light no bigger than

will-o'-the-wisp.

It was coming towards him, and then it was at his side, and circling about him; and he felt the air growing lighter and lighter. Presently the thing took shape, and he saw it was like a tree, yes, just like the burning back of which the curate had told him. bush of which the curate had told him in his sermon.

He saw the leaves plain, all glittering, for they had a hard bright sur-face like holly, and the little tips of them were small flames, radiant and not burning. On one side of the tree there was a nebulous brightness, white and sharp, and at first Tom could not make out what it held.

Then little by little he saw. And what he saw was his own little Patsy, whom he had laid in the coffin himself more than two years ago, and covered with the sods in the churchyard. The child was looking at him. He saw the soft innocent little features and the eyes with their deep irises, and the pretty hair curling in little rings at the neck. The little figure perched as prettily among the ht boughs as a robin in the holly.

Tom went down on his knees in the middle of the road and stretched his hands to the radiant little figure. He would have seized it, if he could, and held it to his hungry heart but some-thing invisible beat him back. It was as though he saw his bird in a cage and his hungry desire to snatch him one instant to his breast had something wolfish in it.
 'Patsy,' he panted, 'is it you

'It is I, Dada,' said the little voice,

that had been sweeter to him than ever the birds of Heaven could be. But your grave is in Ballygrua, said the man. 'I buried you there

myself. Not my soul, Dada, only my body, Where have you been since, Pasty? And where is your mother that she

dosen't come too?'

worked at the thought of his invisible

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

'Look about you and see.'
Tom O'Keeffe peered about him in
the darkness. Then he saw beyond
the circle of the light, fangs and claws and eyes of torment innumerable, and the eyes gloated towards him. where the light of the child and his tree fell upon the road there was a sharp circle, and within that space

was clear of the demons. 'They come nearer and nearer,' said little Patsy. 'Every minute they re-mind God that your cup is full. 'Tis only for my sake and mother's that God has tatience. Your angel went back to Heaven long since. If I left you, you would be lost.'

'Don't stay with me, Patsy agra,' said the man, 'if you would rather be in Heaven.'

'Because of you,' said the child, un-heeding, 'I have never crossed its door, I have never tasted its blessedness, God allows it. The other children are with God and Our Blessed Lady in Heaven. I keep my watch still on earth.'
'An' it's Dada that's keepin' you,

Patsy?' asked the father.
'It is then,' said the child. 'There are millions and millions of children

in Heaven, this holy month all singing Our Lady's praises while the angels light the tapers. Something of longing in the child's voice stabled the man's heart.

'Is it lonesome out of Heaven, Patsy?' he asked.

'It is lonesome. And I cannot sleep by night or day watching you lest the flends seize you. The other children have their beds of down where they

rest when the sleep takes them.'

'How long have you been watching over me Patsy?'
'Since you laid my body in the churchyard and said, 'There is no God' 'Oh, my God!' cried the man again,

- 'two years and a half-year! It is a long time to keep you between earth and Heaven, Patsy.

'Tis an sternity,' said the child.

'Listen now, Patsy. A poor old battered soul like mine isn't worth it.

Leave me to the torture and go to your mother in Heaven.' The child smiled, a strange, wise smile for a little lad.

Am I to go, Dada?' 'Yes, go Patsy. But if you can kiss me once before you go, it will keep the dew on my lips.'

The child leant out of the tree and kissed him and the heart hunger of the man was assuaged as by a delicious draught.

cious draught.

'Now go, Patsy,' he panted. 'I am ready for the torture.'

'Not till you save yourself, Dada, and set me free.'

'How can I do it, Patsy? I have sinned beyond forgiveness.'

'But you have loved much,' said the wise child. 'And God forgives much to love. Besides He pardons when He is asked for pardon. Kneel down there in the road, make an act of contrition, and sign yourself with the trition, and sign yourself with the

The man did as he was bid. 'Now,' said the child, 'look about

Tom O'Keeffe peered into the darkness. It was thick as ever, and yet he could see the wings of the black angels like bats in twilight flying away huddled together as it in mortal

At the same time the tree with the child in it began to rise and float away

from him. 'Are you going, Patsy?' cried the

To my mother in Heaven with God. Who is Love,' said the child, waving his hands toward him and seeming to rise as the flame mounts upward.

In the black hours of the early winter morning the curate was awak ened by a visitor knocking at his

Is it a sick call?' he asked, putting his head out of the window. 'A soul sick to death,' came the

The curate went downstairs and opened the door to the one he took to be the messenger. To his amazement Tom O'Keeffe stumbled in and fell on the floor at his feet. 'Give me absolution,' he panted

lest I die in my sins.'
The curate lifted the sinner affectionately and led him into his parlor rejoicing as his Master before him over the sheep which was lost.

The news of Tom's conversion spread far and wide, and if he had drawn crowds to hear him before, more came now, for it was said he had a supernatural visitation. But Tom had nothing to tell them, only over and over again the words with which little Patsy had left him—'God is Love. God is Love!' and as he said it to them the tears ran down his face.

Tom O'Keeffe died the other day a

very old man, and with the reputation of a saint. He had led more sinners to God than ever he had drawn away from him, with his simple gospel that was the last word on his lips.

They say now in that part of the country, when there is a death or troubles are hard to bear, 'Well sure, God is Love, as old Tom O Keeffe, Lord rest him, used to say.'

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

Then came to William Kelly, a Pitts-

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. One day he was sitting in front of the 'finery fire' when he suddenly sprang to his feet, with a shout, and rushed to the furnace. At one edge he saw a white hot spot in the yellow mass of molten metal. The iron at this spot was incandescent. It was almost gaseous. Yet there was no charcoal—nothing but the steady blast of air. Like a flash the idea leaped into his excited brain—there was no

need of charcoal; air alone for fuel.

But people said he was crazy when Kelly asserted that pig iron could be changed into malleable iron by the air blast, for every iron maker believed in those days that cold air would chill hot iron. Some crank will be trying to burn ice next, said one manufacturer, and Kelly, through lack of means, could not turn his idea into the success he deserved.

Then, seven years later, came Bessemer, who made the new process a commercial success by the invention of his celebrated converter and re-ceived \$10,000,000, worldwide fame and a knighthood as his reward. Kelly received \$500,000 and comparative oblivion, although his idea was the nucleus of the Bessemer process by which iron is purified from carbon by the direct introduction of oxygen, for when Bessemer applied for and obtained a United States patent for his pneumatic process Kelly claimed priority for his invention, and his claim was allowed by the patent

Another pioneer of the steel trade, Robert F. Mushet, a Scotsman, who hit upon a device for removing a difficulty that baffled Kelly and Bessemer, fared even worse than Kelly, for he lost his patent by failing to pay the necessary fees and in his later years was dependent upon a pension of \$1,500 which he received annually

from Bessemer. The difficulty which Mushet removed was this:

The air blast clears the molten metal of carbon and of all impurities, including sulphur and phosphorus. But a certain quantity of carbon is necessial. sary to harden the metal into the re-quired quality of steel. Instead of en-deavoring to stop the process at exactly the right moment, Mushet asked, why not first burn out all the carbon and then pour back the exact quantity that you need? This was a simple device, but no one had thought of it before.

