

THE CASKET.

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THE CASKET.

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THURSDAY, SEPTEMBER 17.

The St. Vincent de Paul Society of New York is going to make a specialty of work among boys. The various boys' club already existing have lacked some unifying influence, and this the new Ozanam Association aims to supply. Thomas M. Mubry, president of one of the largest savings banks in the city, is at the head of the Association. He has been interested in philanthropic work for twenty-five years.

We have already mentioned Joel Chandler Harris' fondness for the *Ave Maria*. It now appears that he liked the *Messenger* also. A writer in that magazine tells us that Mr. Harris' rooms were adorned with pictures of Our Lady and St. Anthony, and that his few favorite books were mostly by Catholic authors. After the Bible and Shakespeare came Newman and Faber, while in light literature he enjoyed Canon Sheehan's stories intensely.

"Lourdes, A History of its Apparitions and Cures," is the title of a book written by George Bertrin, Professor of French Literature in the Catholic Institute of Paris, translated by Mrs. Philip Gibbs, and published by Benziger Brothers, New York. In addition to the 650 recorded cures of tuberculosis, Abbé Bertrin mentions the following, which no scientist can pretend are such as might be produced by suggestion or any form of hypnotism: "87 from diseases of the circulatory system, of which 51 were cardiac, 146 from lung diseases, such as bronchitis, pleurisy, etc., 47 from diseases of the urinary apparatus, 138 from diseases of the groin, 464 from brain affections, 113 from bone diseases, 108 from affections of the joints, 36 from skin diseases, 164 from tumors, 409 from general diseases, of which 133 were rheumatism, 17 cancer and 41 open sores. Besides these there were 48 blind who recovered sight, and 31 deaf and dumb who recovered the faculties of speech and hearing."

Under the heading "Crimeless Ireland," the Dublin *Weekly Freeman* had the following remarks:

"Of really serious crime, such as is widespread in Great Britain, there is really none at all in this country. Lest it might seem that we are pitching the note too high, and claiming too much for Ireland as against Great Britain in this matter of law and order, a few actual figures may be worth quoting. In 1906 in England and Wales there were 91,065 indictable offenses committed. In Ireland there were but 9,165, and they fell to 9,418 last year. It would spoil figures like these to comment upon them. They tell their own tale simply, straightly, unequivocally. In the aggregate and in each and every species of crime and offense, the record is to Ireland's credit. If the strict ratio of population held good, Ireland ought to have had 11,643 indictable offenses as against England's 91,065."

"A particularly pleasant feature of the statistics is the decrease of cases of drunkenness. The number of cases last year was less than the number of 1906 by 402, and if the figures for 1907 are compared with the average number of cases in the ten years, 1897-1906, it appears that a decrease amounting to 11,985 has occurred. This is a splendid fact. It proves beyond question the progress of the temperance movement amongst the people."

Senhor Nabuco, Brazilian Ambassador to the United States, delivered an address at Yale University last May which has now appeared in pamphlet form. Referring to the work of the Jesuits in America he said:

"Had it not been for the Jesuits there would have been no distinct

population in early times; the Indian races would have disappeared in the interior and, instead of churches and villages, the country would have to show for many a long day only the slave trade paths across the territory, as in Portuguese Africa. Wherever you find them throughout the world, the Jesuits of the 16th and 17th centuries were truly a race of giants. We cannot lament too much that the savage races everywhere were not, like the Guarani in Paraguay, left to their keeping, to be perpetuated. Whether in Brazil or Canada, among the Aracamaes or the Iroquois, what missionaries they were! Take the Portuguese Father Antonio Vieira, the orator, a man of genius, whose name in Portuguese letters ranks only after that of Camoens. The Spanish pulpit has not his equal. See him, frail and infirm, making long journeys into the interior of northern Brazil, on foot or in hamac, out of love for the Indians. The historian can write over the portals of colonial Brazil two letters, the S. J. of the Society of Jesus."

The action of Premier Asquith in forbidding the carrying of the Blessed Sacrament in procession on Sunday last has been received with most unfavorable comments by the London daily papers. Several of the papers frankly call for the repeal of the obsolete laws, which caused the trouble, and strongly deprecate the fanatical attitude of the Protestant societies. The *Daily Telegraph* strongly denounces the weakness of the government and its irresolution, and its susceptibility to the clamor of a few extremists. It congratulates the Catholics on the calmness and dignity with which they bore the exceedingly bitter disappointment. Some of the government organs greatly regret that the premier yielded to fanatics instead of boldly declining to interfere. The *Times* in an editorial says: "The government blundered conspicuously in the Eucharistic affair, and hardly ever has there been correspondence in which the British prime minister was seen to such disadvantage." A recurrence of these difficulties, says the *Times*, cannot be safely permitted and the time seems to have arrived for the advisability of putting all religious bodies on terms of equality."

The sermon delivered by Archbishop O'Connell of Boston before the Federation of Catholic Societies lately assembled in that city, drew from *Zion's Herald*, a Methodist Episcopal Journal, the following remarkable comments:

"As we read after the Archbishop and the report of the proceedings and particularly the addresses of able and loyal laymen of that body, we were led to ask if, after all, this Church might not become the hope of the world as the repository and conservator of the essential fundamentals of the Christian revelation. Certainly, Protestantism—the Protestantism of this old New England—has now too little fibre in it, in doctrine and works, to successfully compete with the Roman Catholic Church. We believe too little, and hold that little in too weak and colorless solution, to adequately evangelize and church the multitudes."

"It still remains true that Protestantism in New England is being out-ranked by the Roman Catholic Church and the reason lies exclusively in the fact that it does not believe, as does the Catholic Church, in the essential certitudes of the Christian revelation. Protestantism in our midst, in substituting for a hearty, loyal, passionate faith in Jesus Christ as Savior, Redeemer, Lord, a naturalistic, philosophic creed adjustable and constantly in need of readjustment, has shorn itself of evangelistic power and divine certification."

Professor William James of Harvard is known to teachers and pupils in the high schools of Nova Scotia as the author of a manual of psychology. His name is also associated with something called "pragmatism," which he himself attempts to define by saying that "The true is only the expedient in our way of thinking, just as the right is the only expedient in our way of behaving." A secular journalist, who, if he has not very lately changed his views, is not at all an orthodox Christian, but rather a bit of a freethinker, William Marian Reedy, of the *St. Louis Mirror*, calls this theory of Professor James "a damnable philosophy," and the book in which it is formulated "the most insidiously immoral book

ever issued from the press of the United States."

"Pragmatism," says Mr. Reedy, "is the justification for anything or everything. 'What's the use of anything; why nothink.' The logical deductions from its postulates lead directly to moral anarchy, not only to atheism, but to antitheism. It eliminates the qualifying adjective from Herbert Spencer's famous phrase, 'enlightened self-interest.' You needn't be enlightened at all. Just go after and get what felicitates yourself. Every little bit added to what you've got makes only so much more. The philosophy is only not crassly selfish, but abominably vulgar. Worst of all it is the philosophy of only too many Americans and it is a legitimate offspring of that philosophy of evolution which we have been taught for about half a century as being the best revelation as to the relation between man and the universe. We believe that insensibly this philosophy has been the cause of the generally observed tendency to lower moral standards among the people."

On May 15 last, the Socialists of the United States held a national convention in Chicago. A plank was presented for the party platform stating "that religion is a private matter, but that the Socialist party is opposed to all clerical political activity." This latter remark being found unpalatable, a substitute, proposed by Morris Hillquit, was adopted [as follows: "The Socialist movement is primarily an economic and political movement. It is not concerned with religious beliefs." In speaking on this matter, Mr. Arthur Morrow Lewis, an avowed materialist, and one of the shining lights on the Socialist lecture platform, openly declared: "I know that the Socialist position in philosophy on the question of religion does not make a good campaign subject. It is not useful propaganda in a political campaign, and therefore I am willing we should be silent about it. But if we must speak, I propose that we go before this country with the truth and not with a lie." Mr. Hillquit in proposing his amendment, said: "When Comrade Lewis and 99 per cent. of us take the position of the agnostic, that does not make Socialism agnostic. Socialism is neither agnostic nor is Socialism Christian, nor is Socialism Jewish. . . . We should not go out in our propaganda among the people who are still groving in obscurity and tell them that they must first become materialists before they can become members of the Socialist party. After we have disposed of the things that affect their material welfare it will be time to approach them with the full consequences of the Socialist philosophy. Therefore I would retain this plank in our platform." (Italics ours.)

Our Catholic workingmen, especially when they are members of trades unions, need to know these facts, for they are sure to be approached by Socialists with sugar-coated pills for the cure of economic diseases.

Mr. Wilfrid Ward's statement, in the latest *Dublin Review*, concerning the late Richard Holt Hutton, for many years editor of the *Spectator*, for that: "He might be seen at Mass, Sunday by Sunday, at Twickenham, during the last decade of his life; but he never could believe the Church to be more than a communion, with special spiritual gifts indeed, but advancing claims which were in the light of modern thought and criticism, untenable," reminds us of how a still greater Englishman of letters discovered to his surprise that he had known nothing of the Mass. On October 28, 1888, it would seem, Macaulay was present at Mass for the first time, for on that day he wrote in his Journal that he had visited a church in Lyons: "The Mass was nearly over. I stayed to the end, wondering that so many reasonable beings should come together to see a man bow, drink, bow again, wipe a cup, wrap up a napkin, spread his arms, and gesticulate with his hands; and to hear a low muttering, which they could not understand, interrupted by the occasional jingling of a bell." And this was the omniscient Edinburgh reviewer, who had read the Fathers of the Church during his stay in India, and who could discuss Transubstantiation and conclude that it must be possible to believe in it,

since Sir Thomas More did so! A few days later he was in Florence, and under date of November 7 he writes in his Journal:

"While walking about the town, I picked up a little Mass-book, and read for the first time in my life,—strange, and almost disgraceful that it should be so,—the service of Mass from beginning to end. I intend to frequent the Romish worship till I come thoroughly to understand this ceremonial."

Two days later, he writes: "Went to Dante's 'bel San Giovanni'; and heard Mass there. Then to another church and heard another Mass. I begin to follow the service as well as the body the of hearers; which is not saying much."

Elsewhere in the same diary he speaks of "snatching a Mass," but we have no evidence that this occasional attendance made any lasting impression upon him. He was not a spiritual-minded man, much less so than Augustine Birrell, who nevertheless does not seem to be any nearer the light to-day than when he wrote a dozen years ago:

"Nobody nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one Divine event to which the whole creation moves, the miracle of the altar may well seem its restful shadow cast over a dry and thirsty land for the help of man. . . .

It is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveller, the Communion Service according to the Roman Catholic ritual without emotion. It is the Mass that matters; it is the Mass that makes the difference, so subtle is it, yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Cromer."

The recent commemoration in Halifax of the hundred and fiftieth anniversary of the calling of the first House of Assembly in Nova Scotia suggested to *Church Work* to inform or remind its readers, as the case might be, that the Church of England was once established by law in Nova Scotia, and that "every popish person, exercising any ecclesiastical jurisdiction, and every popish person, priest or person exercising the function of a popish priest" who should be found in the province after the 25th of March, 1759, should "upon conviction, be adjudged to suffer perpetual imprisonment; and if any person or persons so imprisoned shall escape out of prison he or they shall be deemed and adjudged guilty of felony without benefit of clergy." It was also enacted "that any persons who shall knowingly harbour, relieve, conceal or entertain any such clergyman of the popish religion, or popish priest, or persons exercising the function of a popish priest, shall forfeit fifty pounds, one moiety to his Majesty for the support of his government in this province, and the other moiety to the informer, and shall also be adjudged to be set in the pillory, and to find sureties for his good behaviour at the discretion of the court."

Our Halifax contemporary explains this severity by saying:

"The harsh attitude adopted towards Roman Catholics must now be read in the light of the fact that the Acadians had been expelled but three years before, a step made necessary, as it was then thought, by the long continued hostility of the Roman priests to English rule. The Roman clergy were considered dangerous on political fully as much or more than on religious grounds. With many to be a Roman Catholic was considered to be one who longed for the restoration of the French regime. Moreover, there is no evidence of the penalties ever having been enforced."

We have had occasion to read a good deal of Acadian history in the official documents of the period, and we did not find evidence of hostility to English rule on the part of Catholic priests except in the case of Le Loure and one or two others. On the contrary, we found the testimony of several English officials to their belief that the priest was the best guarantee of Acadian loyalty to King George. One, in particular, emphatically stated that the danger to the Province lay not in presence of Catholics of French descent within its borders but in the proximity of Protestants of English descent in Massachusetts. And this was

before the first gun was fired at Lexington. Yet the Nova Scotia penal laws were not repealed till 1783, after Britain had acknowledged the independence of the United States, and the test oaths against Popery were not abolished till 1827. The truth is that the penal laws were passed by men, such as exist to day, with all their dread of Popery strong within them. The difference between now and then is that these men do not happen to be in control of the Province.

THE EUCHARISTIC CONGRESS.