The man who took the invention of Kelly and Bessemer into his hands, developed it into one of the wonders of the world and made the Carnegie millions was Captain William R. Jones—Bill Jones, as he was known— who seemed to live with the sole desire of toppling over the idea that England owned the steel trade. He could have been a millionaire many times over, but he cared little for money. When he was offered a partnership be replied:

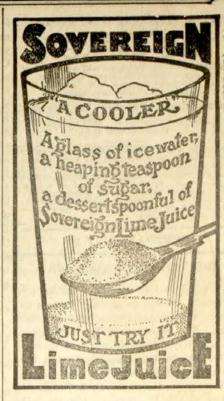
"No, Mr. Carnegie, I don't know anything about business, and I don't want to be bothered with it. I've got rouble enough here in these works. I'll tell you what you can do-these were his exact words-you can give me a thundering big salary.

After this, captain, replied Carnegie, you shall have the salary of the president of the United States, \$25,-

The famous scrap heap policy was originated by Jones. He did not believe in waiting ontil his machinery was worn out. The moment that an improvement was invented, old machinery was drugged to the scrap heap and the latest devices put in its place. He made the shareholders gasp on several occasions by asking permission to smash up \$500,000 worth of machinery that was as good as new but outgrown. Jones died as he had lived, in the midst of an industrial battle at the head of his men. He was killed in an accident in the company's works. Carnegie, looking upon poor Jones as he lay in the hospital, sobbed like a child.—The Romance of Steel, by Hérbert N. Casson.

Keep in Health.

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 re-ducing 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 regu larly 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 teeh 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.



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Land Sale.

IN THE SUPREME COURT, 1908, A. No. 844. Between KINSMAN SWEET, Plaintiff,

E. SAUNDERS SWEET, Printell,

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

Monday, the 17th day of Aug. A. D. 1908,

at the hour of 10 o'clock in the forenoon, pursuant to an order for foreclosure and sale granted herein the 14th day of July, 1968, unless before the day of sale the amount due the sald plaintif on the mortgage foreclosed herein, together with interest and costs, be paid to him or his solicitor, all the etate, right, title, interest and equity of redemption of the said mortgagor, E. Saunders Sweet and Ada O. sweet, his wife, and of all persons claiming or entitled by, through or under them or either of them, of, in and to all and singular that certain lot, piece or parcel of

and premises situate lying and being at Cross Roads, Country Harbour, in the Country 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 Vason (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 of Leander Sweet until it comes to the said and land of Leander Sweet until it comes to the said and land of Leander Sweet until it comes to the said antil it comes to the said store or place of beginning, containing two hundred acres more or less, together with the privileges and appurtenances thereunto belonging or in anywise appersaning.

TERMS: Ten per cent, deposit at sale; re-mainder on deriver, of deed.

A. J. O. MAGUIRE, Sheriff of Guysborough County.

R. R. GRIFFIN. Plaintiff's collector.

Dated Sheriff's office, Guysborough, July 15th,



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings." will be received at this office until 130 p.m. on Monday, Angust 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 decline to enter into a con ract when called upon to do so, or if he fall 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,

By order, R. C. DESROCHERS, Department of Public Works, Ottawa, July 15, 1908.

ESTABLISHED, 1852

THE CASKET. F JELISHED EVERY THURSDAY AT ANTIGORISH BY THE CASKET PRINTING AND PUB-LISHING COMPANY TAMIED. M. DONOVAN Manager.

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There is what is called the worldly spirit which enters with the greatest subtility into the character of even good people; and there is what is called the time spirit, which means the dominant any of trinking and of acting which prevails in the age in which we live; and these are powerful temptations full of danger and in percetaal 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 Cath olic. 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 Judaising 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 halt-Christian and half rationalist. But we would have hesitated to compare him with the Samaritansor 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 Heny VIII was surely no friend to Papal supremacy." As to King John, the Pope is merely resisted on the ground that he is encreaching upon England's political independence, and such passages in Henry VIII. as that in which Cranmer predicts the future greatness of Elizabeth are now creditby the critics to Fietcher, not Shakespeare. In the case of the great dramatist we prefer to take Newman's view, that Shakespeare's "great mind did not condescend 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 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 alwas 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 "dyed a Papist." We hope he did, for his own sake, but as far as Interature 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 Shakesnever 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

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, Westminister, in the course of which he said that "a Popish Judge in the late reign declared publickly as of his own knowledge that the great Champion of the Poritan cause, and who is supposed to have writ himself blind in defence of it, was a Roman Catholick." 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 re-

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 irreconcileable 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 Ouebec.

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

"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 hiscity, to do honor to the birthday of Quebsc.

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 in-trepid navigator, braving the perils of the deep, visiting new lands, and un-consciously helping to lay the founda-tion of the great civilizations of this continent. His work, national in its inception, has with time proved to be of immense international import-

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 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 cele-bration 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

> "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 epresentatives 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 dur-ing years to come. The high ideal of universal peace and brotherhood may be far from realization, but every 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 hey etc. Some 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

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 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 our Co-Association inight 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 re-ceived 343,432 tubs of butter, 19.638 930 dozen eggs, 618 626 barrels of potatoes, and 36,164 tons of hay.

Vice - Admiral Rojestvensky, who commanded the illiated 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 120,000,000 binshels of wheat for the Canadian West this

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 Syn-dicate, 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. Johson and E. Arctrobus, of Manchester. Eng.; E. Oven James, formerly of Manchester; J. M. Hall (all former owners of the property); Robert Thompson, Wine Harbor; C. 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 "Robert Thompson, Wine Harbor; C. E. Gregory, Antigonish; H. A. MacLatchy, Truro; A. S. Lowe, Amberst, 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

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

Best here has the state of the

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.

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812

The Annex

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

20 per cent. off.

KIRK

CANDED CHARACTER SCHOOL CHARACTER SCHOOL SCH

Main Street

704 1 7 NE 8

Personals,

Hon. C. P. Chisholm, Commissioner Works and Mines, is in town, J. O'Neil Doyle, of Margaree is ending a few days at the College.

Mr. Murdoch McKenzie of Antigo-ish left Monday on a visit to Boston. Rev. Ralph M. Jones will preach 'n he Baptist Church on Sunday, Aug-

Edward G. Randall formerly of Bayfield, but now of Sydney was visit-ing friends this week in town.

Rev. Michael Tompkins, P. P., Guys-loro, and Rev. Celin Chisholm P. P., were in town this week.