In the year 1881 the first International Eucharistic Congress was held at Lille in France, for the purpose of making a grand public manifestation of belief in the Real Presence, and of discussing the ways and means by which the worship of the Holy Eucharist might be promoted. Every year since then a similar Congress has been held, among the places where it has assembled being Paris, Rome, Jerusalem, Brussels, Lourdes, Antwerp and Metz.

This year's Congress, the eighteenth of the series, was held last week in London. It was presided over by Cardinal Vincenzo Vannutelli, as special Legate of the Pope. With him were six of his brethren of the Sacred College: Sancha y Hervas, Archbishop of Toledo and Primate of Spain; Gibbons, Archbishop of Baltimore; Ferrari, Archbishop of Milan; Logue, Archbishop of Armagh; Mercier, Archbishop of Mechlin and Mathieu, of the Roman Curia.

Five or six other archbishops, a hundred bishops, two thousand priests and fifty thousand laymen attended the Congress.

The opening ceremony was the reception of the Papal Legate in Westminster Cathedral on Wednesday evening. After the reading of the Apostolic Letters which were his credentials, Cardinal Vannutelli delivered a Latin address in which he spoke of the *cor unum et anima una* which united the delegates, and alluded to the happy change which had come over England when such a gathering could take place within its borders. He also dwelt upon the devotion to the Holy Eucharist which had built such splendid churches in England, and had made the nation conspicuous for the fervor with which the Holy Sacrifice was offered on solemn public occasions. Archbishop Bourne welcomed the Legate in English, and said that the Congress was an act of worship, an act of faith, and at the same time an act of reparation for all the irreverent words spoken against the Blessed Sacrament in the English language, spoken by some at first in bitter malice and afterwards repeated by many more in ignorance which will surely be pleaded in mitigation of their guilt.

On Thursday, Friday and Saturday mornings there was High Mass in the Cathedral, after which the different sections of the Congress met in four different halls, for the reading and discussion of papers. Among the papers read was one by Prince Max of Saxony, who has become a specialist in Eastern liturgy, on "The Teaching of St. John Chrysostom on the Eucharist," one by Father Bachelet on "Venerable Bede's Witness to the Eucharist;" one by Dom Gongaud, O. S. B., on "The Witness of the Celtic Liturgy to the Eucharist;" one by Abbot Gasquet on "The Holy Eucharist in Pre-Reformation Times," one by Viscount Llandaff, formerly Home Secretary, on "The Royal Declaration against Transubstantiation;" one by the Hon. Frank Russell, son of the late Chief-Justice, on "Eucharistic Bequests;" one by the Bishop of Northampton on "The Blessed Eucharist and the English Martyrs;" one by Canon Cosgrave on "Guilds and their relation to the Holy Communion."

One of the most notable features of the Congress was the High Mass in the Cathedral on Saturday morning, which was according to the Liturgy of St. John Chrysostom, the celebrant being the Archimandrite of the Greek Uniate church in Paris. It was the first time

Continued on page 4

THE TORTURES OF BILIOUSNESS

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Lord Lovat's Scouts.

The following ballad was recited by Mr. Justice Grantham at a "welcome home" banquet given at Fort Augustus to the Fort Augustus men who had joined Lord Lovat's Scouts. Mr. Justice Grantham said he discovered it in the forest while stalking at Culachy:

Ah, who has not read of those days of old
When the Highlander, leal and true,
Would fight to the death for Prince Charlie,
Though his ranks were thin and few?

But who has not heard of those deeds to-day,
Which have covered them all with glory,
Which will make their children's hearts beat quick
When they're told the Highland story?

Ah, who can forget that dark December,
When our armies were thrice hurled back,
When defeat, with its unknown thunder,
Was putting us all on the rack?

'Twas then that the Scot came forward,
In the midst of our darkest night,
'Twas then that rough the mist came a glimmer
That was soon to turn darkness to light.

As a woman in pains of labour
Rejoices to see the morn,
So we in that dark December,
When "the Lovat Scouts" were born.

Then Lovat, the Fraser Chieftain,
Of his clan the choicest flower,
Raised aloft the old Fraser banner,
He raised it on a leaucht Tower.

See how they come trooping in,
The pick of the hill and the plain!
Aye, Scotland may well be proud,
Be proud of her Highland men.

No jealousy then was known,
No clan claimed the left or right,
One only request each clansman made,
Quick, lead us on to the fight.

Then see how the battle tide turned,
Rolled back on the silmy Boer,
How the Scouts outscouted his scouts,
And tracked him by his spoor.

For with rifle and spyglass in hand,
As if they were stalking the stag,
They stalked the Boer down in his laager
Like a twelve-pointer down in a hag.

Then the eyes of the Army were found,
No guns and no cavalry caught,
The tables were soon on them turned,
The Boer at his own game taught.

Of their battles too many to name,
Their record would soon my page fill,
Winterberg I only can mention,
O-fortain and Diamond Hill.

How well were the officers chosen,
How well they looked after their men!
Though the men were ne'er out of their thoughts
They thought of themselves now and then.

There was Murray (1), and Lovat (2), and Ellice (3),
And Grant (4), Frazer Tytler Albourne (5),
Macdonald (6), Macdonald (7), and Hunt (8),
And, of course, a young Brodie of Bodie '9.

But who are our heroes to-night?
Culachy was never in doubt,
That Angus 'le' the prince of deerstalkers,
Would prove himself king as a scout.

So he did and was best of the best,
Where all were so good and so keen,
Here's to Angus, my old friend, I quaff you,
For a better scout never was seen.

Jeamie Grant, Alex Mallerson, too,
And Peter, so tough and so tall,
Macdonald, Macpherson, Macrae,
Fort Augustus is proud of you all.

But now to your chief we must drink,
To Lord Lovat and every Scot
But look! here, there's one who's left,
Let's rush it and turn the Boers out.

Then under the Great White Father
South Africa's sons will sing,
With hearts and with voices united,
God bless and God save our King.

(1) Colonel Murray, of Scone, in command; (2) Lord Lovat; (3) Captain Ellice, Invergarry; (4) Lieutenant Grant, Invermoriston; (5) Lieutenant Frazer Tytler, of Albourne; (6) Captain Macdonald, of Lochaber; (7) Lieutenant Macdonald, of Skye; (8) Lieutenant Hunt, late of Ardechy; (9) Lieutenant Brodie, of Brodie; (10) Corporal Angus Chisholm, stalker to Mr. Angelo, of Culachy, and said by all officers and men to be the best scout in South Africa.

General Butler on Church Building

Opening a bazaar at Greystones, Co. Wicklow, on Saturday last, in aid of the building fund of the local church, Gen. Sir William Butler said that Ireland had one long record of Christianity and church building, which, although it had been broken, had never been entirely severed since the days of St. Patrick. (Hear, hear.) With the exception of the devastations wrought by the Danish invaders and the Saxon invaders church building had gone on in that country since the days of St. Patrick. The land was covered with churches when St. Patrick ceased his labours, and the most notable feature in the history of their country had in all ages been the construction of suitable buildings for the worship of God. He said that the difference between the Saxon and the Norman invaders was that the former destroyed Church building, but the latter carried it on, and, in doing so, introduced Gothic idea of construction into their magnificent churches and edifices, the very ruins of which bore evidence of the genius of the Normans. During the so-called Reformation and for a period of 300 years, church building was dead in Ireland. Nations that built churches and cathedrals were the greatest nations, great in their laws, in words, and in deeds, great in war and great in peace; just as they were great in construction, in design, and in illumination. (Hear, hear.) He said this because there was a school of political economists who maintained that money which went into churches would be as well spent on other and more material matters on earth. That was not the lesson he learned from history, but the very opposite. The Plantagenets were a great race of monarchs, and they covered England with churches. Napoleon built 3,000 churches in France, and finished the Cathedral of Milan, which had been in course of construction for 100 years. The great American General, Stonewall Jackson, visited England before the Civil War in America, and it was not the greatness of London or its railways, it was

not trade nor the Thames, nor Liverpool and its commerce, that struck his mind most. No; it was the lancet windows of Yorkminster Cathedral, and he spoke of them until his dying day. The people who built great churches in the past built up great empires. Let them never forget that fact. They built empires, not gingerbread or jerrybuilt, but empires that like their churches lasted. Let them take from England or France or Germany their Cathedrals of the Middle Ages, and what would remain of beauty or art, or what tangible evidence would remain of the genius of the people whose record was there in undeniable stone. Cathedrals lasted longer than palaces. The palaces of Whitechapel, Greenwich, &c., were gone, but the Abbeys of Westminster, Salisbury, and Canterbury, were still with them in England. And the day would come again when Mass would be celebrated in some of those glorious chapels. There was no hurry about this, for God knew his own time best. These were the reasons, or some of them, why this church building, this idea of erecting houses of worship to the great God, was the most important of works which Irishmen ought to do. (Hear, hear.) The church was the only place where the poor man, or the poor woman, could sit in peace and see beauty, and art, and light, and worship. Yes, the church was the poor man's palace, where he could sit down and see beauty and art, which he could not see anywhere else. When people scoffed at church building, they should scout their ideas—laugh at them. They did not know what they were talking about, and they knew nothing about history. He preferred that they should spend £20,000,000 a year on building churches to spending £13,000,000 on drink. The church spoiler might appear again, as he had appeared in Italy and in France. If, however, the church spoilers came, they could not take the pillars or their pavements, and for that reason he recommended them not to put their money in gold or precious ornaments, but in substantial walls and pavements, for then, if the worst happened, as of old, history would just repeat itself, and the ruined walls would remain and bear evidence in years yet to come of what their race suffered for the faith that was in them. (Applause.)—*Catholic Weekly, August 21.*

Acknowledgments.

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| Wm Hartney | " | 1 00 |
| Mrs Dan Mills, St. Andrews | " | 1 00 |
| P J Reardon, Sydney | " | 1 00 |
| Sr M Gertrude, Bathurst | " | 1 00 |
| Joseph B Grant, Montreal | " | 1 00 |
| Wm McLean, Heberton | " | 1 00 |
| John G Graham, Mugrave | " | 1 00 |
| Alex McDonald, Back Avon | " | 1 00 |
| Angus McDonald, Alexan ria | " | 1 00 |
| Stephen J McDonald, Lawrence | " | 1 00 |
| Chris Beal, St. Johns | " | 1 00 |
| Stephen S McNeil, Bridgeport | " | 1 00 |
| D Cameron, I Peters | " | 1 00 |
| M McDonald, New Glasgow | " | 50 |
| Dan H Campbell, Baddeck | " | 5 00 |
| Peter S McIntyre, Kensington | " | 1 00 |
| Alan L Cameron, Springfield | " | 1 00 |
| Mrs L McKinnon, Bates Brook | " | 1 00 |
| D McEachern, Ballantines Cove | " | 1 00 |
| K S McDonald, Frasers Grant | " | 1 00 |
| Peter Bou no, Barrios Beach | " | 1 00 |
| Angus Gillis, Linwood | " | 1 00 |
| Donald McDonald, U S River | " | 1 00 |
| Donald Chisholm, Tracadie | " | 1 00 |
| John Egan, Grace Bay | " | 1 00 |
| Michael Long, Ogden | " | 1 00 |
| Rev J M Deveau, Tusket Wedge | " | 1 00 |
| Brother Walbert, Longue Point | " | 1 00 |
| Rev A A McRae, Dicklasons Landing | " | 1 00 |

Black Watch

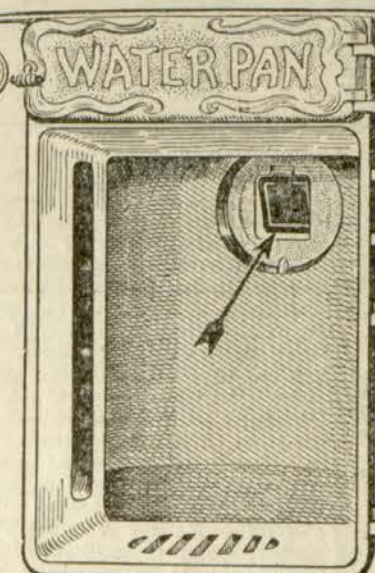
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What does "Sunshine" Gas Damper mean to "Sunshine" householder? Means furnace can be operated without fear as to "puffing" gas; furnace can be left without doubt as to whereabouts of gas.

What does "Sunshine" Gas Damper mean to "Sunshine" coal account? It means, instead of owner with "ordinary furnace" fear having to keep check-draft indefinitely closed to "let off" gas—when there's two-thirds parts of heat-energy to one part of gas passing up chimney—draft can with all safety be opened, and coal saved for another day's duty.

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Proprietors of PENDELTON'S PANACEA.

THE WONDERFUL FLOWER OF WOXINDON.

(By permission of the publisher, B. Herder, St. Louis, U. S. A.) CHAPTER IV.

With these words Babington took from the breast pocket of his doublet the handkerchief in question, and we pressed around him to touch the venerated relic. 'It is covered with spots of blood,' he said. 'The scoundrel acknowledged that he wiped his hands on it, after the butchery was over. Will Mrs. Bellamy accept it as a memorial of the saintly Priest, whose last mass was said in her home?'