Mr. William Chisholm, M. P. has re turned from Ottawa, the work of the session having closed on Monday last, Mrs. J. W. McKenzie and two ildren of Boston are visiting Mrs. Murray, Main Street, Antigonish. Mr. Joe P. MacIsaac, student-at law, who was a visitor to Quebec during the Tercentary Celebration, has re-

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 siatica at St. Martha's Hospital since ten days is we are glad to learn, daily improv-

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 henefit of his health. He will be absent about a

Mr. J. Harvey Hearn, barrister, who is located at Wadena, Sask., has been appointed secretary - treasurer and rown solicitor of that town. Mr. Hearn is a graduate of St. F. 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

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

Acknowledgments.

(See additional acknowledgments on page 2) Mardoch McKinnou, Margaree Harbor, \$1 00 na McLeod, McLennan, John A Meleod,
Ji Meleonan,
A W Chisbolm,
inte A McFarlane,
John P McFarlane,
Mrs A A Taylor,
Petrick Tompkins, East Margaree,
Mrs As Miller, Margaree Forks,
Peter McDaniel, Margaree Forks,
Mrs Collu Campbell, Margaree Forks,
Mrs Collu Campbell, Margaree Forks,
Mrs Collu Campbell, Margaree Forks,
Mrs Doyle, Margaree Forks,
Mrs Doyle, Margaree Forks,
Mrs Doyle, Margaree, Forks,
Mrs W DeCoste, Harbor au Bouche,
E D Menell, New Aberdeen,
Geo Brewer, South Bay,
Ja McNeil, Port Kusam,
Very Rev Canon Power, Carrukon Sulr,
Bridle Kennedy, Carrukon Sulr,
Mrs M J Fowler, Scarborough,
Rev E Kennedy, Truro,
E J McDonald, Antigonish,
Allan J McNeil, Newton U Falls,
Robert Sutton, Clydesdale,
A J McGillivray, Lakevalie,
Mrs John McLean, et ey's Brook,
James Chisholm a vondale,
Hagh McInnis, Polut of Cape,
Bonald C McGillivray, tilen Hoad,
Masy Acknowledgments crowded ou Many Acknowledgments crowded out.

Among the Advertisers

Tanglefoot fly paper, wholesale and

Wedding cakes made to order at Mrs. McNeil's, West End.

Five barrels hams and roll bacon ust 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

\$1200 for \$8.50, don't fail to attend our special sale. Palace Clo. Co. Just received, one ton choice New-

foundlaud 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 bicnie order with ease, because we have the experience. Bonner's Gro-

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, silms 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.

IN THE SUPREME COURT 1996 A. No. 331. Between George Boudroit JR, and DANIELS, BOUDROIT, an infant by STEPHEN BOUDROIT, his next friend, Plaintiffs

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 forencen. All the estate right, title, interest, property, claim and demand of the above-named plaintin, George Bondroit, Jnr., at the time of the recording of the judgment herein, or at any time since of, in, to or out of all that lot, plece or parcel of

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 hand granted Alexr, and Peter Boudroit; from thence North twenty degrees, West one hundred and twenty thains or ustill teomes 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 relix, thence by add waters casterly to the place of beginning, containing sixty nine ac ea 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 exactor and Peter Houdroit; from thence North twenty degrees, West twelve chains and twenty five links, thence South seventy degrees, West twelve chains and twenty five links, thence North seventy degrees, West twelve chains and twenty five links, thence South seventy degrees and twenty five links, or until it comes to the place of beginning containing thriv one and one haif acres more or less together with the buildings hereditaments and ap urtenances to the same belonging.

The same having been levied upon under an execution on a judgment recovered by the said delendant agalast the said plaintiff on the l6th day of May, A. D. 19-7, which judgment was duly recorded in the office of the Registrar of Deeds at Guysborough, N. S. for more than one year,

Terms-23 per cent deposit at the time of the ale, remainder on delivery of deed,
Dated Sherift's Office, Guysborough, N S, July 22nd, 19'8

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 tendercy in all business to day is to go to the con-sumer, and the largest dia tributors are those those catesing to mall order trade.

The extent of territory is so much greater than the local dealer commands, that it re-duces 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 Carning body, 10'0 mile axie, Roller back Cur-tain, Toepads, etc., 215 cash and notes at 4, 8 and 12 months for \$17.33 each, or \$64 00, eash with order.

Our Farmers' Handy Democrat, \$15 Cash.

2 full trimmed removable seat, 2 lbs capacity Body, 30x78 inches inside Most ser-20x78 inches inside Most serviceable general express built, \$15 cash and your notes at 4, 8 and 12 months, for \$15 de each, or \$35 00 cash with order. Money back if not as represented. Freight guaranteed not to exceed \$5 to to any point in Canaua, and copy of adv timust accompany repites.

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

DIED

At Tracadie, on 28th Instant, Mrs. Flizaners Gurroff, with w of Joseph Giroff, aged ninety-four years. May she rest in peace.

At Eureka, Cal., on July 1st, Dan McDonald, aged 5f years, formerly of East Bay, U. B., a good and respected cluzen of Eureka for 35 years and a member of the Kulghts or Columbus. Intermed from St. Bernard's Church after High Mass. R. I. P.

At Motra's Brook, on July 5th, aged 2) years. Duncan James McPherson, son of Donald McPhorson. Interment took place at Arisaig after High Mass on the 7th inst. The deceased was a young man of irreproachable habits and was highly externed by his acquaintances. His life was biameless, his death was beautiful, full of hope in a glorious immortality. R. I. P.

At Cambridgeport, Mass, on Tursday, 21st July, 1908, after a long illness, Donald McDonald (Hugh) 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 he loss. Frequent reception of the Sacraments during his illness, fortified him for the end. On Thursday, 21rd inst, after Requiem High Mass, his funeral which was largely attended, took place fu arlington cemetery. May his soul rest in peace,



MAIL CONTRACT

SEALED TENDERS addressed to the Post-master General, will be received at Ottawa until

Friday, the 4th Sept. '08

for the conveyance of his Majesty's Mails, on a proposed 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 autigonish, Ballentyne's Cove and intermediate offices and at the office of the Post Office Inspector at Hailfax.

G. C. ANDERSON,
Superintendent

Post Office Department, Mail Contract Branch, Ottawa, 20th July, 1908

On the occasion of the celebration in honour of the visit of Lord Lovat to Anticonish 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,

3. Putting Shot,

High Jump,

Broad Jump, 3 Mile Race, 1 Mile Wun,

100 Yards Dash,

Hop, Step and Jump, Pole Vault, 10.

Tossing Caber, 12.

Highland Fling,

13. Pipe flusic, 14. Sword Lance, 15. Tug of War.

The first ten events will be under the sanction of the M. P. A. 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 o casions will be held on the grounds, commencing at 10 o'clock a. m. Refreshments and meaks served on the grounds. Gold and Silver Medal's will be awarded prize winners in the amateur events, and money prizes to winners in the professional events.

A. G. McDonald, President Highland Se D C. Chisholm,

J. J. McPherson, Secretary Antigonish, 22nd July, 19 8.

NOVA - SCOTIA - FIRE Insurence Company LOWEST RATES Consistent With Safety AGENTS EVERYWHERE

Road Office: MA HOLLIS STREET, BALIFAX ARTHUR C. BAILLISL Manual STRONG - LIBERAL - PROMPT

A CONTRACTOR OF THE PARTY OF TH

けいとうとうぎっけっけっとうとうとうし カレリログング・ディー 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 earry 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.

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, Flannelettes, etc., on the bargain table marked down from 25 to 50 per cent.

WEST END WAREHOUSE

THE CANADIAN BANK

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

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.

ANTIGONISH BRANCH J. H. McQUAID, 0 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 con-ferred on students who fulfil the conditions prescribed 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.

For university sudents: Arts, science, engineering, residence, heard (including hed, bedding, laundry.) \$160.00 and tuither for the university year.

Tuillon only (for students not in residence) for \$45.00 the university year. For high school students: Residence, board, (heluding bed, bedding, hundry,) and tuition, per week \$5.00

For further lafor. REV. H. P. McPHERSON, D. D., President

Orange Cordial and Roue's Carbonated Waters

right off the fee are cool and refreshing drinks Call at D R Graham's and try them.

Fresh Cookies Plain and fancy, received weekly

Groceries of best quality and right prices

Beaver Flour for Sale

D. R. GRAHAM Telephone 78.

Statish Texberts andressed to the underone's Cove Whart, N. S., will be received at
this office until 4.3) p. m. on Friday, August
21, 190s, for the construction of a wharf at McPaerson's Cove, Cape Breton County, Nova
Scotta, according to a pian and specification to
be seen at the offices of E. G. Militige, Esq.
Resident Engineer, Antigonish, N. S. C. E. W.
Dodwell, Esq. Resident Engineer, Haiftax, N.S.
on application to the Postmaster at Middle Cape,
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 Faulic Works, for five hundred dollars
(\$500.00), must accompany each tender. The
cheque will be forfeited if the person tendering
decline the contract or fall to complete the work
contracted for, and will be returned in case of
hon-acceptance of tender.

The department does not bind itself to accept the lowest or any tender.

By order.

By order, R. C. DESROCHERS, Asst Secretary, Ottawa, July 22, 1908

Sermon Delivered at Dr. Cameron's Funeral Service.

(By the Rev. D. C. Gillis, Ph. D., of St. Francis Xavier's College)

" Blessed are the dead who die in the Lord, for their works follow them."

(Apoc. 14, 13).

BELOVED BRETHREN:-In human BELOVED BRETHREN:—In human life, as in nature, we find lights and shadows. It is the rule; God has ordained it so. As a dreary day may follow a bright morning, so happiness may interchange with sorrow. But there is one shadow that stands alone at the end of life. No natural vision can discern a ray of light amidst its gloom. We call that shadow death. But the eye of faith has a further But the eye of faith has a further reach; it peers far into the mysterious reigon beyond the grave, and there perceives that death is not without its consolations-perceives the truth of the thought so well expressed by the

"There is no death! What seems so is transition;
This life of mortal breath
Is but a surburb of the life elysian,
Whose portal we call death."

When, then, a well-spent life goes before, death is not so appalling; the combat is over and the enemies of salvation are vanquished. And so the true Christian is not dismayed at his approaching dissolution. He feels, as St. Paul felt, that a "crown of justice" is in store for him. He is cheered at the prospect that is so soon to break in upon him. Faith animates his friends with the same senti ment. Though the voice of nature bids them be sad, yet they feel the truth of the Apostle's words: "Blessed are the dead who die in the Lord, for their works follow them.

These words may well express our sentiments this morning. Dr. Angus Cameron is gone for good. We naturally feel a wrench at his departure, Many of us have known him well, and to know him well was to admire him. The void that he has left is hard to fill, for his like is hard to find. Noble by nature, and made still more perfect by grace, he was a firm friend, a true Christian and a golden-hearted man.

Dr. Angus appeared on the world's stage over sixty-four years ago, for he was born on December 18, 1843. The boy showed the quiet, unassuming manners that characterized the man. His name still evokes the admiration even of those who knew him only in the morning of his life. His praises were sounded then as now, and like echoes from the past, still reach our ears. It is the same story, whether it comes from the companions associated with the rural scenes of his youth, or from the classic halls of the Propaganda. He was indeed a noble character.

Of this we have a striking proof in the fact that everybody has always said so. No one spoke unkindly of him. His amiable qualities made people quite forget any faults that he may have had. He simply disarmed criticism. That, I say, is a striking proof of his nobility of character.

"Be noble! and the nobleness that lies In other men, sleeping, but rever dead. Will rise in majesty to meet thine own."

Moreover, Dr. Cameron ranked high intellectually. He gave striking evidence of his ability at the Propaganda; in spite of poor health he took a doctorate both in Theology and in Philosophy. He had a versatile mind also; it was well adapted either to metaphysics or to literature. His scholarship was quiet marked whilst he was associated with his Alma Mater. During the eight years he was rector of the College of St. Francis Xavier, he was also one of its most valued professors. He made a deep impression on the students who studied under his direction. As pro-fessor of Latin especially he excelled. thorough—in fact he was master of it. He took great delight in quoting, and pointing out the beauties of Latin poetry, but he was perfectly free from

"A Babylonish dialect Which learned pedants much affect"

Besides, he was not only a scholar but a keen observer as well. It would be difficult to find a man who saw more clearly "the eternal fitness of things." His view was broad and his judgment sound. He could understand, without difficulty, the practical bearing of events and the outcome of tendencies. Hence he was able to eliminate from his work what was superfluous or injurious. Quietly and without osten-tation he pursued "the noiseless tenor of his way", and if more energy and ambition than he possessed would have been laudable, at least, he never displayed the earmarks of a weak or narrow ming.

Try this estimate by the touchstone of his success on the mission, and you will find it fully verified. It is a test, ages old, that, as a pastor is, so the people are. Go, then, to the beautiful and picturesque shores of the Lakes of Bras d Or, and you will find a people who love and cherish the Catholic Faith. Its ideals fill their souls, and the hope that it holds out is their best solace on the weary road of earth's pilgrimage. Those sturdy Highland-ers are yet unspoiled by the materialism of the age; and may that state of theirs long continue!—for whilst people such as they inhabit our country, we need not fear the wave of country, we need not fear the wave of infidelity which in recent years has deluged many a fair land. Those people, I say, honour themselves by their fidelity and loyalty to the Church of their fathers, and reflect lasting credit and glory on the zeal and piety of their pastors.

It was among these populations.

It was among these people that Dr. Cameron labored for twenty-two years of his pastorate, and the love and esteem they have had for him, since first they knew him, is a striking proof of his worth. Among them today there is many a sore heart; and from them many a fervent prayer for the repose of his soul goes up to the Heavenly Father.