'I shall value it more than gold and precious stones,' answered the dear old lady, as she pressed the handkerchief to her lips, and kissed it round for all the others to kiss. 'We will divide it presently, for doubtless you and your friends would like to keep a portion. Then both the priests met death with fortitude and resignation?'

'They died like true saints and martyrs for God. It was said openly that the fact of being Priests was their only crime. They prayed on the scaffold and pardoned all their enemies. 'Jesus, be thou a Jesus to me,' were Sergeant's last words. Thompson's were: 'Into thy hands I commend my spirit.' His last act was to make the sign of the cross. 'Spare me the description of the horrible butchery that followed. My tears blinded me, when I saw the executioner tear the heart out of the martyr's breast, and hold it up, still palpitating, to the gaze of the multitude, with the words: 'This is the heart of a traitor!' And then as he threw it in the face of the dead man, I could not help thinking with what love for friend and foe that noble heart had been animated! Well, their heads are now fixed on London Bridge, where half a century ago Henry VIII. impaled the heads of the blessed Bishop of Rochester and the great Sir Thomas More; where from that time until now, more relics have been exposed than Westminster Abbey could boast of possessing in the good old days. Their quarters are set over the city gates.'

'And I hope to see the heads and quarters of all of you in the very same place before long!' These words, uttered in a harsh voice which came out of the deep shadows that lay across the hall, just as Babington finished speaking, caused us all to spring from our seats startled and terrified. 'It is Topcliffe!' Anne exclaimed.

'None other than he, my fair young lady, said the pursuivant, advancing out of the gloom with a chuckle. 'We are old acquaintances, eh, sweet-heart?' And the brute actually tried to pinch my sister's cheek familiarly. But quick as thought the girl snatched the dagger which Uncle Barthy, who was standing by, wore in his belt, and brandished it in the face of the insolent fellow, shrieking with pale lips, but flashing eyes: 'If you dare to touch me with one of your blood-stained fingers I will strike you to the heart.'

At this unexpected sally Topcliffe fell back two or three paces. Meanwhile my father and all the other gentlemen had drawn their swords, and the hall was in a uproar with the clatter of arms. The intruder retreated to the door, and shouted to his retainers who entered at his call. 'Lay down your swords,' he then said, 'or I will bring you all to the gallows, or else shoot you down on this very spot like a herd of swine!' To give more effect to his words, he discharged his pistol over our heads, so that the bullets struck our ancestor Godelac, whose portrait hung over the chimney piece, full in the face. I thought at the first moment that my father had been struck, for he grasped at a chair for support, and he sank into it, every vestige of colour leaving his face. I flew to his side and asked if he were hurt! He said no, but whispered, pressing his hand to his heart: 'The cramp again!' I was going to run up stairs to fetch the dress he was in the habit of taking, but to my astonishment I was not allowed to leave the hall; that wretch Topcliffe coolly stepped in front of me. 'Not a soul shall leave this hall,' he said, 'until I have minutely examined every one present, for it is my belief that this time that accursed Jesuit Edmund will not escape me.'

When I heard this speech, knowing as I did that it was directed against Father Weston, whose return we were expecting every moment, I touched my little brother on the shoulder, and under cover of Uncle Remy's portly form, whispered in his ear: 'Now, Frith, let us all see what a clever little fellow you are. Skip out unobserved behind these men, and run to meet old John and the good priest, whom this wicked man wants to catch, and tell them he is here. Your guardian angel will take care of you!'

'I would rather get out of the window,' the boy replied, 'if you can open it for me.' That was a good idea, for the casement was not very high, and there was no danger in jumping onto the soft mould of the flower beds below. Fortunately for us we were standing close to a recess in which there was a window, so while Topcliffe was looking at my father, I unfastened the casement, the boy chambered out, let himself fall to the ground, and I heard his retreating steps, as he ran down the gravel walk. Meanwhile my father with a great effort and in a faint voice, asked Topcliffe by what right he had dared, unannounced and without the pretext of a warrant, in defiance of Magna Charta, to invade the house of an English citizen with an armed force. A contemptuous grin passed over the ugly features of the intruder. He replied that those privileges applied

only to honest Englishmen, not to accursed Papists. But as his conscience was tender, he had provided himself with a bit of paper from the sheriff. Thereupon he drew a document out of his leathern jerkin, adding: 'You must be good enough to excuse my sudden appearance in your midst, my kind sirs, for we know by experience, that the mice have a trick of slipping into their holes if they know the cat is coming. Besides I have had the edification of hearing the conclusion of the interesting narrative of the events of this morning, which one of these young gentlemen was relating so graphically. Ha, ha, ha! We will take care that a good many more precious relics are exposed on London Bridge and the city gates.'

After uttering these mocking words, Topcliffe proceeded to interrogate, in a summary way at first, each of our guests singly, inquiring who he was and for what purpose he was here. Each one told his name and standing, saying that he was on a visit of friendship to the family of the Bellamys. 'Is that all?' he asked. Salisbury and Babington rejoined that it was quite enough for him to know, and that they could not be required to answer any more questions without a warrant of arrest from the Lord Chief Justice or the Privy Council. Softly, softly, the young gentlemen must not answer the Queen's Commissioner so pertly, or he would have to teach them manners. He could tell them what they were there for; they were going to make their Easter confession to the priest, and get absolution for their evil lives. No doubt it was highly necessary, all the town knew how it was the fashion for the Popish gentry to waste their time in gambling and carousing, at river parties and the tennis-court. They would do well to take a pious book in their hand or better still, the Bible, and purge the old corrupt leaven of Rome out of their hearts.

Topcliffe kept up a running fire of these caustic remarks whilst he was examining the young noblemen in turn. When he got to the last, who happened to be my future husband, and heard that he was Lord Windsor's brother, his rage got the better of him, and he roared out: 'Say at once that you are Beelzebub's brother! You shall repent playing off your jokes on me! You are none other than the execrable Jesuit Edmund!' So saying he caught hold of the astonished young man by the arm. Everybody who was present burst out laughing; and the man, seeing he had made himself foolish, turned Windsor's head round sharply, so that the firelight fell on his face. When he perceived his youthful and blooming appearance, he swore a sound oath, and said: 'The fellow is of middle height, and wears a green doublet of Dutch cloth—but his complexion is not pale. He may be painted though, for these priests know all the devilish arts of the Scarlet Lady. Bring me some water, and we will see if his colour comes off!'