This popularity was due, in large measure, to two traits of character which he possessed in an eminent which he possessed in an eminent degree. One of these traits was patience. I heard one of his parishioners, an old man, speak of it with tears in his eyes. "With Dr. Angus," said he, "it is peace, peace in everything." It was pathetic.

Dr. Cameron was naturally of a pacific disposition. Patience was perpars an easy virtue for him to prac-

haps an easy virtue for him to prac-tise. Nevertheless, he took pains to school himself in the practice of it. the was a wise man and fully realized the value of self-control. In dealing with his people he was a true disciple of Him, who said: "Take up my yoke upon you, and learn of Me because I am meek and humble of heart." (Matt. ch. 11, 29.)

The other corner stone of his popularity was his unselfishness. avarice he was absolutely free. His people knew that well, and loved him the more for it. They were always solicitous for his welfare—often, in fact, more solicitous than he desired, for he preferred a quiet, simple life, The morrow did not trouble him; he felt that he would never want as long as he followed the counsels of the Master. Thus he not only believed in, but also practised, the lesson taught by the Master Himself in the sermon on the Mount, where he says: "And for raiment why are you soliictous? Consider the lilies of the field, who they grow; they labour not, neither do they spin. But I say to you that not even Solomon in all his glory was arrayed as one of these.

Such, then, are some of the fine qualities that Dr. Cameron possessed. They made him a very high type of a man. A close acquaintance with him was needful to understand him. fact, there was nothing mean or sordid in his character. We may justly apply to him the words of Abraham Lincoln, for, without a shadow of a doubt, he was a man "with malice towards none, with charity for all, with firmness in the right, as God gives us to see the right.

And indeed the qualities that made Dr. Angus loved were only off shoots of the great gift that St. Paul prefers to all others—I mean the gift of charity. To prove this I need only cite the Apostle's own words: "Charity," he says, "is patient, is kind: charity envieth not, dealeth not perversely; is not puffed up; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil'

(i, Cor. ch. 13, v. 4, etc.)

Few men could stand this test better than Dr. Angus. In his conversation especially he was charitable, or, as one man who knew him well put it once to me, he was "inoffensive and harm-And here again we find him fulfilling a test of a truly religious man, strongly insisted on by the Apostle, St. James: "And if any man," says the Apostle, "thinks himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain." (Ch. 1, v.

Little wonder, then, that his death Little wonder, then, that his death should impress deeply those who knew him well. But sober reflection alleviates sorrow. It causes us to realize, and to feel keenly, that we all must pay the debt of nature. The flat has gone forth: "It is appointed unto men once to die," and it is irrevocable. We should not, then, unduly sorrow for "the dead who die in the Lord;" we should rather reflect upon their lives, and draw salutary upon their lives, and draw salutary essons therefrom, remembering, with St. James the Apostle, that "Life is a vapour which appeareth for a little while, and afterwards shall vanish

Poets have compared the world to a stage on which we all play a part. The comparison is indeed beautiful, and quite in harmony with sound theology. It is, moreover, striking and sug-It is, moreover, striking and sug-gestive. We all have a mission in life, for no part of the world's mechanism goes at random. Even in the smallest details there must be a plan and a purpose; disorder is incompatible with Divine Wisdom.

God, then, has assigned to each of us a mission. It behooves us to carry

it out according to the Divine plan. An honest and persevering effort to do so is imperative if we would be happy here as well as hereafter. Life best is but a day, and death will soon place us all with the great majority. There is pathos, as well as truth, in the words of the poet:

"The thoughts we are thinking, our fathers would think;
From the death we are shrinking from, they too would shrink; To the life we are clinging to, they too would But it speeds from the earth like a bird on the

Let us, therefore, profit by the lessons taught us as we go on through life. Death is a great reminder of what we are and whither we tend. Dr. Angus Cameron lived nearly sixty-five years. That seems quite a span if we view it by itself; but compare it with eternity—what is it? a mere drop in the ocean. In any case, now it is past, and his soul is with God. May zephyrs gently blow, and affectionate steps tread lightly, o'er the grave where his mortal remains await the

general resurrection Let us not forget, however, the attitude of the Church towards the dead. We witness this morning her solemn obsequies, from which none who have used their reason on the world's stage are excluded. She recognizes that it is hard for such—no matter who they may be—to pass out of this life unsoiled. Dr. Angus, it is true, lived well, and bore his last illness with heroic patience and perfect resignation. It is likely that he is now in Heaven. But we cannot tell; the veil of eternity hides his real state from mortal ken. Let us, there-fore, pray that if he is not yet at rest, he may soon reach the foot of the "great white throne" there to abide with God forever.

German vs. English Prosperity.

We give for what it is worth a statewe give for what it is worth a state-ment horrowed from Ellis Barker's "Modern Germany," of the Sun, anent the conditions that prevail in Germany as compared with those that are afficting England. The compari-son is adduced in connection with the tension that is said to exist between the two nations. The comparison is vastly in favor of Germany:

Germany has 63,000,000 inhabitants against Great Britain's 44,000,000 in-habitants. That is to say, in man power Germany is about 50 per cent stronger than Great Britain. Not only, moreover, has the former country 50 per cent, more workers than the latter, but her workers are more fully employed. While, according to the most trustworthy statistics and estimates, 5 per cent. of Britain's skilled workers and from 8 to 10 per cent, of her unskilled workers-about 800,000 in all-are permanently out of work, unemployment is practically work, unemployment is practically unknown in the German Empire. The reports of British consuls in German ports show that while Great Britain suffers permanently from a scarcity of work, Germany suffers no less continuously from a scarcity of workers. Then, again, while Britain's population increases by only some population increases by only some 300,000 a year—an increment which is declining—that of Germany grows by more than 900,000. Yet notwithstanding the relatively slow natural increase of Britain's population, between two and three hundred thousand Britons annually emigrate in search of work, while immigration from Germany falls considerably short of the immigration into that country. For every German emigrant to a million inhabitants there are eleven British emigrants.

Another fact brought out by Mr. Barker is that since 1879 wages in Germany have virtually doubled and are now higher on an average than are wages in Great Britain. In the last named country skilled workers now earn about 35 shillings, or less than \$8.50 a week, while the unskilled workers earn only from eleven to twenty shillings (\$2.75 to \$3.75.) from which amount 10 per cent. must be deducted for unemployment. According to Mr. Richard Calwer the average yearly earnings of workingmen in the German Empire have risen between 1895 and 1906 by 38 per cent. It is true that during the same period prices have increased by 25 per cent., but the workingmen are from 12 to 13 per cent. better off than they were twelve years ago.

It is plain enough that 63,000,000 fully employed Germans must produce more than 44,000,000 partially employed Englishmen, especially as the former are better organized than the latter and employ the most scientific processes and the most perfect machinery. Unquestionably two British industries, cotton manufac-ture and shipbuilding, are much larger than the corresponding German ones, but in other industries Germany has attained a far greater predomin-ance. For example her chemical and and electrical industries are the foremost in the world, and in the production of steel she has signally out-stripped Great Britain. In I880 she produced 624,000 tons of steel against Britain's production of 1,342,000 tons in 1906 Germany could point to 11,135, 000 tons of steel against Britain's 0,462,000 tons. Astonishing is the increase of horse power represented by industrial steam engines in Prussia within about a quarter of a century; in 1879, the total horse power of such engines was 984,600, whereas in 1907 it 6,043,567. Even during the seven years between 1900 and 1907 German industrial horse-power increased by

Another test of national wealth is the amount of money that a given country is able to expend. Now Germany has spent about \$250,000,000 on colonies which up to this time have proved almost worthless; she has spent or is spending a similar amount on the redistribution of land in her Polish speaking provinces: she is spending more than \$250,000,000 on canals, \$100,000,000 yearly on her fleet and \$175,000,000 per annum on workingmen's insurance. Even Germany's foreign investments seem to be tending rapidly to vie with those of Great Britain. Ten years ago she derived \$300,000,000 a year from that source alone. It is true that money is dear in Germany, but this is because the quickly expanding industries absorb most of the available funds. Germans are able to make 6 per cent. by investing their cash in the national industries.—The Messenger.

" Why are you crying, darling ?" "Because my sister has been presented by her husband with a set of diamonds that cost \$1,500."

"Why should that make you

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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 Dom-inion Government expert and committee of ten of the Scotsburn creamery directors.

SHARPLES TUBULAR skimmed 6 times cleaner than the MELOTTE.
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skimmed 9 times cleaner than

the Magnet.
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skimmed 10 times cleaner than the Empire (new style).

SHARPLES TUBULAR also skimmed 15 times cleaner than the Massey Harris at Ganan-oque, Ontario, on Nov. 13th,

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 dur-ability of the Sharples Separator,

Buy the easiest cleaned, the closest skimmer, and the most durable separator.

Sharples Tubular

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ANTIGONISH, N. 8.

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Antigonish, N. S., July 7th, 1808.

The Tongue.

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"The boneless tongue, so small and weak. Can crush and kill," declared the Greek, "The tongue destroys a greater horde. The Turk asserts, than does the sword. A Persian proverb wisely saith, "A lengthy tongue—an early death." Or sometimes takes this form instead."
"Don't let your tongue cut off your head." The tongue can speak a word whose speed. While Arab sages this impart, The tongue's great storehouse is the heart. from Hebrew wit the maxim sprung, Though feet should slip ne'er let the longue The sacred writer crowns the whole. Who keeps the tongue doth keep the soul.

The Oriental Rites in the Diocese of New York. The diocese of New York has beome through immigration the most osmopolitan in the world. Here the Catholic of every nation may be ound. Not only are there the burches and chapels of nearly all

he European taces using the Roman rite, such as the French, iermans, Italians, Spanish, Bohemisns, Poles, Lithuanians, Hungarians and Scandianvians, but there are also those who use the venerable Oriental rites of the Church, which are quite strange and almost unknow to the average American Catholic. This dioceses has become lmost a miniature of the whole Catholic Church with its peoples

nd rites throughout the world.

The development of the great

events of history has prevented us

from grasping or appreciating the ulness and beauty of these Eastern rites, and in these days they eem to be strange and almost inimprehensible. Yet a moment's reflection would tell us that the Roman or Latin rite in which we are rought 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 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 in the fifteenth and sixteenth cent-Freek rite came back into the unity of the Church. All these have kept ligious community, settled their differences with the Catholic Church over a thousand years ago, have always retained their own rites, and licity. 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 hallowed by the saints who have used them, and they have descended to the peoples who used those rites today. Here in New York the lan-guage used by the Catholics of the various Oriental rites upon their altars in the Mass and the Sacraments are Greek, Slavonic, Arebic 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 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, Riverview 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 (Albanesi) 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 | zuma, Ind. ceremonies. Yet Father Ciro Pin western Europe, bringing entire nola, 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, two millions who remained true, and | and the voices of the Italian choir tempted by the schismatic Greeks by pointing out that he was not their Greek rites intact. The Mar- Roman, he has been obliged to onites, a Syria tribe as well as re- 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 Catho-

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 dot been able to equip or build a chapel, and so they have worshipped for several years in the base-ment 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 celebtating 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. Leb- tered to pieces. What a mockery

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 appaoaches 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 Catholies 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., Monte-

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, tut 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 singing the responses. Curiously into a schismatical congregation. uries some five or six millions of the enough, owing to the confusion at- Finding that the Bishop of the 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 pupi's. 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 shat-

anon in the seventh century, and 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-clericalism 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 suddeness 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 deslings in labor matters he was esteemed alike by employer and employee for his integrity, his unfailing 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 Moneton. R. I. P .-Central Catholic.



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is a blend of Ontario Fall Wheat } Manitoba Spring Wheat It is equally good for Bread and Pastry - and best for both. It's the choicest flour that Canada's choicest wheats can yield. Try Beaver Flour and see how much it improves everything you bake.
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FARM for SALE.

The subscriber offers for sale his farm at Dunmore, South River, known as the John McDonald (Gray) farm. It consists of about 115 scres of excellent land, up and and interval, well watered and wooded. There are good buildings on the premises, a large house well in ished and two barns.

This property is on the daily stage line between Antigonish and Isaac's Harnor, within 3 miles of St. Andrew's Church, a few hundred yards of Dunmore school and within half a mile of Post and Telephone offices.

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, 1968.



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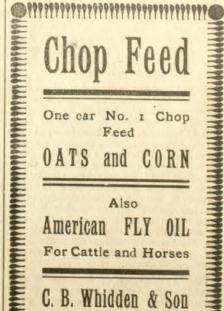
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P44444444444444444444444444

Ε. ildings New Advantisements.

Tenders for Wharf-R C Detrochers, page 5
Mail Contract - G C Anderson, page 5
Teacher Wanted-Lewis McDonsld, page 8

" - Jas B Campbell
- John T Power
- D Water, page 5 Trusses—Chas R Watsor, page 5
Buggies—The Standard Buggy Co, page 5
Clothing Sale—+alaes Clo Co, page 5
Sheriff v Sale—A J O Maguire, page 5
Sewing Machine for Sale—Mrs T D Kirk,

LOCAL ITEMS

WALDREN'S Photo Studio will be open from Aug. 4th to the 8th.

DR. Cox will be at the Merrimac Tuesday afternoon and Wednesday morning, Aug, 4th and 5th.