Thereupon our old Bosgrave, escorted by one of the bailiffs, was obliged to fetch a handbasin and towel, and Windsor must submit to having his face well scrubbed, the only result being that his colour was heightened by the process. Shouts of laughter rang through the hall; even our old grandmother's features relaxed into a smile; Anne could hardly control herself, while Uncle Remy held his sides and laughed till he cried. One of Windsor's favourite classical quotations would have been appropriate at that moment: *Risum tenentis, amici*. Restrain your laughter, my friends; for no one knew how to stop this chorus of merriment, led by Anne's shrill treble, accompanied by Uncle Remy's deep bass.

It may well be imagined that all this did not put Topcliffe in a better temper. After he had given a pull to Windsor's moustache to ascertain whether it was due to nature or to art, he left him alone, but made a rush at Uncle Remy, exclaiming loudly: 'You were standing at the window of the *Three Tuns* beside the Jesuit this morning. You must surely know where he is. I know for certain that he rode away in our company. And if you do not instantly tell me, you shall be thrown into the Tower to-morrow morning, and before to-morrow evening you shall make acquaintance with the rack, and perhaps get a foot or so added to your length as you lay.'

'Give me time to get my breath again, Master Topcliffe,' my uncle answered with perfect good humour. 'I am choking; and no wonder, for, upon my word, never did I see a more able *valet de chambre* than you have proved to my friend Windsor.—I will not deny that I was in the *Three Tuns* this morning, and that I witnessed from one of the windows, the shameful conduct of your underlings and your preachers. Somebody may have stood by me in a green doublet; they are common enough in London, and until I heard that to wear that colour was high treason by Act of Parliament—for nothing of the sort is too preposterous in these happy times, under the blessings enjoyed under the new Gospel—I shall not pay great heed to the colour of a man's doublet. Of this much I can at any rate assure you, and I am prepared to assert it upon my oath, that no one else was with me when I rode out of London this afternoon except my good friends, these gentlemen here present. Your spies have either been misled by the dress Mr. Windsor happened to be wearing, or else they have put you on a false track, because they considered the price of blood you offered them to be insufficient pay.'

Topcliffe would most probably have proceeded to ransack the house after his wont, knocking holes in the walls, upsetting all the furniture, plundering the storehouse and cellar, going off with his men after two days without

having made any discovery, but not without a good deal of stolen booty, if something quite unanticipated had not occurred, namely the sudden seizure of my father with a mortal sickness.

During the judicial examination of our guests, and the war of words which ensued, our attention had, I am grieved and somewhat ashamed to say, been diverted from my good father, who sat bent down in his arm-chair. All at once I heard him draw a deep breath as if in pain, and looking round, I saw the ghastly hues of death gathering on the face I loved so well, while his hand was pressed convulsively to his left side. 'Look at father, look at father!' I ejaculated, throwing myself on my knees at his feet. 'He is dying!' Anne exclaimed. Grandmother and the others also knelt down by his side and began to pray aloud; whereupon the servants sobbed and cried as they gathered round, making a scene that would have moved the stoniest heart to compassion. We had no doubt that the excitement had brought on another stroke, which the physician had warned us would probably prove fatal. In fact we thought all was over, for my father gave no signs of consciousness, and lay back in the armchair like a corpse.

We poor women did not know what to do; one called for the physician, another for the physician, a third uttered the prayer for a departing soul. Then young Mr. Windsor stepped forward and took my father's hand, saying that he had studied medicine though he had not yet had much practice, and might be of some use in this emergency. He at once informed us that my father was not dead, only in a swoon, from which he hoped, please God, to awaken him. The young man appeared to us like an angel from heaven, and under his direction we busied ourselves in rubbing the sick man's limbs, and by the application of cold water and strong essences endeavouring to rouse him from the lethargy. When his respiration again became perceptible, Mr. Windsor succeeded, though not without difficulty, in getting him to swallow a few drops of some tincture. (To be continued.)

Some Light on the "Dark Ages."

"M. C. L. in Glasgow Observer." A favorite Protestant fiction is that until the Reformation the people were ignorant and uneducated, thanks to the power and influence of Rome.

Mrs. J. H. Green has just published a work on Ireland which gives us a view of the social condition of that country between the twelfth and sixteenth centuries, showing that the Irish at any rate had not to await the arrival of gibbet and rack, and other educative influences of the Reformers before acquiring learning. As a critic of the book points out, the most strenuous efforts to extinguish education and learning in Ireland, and the rigorous exclusion of Irishmen of learning from all posts to which their abilities and qualifications entitled them, did not suffice to suppress the inexhaustible thirst for learning possessed by men of all ranks and classes. Colleges in Galway, Waterford, and other places gave a wide and liberal education; when these were closed early in the seventeenth century, the universities of Europe were so crowded with Irish students that special colleges at Louvain, Salamanca, Rome, and other places had to be built to receive them. When it became difficult, through the Penal Laws, to get a permit to leave Ireland, the voluntary hedge-schools, carried on in some miserable hut or by a roadside ditch, kept up all over Ireland some semblance of a classical education. It is good to read these statements in an English non-Catholic literary journal of standing, though it is hopeless to expect the average Protestant "man in the street" to believe anything so contrary to what he has always "heard tell." In the fifteenth and sixteenth centuries, Latin as well as Irish was commonly used as a spoken and written language throughout the country, by the chiefs' families, the merchants, and the majority of the educated classes. "It was," writes Mrs. Green, "the second language of the educated Irishman, taught in every school, used by traders, chiefs, students, and educated women. . . . When Fitzmaurice called on Ireland to join his rising (1570), his appeal was sent out in English to the gentry of the Pale, and in Latin to the Irish."

Mrs. Green states that the Spanish Captain Cuellar, who wandered for nine months in the wildest districts of Connacht and Ulster after the wreck of the Armada, found the "savages" speaking Latin, both in the houses of the nobles and the huts of the peasantry. Among the gentry the study of English was added to that of Latin. Neal O'Neill (1449) talked English; the wife of O'Reilly was learned in Irish, English, and Latin. Many of the other scions of chiefs were commonly

Continued on page 3

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RATES—Canada, \$1.00 per year
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There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people; and there is what is called the time spirit, which means the dominant way of thinking and of acting which prevails in the age in which we live; and these are powerful temptations full of danger and in perpetual action upon us—CARDINAL MANNING.

THURSDAY, SEPTEMBER 17.

THE EUCHARISTIC CONGRESS.

(Continued from page 1)

that the splendid Byzantine ceremonial was witnessed in England. On Saturday afternoon some 10,000 children marched in procession to the Cathedral, where a special service was held for them. On Thursday and Saturday evenings there were mass meetings in the huge Albert Hall, and on Friday evening the Cardinal Legate held a general reception in the same place.