A MEETING of Clan Chisholm No. 179 O. S. C. will be held this evening in the Oddfellows' Hall. A tull attendance is requested, as matters in connection with the visit will be dis-

THE WOODEN BRIDGE opposite Mr. P. McDonald's carriage works at the East End is being replaced by a hand-some steel structure with concrete abutments. The work is supervised by Mr. Alex McGillivray of this town.

THE NEW CONCRETE platform at the station and several cross walks on Main Street are now completed. As well as adding to the appearance of the town, their usefulness will be much appreciated, especially in wet weather.

THE CATHOLICS of St. Joseph's parish, Port Hawkesbury are preparing for a bazaar and picnic to be held on the 25th and 26th of Augest. This will be an opportunity to visit the Strait of Canso, and enjoy its cooling

THE MUNICIPAL Treasurers of the Counties of Antigonish and Gnysboro are prepared to pay school Trustees the portion of the Municipal fund due their sections. Memos for Trustees and all necessary papers are in the hands of Treasurers.

A GRAND bazaar and regatta is scheduled to take place at Arichat on Augest 5th and 6 th. Arrangements have been made for special rates from Canso, Guysboro, Mulgrave, Hawkes-bury and St. Peters. A delightful time is anticipated, as Arichat is an ideal place for such an outing.

IN CONNECTION with the winding up IN CONNECTION with the winding up of the Wine Harbor Mining Co., and the sale of the property at Wine Harbor on Friday last, the accounts of the company are now being adjusted before Judge McGillivray as Master of the Supreme Court. The solictors are, C. E. Gregory, Antigonish and H. A McLatchey of Truro.

WITHIN a radius of 25 miles of Antigonish, excursion tickets (half-fair) will be issued at all stations of the Intercolonial Railway, to persons desirous of lattending the celebration in honour of the visit of Lord Lovat, to Antigonish. At all other stations the standard certificate can be obtained.

THE TWO confidence men who came to Town with Cole Bros. circus last week and obtained, in a most illegitimate manner, the sum of \$760 from a highly respectable citizen were rounded up at Truro by constable John J. Fraser of Antigonish, as-sisted by constable McLean of Hopewell. The confidence men were forced to hand over the money, and after being released left for Amherst. Much credit is due to constable Fraser for the skilful manner in which he handled the case.

HYMENEAL.—There was a pretty wedding at St. Ninians Cathedral on the 12th inst, the contracting parties being, Mr. Valentine Chisholm of Briley Brook, and Miss Margaret McDonald of Cape George. The ceremony was performed by the Rev. J. H. Nicholson. Miss Margaret Chisholm, of Cape George, assisted the bride and Mr. Lewis Macdonald of Antigonish was best man. After the ceremony the happy couple drove to Briley Brook where they will reside.

THE STORE of Hugh L. MacDonald at Heatherton was entered by burgulars on Thursday night of last week and besides some valuable papers the burglars secured the sam of eighteen burglars secured the sum of eighteen dollars. An endorsed cheque was in the till but this was not taken as the visitors evedently feared detection. The same night the post office at Heatherton was also entered but the thieves did not secure any booty. In both cases they secured entrance to the building by removing glass from the building by removing glass from the windows.

THE FARM at West River, formerly owned by, Mr. Samuel Williams, was purchased this week by Jas. Broadfoot, proprietor of the Queen Hotel, Antigonish; also a 200 acre wood lot at Brown's Mountain. It is the in-tention of Mr Broadfoot tooperate this farm in conjunction with his hotel, next week he will have a gathering of the farmer's in the vicinity of his West River property, for the purpose of starting the work; an up-to-date hennery will also be attached.

A TELEGRAM received by his Lordship Bishop Cameron from Rev. Fr. Gasson, S. J., Rector of Boston College, announces the death of Rev. John Cameron, New Aberdeen, in the John Cameron, New Aberdeen, in the City Hospital, Boston, yesterday morning. The sad news was altogether unexpected, as Father Cameron had left here only two weeks ago on a month's vacation. The late Fr. Cameron was a native of Aberdeen, Scotland, and came to this diocese some eight or nine years ago, where he zealously laboured in the service of his Master, and endeared himself to his parishioners, who now mourn his unexpected death. R. I. P.

THE ATTENTION of farmers is respectfully directed to the fact that the ragwort plant should be dealt with wherever found without delay. The plant is now in full flower and in the

course of a few weeks will be rire. when millions of seeds will be scattered Pethick, in the course of some talks throughout the County early this summer, pointed out the pressing necessity of fighting it. Our farmers must small recognize in regord one must surely recognize in ragwort one of their very worst enemies. It is surprising, therefore, that they are taking no steps to deal with it. The roadsides in many sections are completely taken up with this noxious weed. Can not the Farmers' Association for the County take the matter up and endeavour to get farmers to take united action? take united action?

HONORARY DEGREE FOR LORD LOVAT.—On behalf of the Faculty of the University of St. Francis Xavier's College, the President a few days ago, wired Lord Lovat, asking him whether, on the occasion of his visit to Antigonish, his Lordship would accept the degree of Doctor of Laws. cept the degree of Doctor of Laws. His Lordship sent a very gracious reply, saying that he expected to visit Antigonish on Friday, July 31st, and that it would afford him very great pleasure to accept the proferred degree. As the program of the Town Reception Committee is expected to occupy all of Baron Lovat's time on Friday, the degree cannot be conferred Friday, the degree cannot be conferred until Saturday. Bishop Cameron, as Chancellor of the University, will, we understand, confer the degree at 10 o'clock on Saturday morning in the Study Hall in the front wing of the College.

THE COMMITTEES in charge of the sports and Highland Games which sports and Highland Games which are to be held here tomorrow are active in their preparations and a large number of entries have been received. The field and track are in excellent condition, and if tomorrow is a favourable day, it is predicted that the events will be keenly contested. The fact that Lord Lovat will be The fact that Lord Lovat will be present as an interested spectator will be an incentive for the contestants to show that here in Antigonish County we have among us "the stuff of which heroes are made." It is expected that a large number of people from the country districts will be present to do honor to a staunch friend of the Empire and one of Scotland's first noblemen. Lord Lovat will arrive in Antigonish by the 1 o'clock train on Friday, July 31st., and will immediately proceed to the A. A. A. A. grounds. Here addresses will be presented to his Lordship and the programme of Highland Games etc., will be carried out. Dinner will be served to Lord Lovat and party at 6 p. m. His Lordship will hold a reception in Celtic Hall, beginning at 8 p. m. At 10 a. m. on Saturday, the University of St. Francis Xavier will confer on him the honorary degree of present to do honor to a staunch confer on him the honorary degree of

Potatoes — Bring your potatoes to Bonner's Grocery,

Teacher Wanted.

Wanted, for East Harbor Bouche School, ection No. 33, Antigonish, a grade C or D D. P. BENOIT, Sec to Trustees, E. Harbor Bouche

Teacher Wanted.

A grade C teacher for Afton School Section THOS. GORMAN, Secretary, Afton Station.