On Sunday the High Mass in the Cathedral was celebrated by Cardinal Vannutelli, and the sermon was delivered by Cardinal Gibbons. In the afternoon, amid such throngs as have not been seen in London streets since the day of Queen Victoria's funeral the prelates and clergy attending the Congress walked in procession, clad in their robes of office. It had been intended that the Papal Legate should carry the Blessed Sacrament, but through fear that the threats of riot and bloodshed made by the Protestant Alliance might lead to some disorder or display of irreverence the intention was changed. It was better so, for although there was no disorder worth speaking of, there was such crowding of curious sightseers in some of the narrow streets in the vicinity of the Cathedral as would have been very undesirable in a procession of the Blessed Sacrament. As it was, a perfectly satisfactory manifestation was made of the freedom enjoyed by the Catholic Church under the British flag, a freedom enjoyed no where else except in the United States of America. On returning to the Cathedral the Cardinal Legate gave the Benediction of the Blessed Sacrament from the balcony, and the eighteenth Eucharistic Congress was formally declared closed.

BISHOP-ELECT MACDONALD.

While there is not yet, so far as THE CASKET is aware, any official confirmation of the report of the elevation of the Very Reverend Alexander MacDonald, D. D., Vicar-General of the Diocese of Antigonish, and parish priest of St. Andrews, in this County, to the episcopate as Bishop of Victoria, in British Columbia, there is no reason whatever to doubt the correctness of the report, which was published in our local column last week. The New York Sun a few days ago published the following despatch under the title of "Important Rumors from Rome":

LONDON, Sept. 7.—The Rome correspondent of the *Globe* says that one of the candidates most likely to be the recipient of a Cardinalate at the next consistory is Archbishop Farley of New York.

At the end of a three-hour session of the Congregation of the Propaganda to-day it was determined to reject, on a ground of informality, the list of candidates for the post of Coadjutor Bishop of San Francisco. Archbishop Riordan is to be instructed to have new lists prepared by the irremovable rectors of the diocese and by the Archbishops of the United States.

The transfer of the metropolitan see of Victoria from Victoria to Vancouver was approved. Bishop Augustine Duntenville of New Westminster was promoted to the archdiocese, vice Archbishop Orth, resigned. Vicar-General Alexander McDonald was made Bishop of Victoria.

The news of Dr. MacDonald's promotion will be received with mingled feelings of gratification and regret throughout these Maritime Provinces—gratification at the recognition thus given to the signal services which his prolific, trenchant and scholarly pen has rendered to the Church at a period which approached close to a crisis in her history; regret at the prospect of having so able and worthy an ecclesiastic transferred from our midst to the other side of the continent. Both these feelings THE CASKET shares in a special degree and for special reasons.

While no one more sincerely rejoices at the news than we, or more heartily congratulates Bishop-elect MacDonald upon his elevation, we feel as perhaps few others can, the magnitude of the loss which the Church in these parts

sustains; for that loss falls heavily upon ourselves. While we have reason to hope that the distinguished pen which has contributed so much to give weight to the utterances of this paper will not wholly cease to speak through its columns, it is but natural that, when the hand that wields it shall have taken up the cross, and the mind that directs it shall have assumed the numerous cares of a diocese many thousands of miles

only an ornament to the Church on the Atlantic, but a valiant and powerful champion of the Faith whose writings are known throughout the English-speaking world.

And we have said that he has been such at a period that was somewhat of a crisis in the history of the Church. The critical moment of that period, we believe, passed with the Encyclical of the Holy Father on Modernism. It was the fashion in certain quarters to



away, its contributions will be less frequent than they have been in the past.

Yet the Church of God is one. Its solidarity is absolute. There are no local jealousies or sectional interests in regard to its welfare among those who have caught its spirit. Sincerely do we rejoice that our brethren at the Pacific have been given as their prelate one who has so long been not

belittle the scholarship of the author of "The Symbol of the Apostles." But Rome has set the seal of its approval upon the work of Dr. MacDonald. There is a peculiar significance in the juxtaposition of events that are chronicled in the above despatch.

THE CASKET heartily joins with the host of admirers everywhere of the newly-elected Bishop of Victoria in wishing him *ad multos annos*.

Correspondence.

Editor of Casket:

DEAR SIR:—The letter of "Delegate" in your last issue must prove extremely interesting to the student of abnormal types. The mental processes of an extremist are so different from those of an ordinary individual that their consideration are sometimes decidedly instructive.

After a few complimentary references to myself, "Delegate" starts out by telling your readers that the question of "absolute prohibition was not discussed at all at the Convention." Here we have one of the peculiarities of extremists. They very often become incapable of consecutive reasoning. They cannot see the relation between general principles and the particular applications of these principles. Hence it is that "Delegate" really believes that the Convention never considered the principle of absolute prohibition when as a matter of fact they incorporated it in the constitution. Even the gentleman who reported the proceedings was evidently ashamed to make this clear to the public, and contented himself with saying that the Convention "strongly endorsed the action of the Executive," etc.

I must, however, give "Delegate" credit for realizing that his position needs explanation, but unfortunately the explanation does not explain. A member of the L. O. C. we are told may vote for the N. S. License Law so as to "enable his fellow citizens who are not total abstainers to seek to have the sale of liquor licensed or not as they see fit." How extremely liberal on the part of the L. O. C! "Delegate" evidently believes that the L. O. C. has control of the physical liberty not only of its members but also of non-abstainers when the latter cannot even seek for licenses without its permission. However this extraordinary statement may be due to a confusion of ideas, and what he probably intended to convey may have been the following: A member of the L. O. C. is allowed to vote for a license law but when it comes to the actual granting of licenses he must leave this to those who are not total abstainers. Now to vote for a license law and then leave the selection of those who are to sell the liquor in the hands of the rum-drinkers would be regarded by reasonable men as the outcome of hopeless idiocy, but "Delegate" thinks it is all right. This is another of the peculiarities of extremists; they can fly in the face of reason and yet be unconscious of it. Just notice the painful incoherencies that "Delegate" sets up for argument. The pledge binds each member to discourage the use of intoxicants. But the very existence of bar-rooms is th

an encouragement to the use of intoxicants. From these statements he infers, I presume, that a member of the L. O. C. cannot approve of granting any one a license to sell drink. Now if an attempt were made to introduce liquor stores where none now exist this argument would be of weight. But there is no such question at issue. Let us consider actual cases. In most of the larger towns of Cape Breton the law in force is absolute prohibition. In all these towns we have scores upon scores selling liquor in open defiance of the law, with the drunkenness, the perjuries, the immoralities that always accompany illegal selling. Substitute for these dives a much smaller number of properly regulated saloons under rigid inspection, and can any man in his senses say that the use of intoxicants will not be lessened. And the possibility of this is no dream. In a license State like Massachusetts there exists one retail dealer to every 525 of the population; in a prohibition State like Kansas, one for every 386. Of course extremists cannot understand reasoning of this kind. It would be utterly useless to take a man who can see no further than the end of his nose into the Antigonish Cathedral to admire the paintings. His sphere of vision is too limited. "Delegate" is in a similar condition. He has absolute prohibition pasted on his forehead and hanging over his eyes, consequently arguments that are clear as day to the ordinary mind cannot appeal to him.