Teacher Wanted

For Glassburn School, Section No. 36, a grade B or C teacher. Apply, stating salary required, to THOS BARRY,

Teacher Wanted

Wanted, teacher for North River School, Section No. 2. Apply to D. J. McDONALD, Secretary to Trustees, Lanatk, Ant.

Teacher Wanted

A grade C or D teacher for Big Beach School, Section No. 114. Apply, stating salary, to JOHN J. McNEIL. Goose Pond, Christmas Island, C. B.

Teacher Wanted

Wanted, for Little Lorraine School, a grade C or D teacher, male or female. Apply, stating salary, to M, KENNEDY, Secretary to Trustics Little Lorraine, C. B.

Teacher Wanted

For Rhedena School Section, a grade D teacher. New school house, nice location, boarding house convenient. Apply to DAN A. McINTYHE, Secretary, McIntyre's Mountain, Inv. Co.

Teacher Wanted

Wanted, a class C or D teacher for Frank-ville School Section. State salary. Aprly to JAS. LEVANGIE, Trustee

Teacher Wanted.

A grade C Male teacher wanted for St. Andrew's School Section. Apply, stating sal DAN A. BOYD, Sec'y to Trustees, St Andrew's, Ant.

Teacher Wanted.

Wanted, for Albion School, Long Point, C. B., a grade B or C teacher. Male preferred. Apply to

JOHN MCMASTER, Se'cy to trustees, Long Point, C. B.

Baron Lovat.

Lord Lovat, who arrives in Antigonish tomorrow, is the sixteenth Baron of the title. He was born in 1871, and so, is 37 years of age. He is a son of the lifteenth Baron. He was educated first in the Abbey School of the Bene-dictines at Fort Augustus, Scotland and afterwards at Magdalen College in the University of Octord in the University of Oxford.

He has been successively an officer in the First Life Guards, and in the first and second Battallion of the Cameron Highlanders.

In the Boor war he served with dis-

tinction as commander of the splendid body of horsemen known as Lovats Scouts, a troop raised, organized, and equipped by himself, and solely at his

Never since the Jacobite rising at the call of Charles Edward Stuart in 1745, had there been such a notable gathering of the gallant Fraser Clan as there was in the Fraser districts of Scotland in 1900, when Lord Lovat enrolled his brave Scouts for the South African War. This patriotic move, and his valuable services in the field, were alterwards recognized by His Majesty, King Edward VII. When he made his lordship a member of the Distinguished Service Order, a Companion of the Bath, and a Companion of the noble Victorian Order. Lord Lovat is the owner of extensive lands in his native country. Altogathering of the gallant Fraser Clan lands in his native country. Alto-gether he owns about 181,000 acres. Some of these broad acres are devoted to deer parks; and English sportsmen have repeatedly declared that his sporting grounds are the finest in all Britain. His residence or seat, is Beaufort Castle, in Beauly, Scotland. This large and splendid mansion was This large and splendid mansion was completed by his father, the late Lord Lovat, in 1886. It stands on a portion of the site of the Mansion of Downie, so eloquently described by Sir Walter Scott in his "Tales of a grandfather."

Although greatly pleased with his military experiences, and exceedingly fond of out-door life, his lordship has a pronounced taste for literature, and is understood to be particularly partial to the pages of Robert Louis Stevenson, and those of Rudyard

Baron Lovat's name is Simon Joseph Fraser, and some of the Frasers in Quebec and Nova Scotia, (including Lieut-Goverhor Fraser) are said to be distantly related to his lordship.

The following notice of Lord Lovat is taken from "Who's Who" for 1906: "Lovat, 16th Baron (created about 1440), "Simon Joseph Fraser, C. B. 1902; C. V. O. 1903; D. S. O. 1900; Major Ist Battalion Queen's Own Cameron Highlanders; 2nd Baron was Justiciary of North of Scatland Cameron Highlanders; 2nd Baron was Justiciary of North of Scotland under James IV.; 3rd Baron was Justiciary under Queen Mary of Scots; Lieutenant 1st Life Guards since 1893. Born, 25th November 1871; son of 15th Baron and Alice, daughter of T. Weld Blundell, Ince Blundell Hall, near Liverpool; succeeded his father in 1887. Educated: Fort Augustus Abbev: Oxford. Fort Augustus Abbey; Oxford, Lately Lieut, 2nd Battalion Cameron Lately Lieut, 2nd Battanon Cameron Highlanders; served as Captain Mounted Infantry ("Lord Lovats Corps") in South Africa. Owns 181-800 acres. Heir: his brother, Hon. Hugh J. Fraser born 1874. Address: Beaufort Castle, Beauly, North Britain. Club: The Carlton."

TEACHER WANTED.

A grade C or D teacher for Auld's Cove School Scotlon, No. 70, apply to JOHN T. POWER, Sec to Trustees, Auld's Cove.

TEACHER WANTED For Majle Ridge School, a grade C or D teacher. Apply, stating salary, to

LEWIS MCDONALD, Sec to Trustees, Maple Ridge, Ant. Co.

WANTED TEACHER

By the Trustees of School Section No 68, a male grade B or C teacher.

Apply, stating salary, to JAS. B CAMPBELL, Sec to Trustee Main a dieu, July 27th, 1968.

FOR SALE. " WHITE," SEWING MACHINE.

Apply to MBS. T. D KIRK, Victoria St , Anntigonish

That well known farm situate at College Grant, within one mile of the famous

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The discount season is at hand. We're going to rub out the profit for thirly days. We will name prices on all our summer clothes, hats, toggery, poots, shoes, etc., that will make the dollars in your pocket very uneasy. All our summer goods must vacate,

Our fall and winter wearables will soon be wanting the room. We've the same excellent tailored clothes and toggery, and the best makes of boots and shoes with the same price tags still on themthe same fresh, new styles that we have been letting you know about since early in the season. Can you resist the prices?

Men's Suits, - - regular price \$ 6.00, reduced to \$4.50 " " 8.00, " " 10.00, " 6,00 7.50 " " 12.00,

" 12.00, " 8.50 Men's Rain Coats, regular price, \$3.50 and \$4.00, reduced to 2.50 regular price \$8.00, reduced to 4.00 regular price \$8.00, reduced to 2.50 Men's Worsted Pants, regular price, \$3.50 and \$4.00, "

Youth's and boys' suits, same reduction. Men's boys' and children's straw hats, half price. Men's white shirts reduced to 50 and 75c. See our table of fancy dress and working shirts, all reduced to only 50c. Also big bargains in our shoe department, 15 to 25 per cent. off our regular retail prices, and some lines half price. Kindly drop in and see what's doing.

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Also a large stock of MOWING MACHINE SECTIONS, GUARDS, OILERS, MACHINE OIL, HARPOON FORKS, PULLEYS, ROPE, ETC.

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Mail orders and enquiries receive special attention.

D. G. KIRK, ANTIGONISH

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