"Delegate" reserves what he evidently believes to be his strong card to the last. Unfortunately his shortcomings are here also in painful evidence. He is unable to distinguish between doubt, conviction, and absolute certainty. In matters pertaining to the public good, excepting always defined doctrines, only the fanatic can be absolutely certain. Hence my use of the word *likely*. But this want of absolute certainty is very different from doubt and quite compatible with strong conviction. And I repeat that whenever one is convinced that anything is for the public good he is bound to support it, the L. O. C. to the contrary notwithstanding. I also pointed out the course to follow when the obligation is doubtful, but your correspondent thought it prudent not to refer to it.

My charge of intolerance and self-sufficiency has been thrown back at me. I leave your readers to decide which deserves it. I tell the members of the L. O. C. that when the question of license comes up to study it carefully and then follow the dictates of conscience. "Delegate" says it does not matter what your conscience tells you, do the bidding of the Grand Council. Where does the intolerance come in? TEMPERANCE.

Sept. 11th, 1908.

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General News.

Slight earthquake disturbances occurred in Honolulu last week.

There will probably be a general election in Newfoundland in November.

Sheriff Archibald of Halifax died on Thursday last. He was at one time a member of the Legislative Assembly.

The store of Joseph Le Blance at Sydney Mines was entered last week and \$200 worth of goods stolen. No clue.

The C. P. R. is importing a large number of mechanics from England to take the places of some of the strikers.

The police magistrate at North Sydney sentenced four boys on Monday to two months in jail for stealing from houses.

There is an outbreak of the tribes in Zululand, South Africa. Particulars are not yet known. Troops are being sent forward.

The entire democratic state ticket, headed by George W. Donaghy for governor, has been elected in Arkansas by a majority which will probably reach 50,000.

In Cape Breton North the Liberals have nominated Judge McKenzie, but he has not yet accepted. In Inverness the Liberals have nominated Dr. Chisholm.

Hon. R. W. Scott, Secretary of State in the Canadian Cabinet, was expected to resign his portfolio yesterday. Charles W. Murphy, K. C., of Ottawa, is thought to be his successor.

A fire started in No 1 pit of the N. S. Steel and Coal Co. at Sydney Mines last Thursday, but it was extinguished, and the mine is being put in condition for work.

The "Chronicle" states that fishing by means of steam trawlers, within the bays and harbors or within the three mile limit of Canada, has been prohibited by Order-in-Council.

Acting on behalf of the Dominion Government's Finance Department, Col. F. W. Hibbard has issued a warrant for the arrest of Duncan M. Stewart, formerly General Manager of the now defunct Sovereign Bank.

All speedy records of the Pennsylvania systems were broken last week, when a special train ran from Pierceton to Warsaw, Ind., nine miles, in four minutes. A speed in excess of 100 miles an hour was maintained the entire distance.

The republicans carried Maine in the State election Monday by about 8,000 votes, that being the plurality of Bert M. Fernald, of Poland, the candidate for governor, over Obadiah Gardner, of Rockland. Governor Cobb's plurality in 1906 was 8,064.

The feasibility of adopting the rural mail delivery system in certain sections of Canada has been under the consideration of the Government for some time and the data gathered by the Minister and his Deputy will be submitted to the Cabinet.

Sir C. H. Tupper is confined to his house suffering from the effect of bite of a spider. He was at Banff a week or so ago, and was out among the trees when he felt a sharp sting. By evening a large lump had formed and he has been suffering ever since.

The Governors of Acadia University, Wolfville, have secured Prof. W. Coit, of the University of Vermont, for the chair of mathematics. It now seems probable that the chair of English will be filled by the appointment of R. E. Bates, Acadia's first Rhodes scholar at Oxford.

Chinese arrivals in Canada are contributing to the revenue of the country at the rate of more than a hundred thousand dollars a month. During the first five months of the present fiscal year 1905 Chinese entered Canada for the first time, each paying five hundred dollars.

Towns and settlements in New Ontario are threatened with destruction by forest fires which have been alarmingly bad the past week. Between North Bay and Sudbury the forests were blazingly fiercely and settlers' homes were threatened. No rain has fallen for weeks and the country is dry as tinder.

A deposit of platinum has been found at Fortane Bay, Prince Edward Island, on the summer home of Gertrude Coghlan, leading woman in the "Travelling Salesman" at New York Gayety Theatre. She has disposed of the eighty-five acres to a Montreal firm for \$125,000. Miss Coghlan inherited the property from her father, Chas. Coghlan, and a year ago was offered about one-tenth of the amount for the property.

At Halifax Saturday night Henrietta Galloway, aged 23 years daughter of John Galloway, was burned to death in her parents' home on Kempt road. She was dressing her hair and carelessly threw a lighted match behind her on the floor, which ignited her muslin dress. The body was burned to a crisp in some places. The deceased was a teacher and one of few people who could claim Sable Island as her birth place.

An act of revenge on the part of an Italian laborer, because he considered he had been dismissed without cause, has cost the Government of Bader, the sum of \$875,000. The Government had been constructing a railroad tunnel through the Black Forest Mountain, working in from each end to meet at the centre. It was discovered that the halves which should have come together at the village of Forbach, missed each other by 26 feet. The reason is a mistake in the survey,

which arose from the purposeful misplacing of a surveying pin. This act was the work of an Italian who had a grudge against the government.

The resignation of the Right Rev. John Lancaster Spalding, Bishop of the Roman Catholic diocese of Peoria, was officially announced from his residence in the following note: "Bishop Spalding has been ill for three years and a half, and, foreseeing that some years must elapse before he can hope to resume active duty in the diocese of Peoria, has, after due consideration, resolved to tender his resignation as Bishop of Peoria to Pope Pius X. The bishop is now in his 69th year, and still suffers from the paralysis which brought him near his death.

Some men have a habit of paying too much for their hats; they won't, if they come here. Correct fall hats soft or derby—\$1.00, \$1.50, \$2.00 and up to \$3.00. Palace Clo. Co.

Personals.

Rev. F. C. P. Campbell of Charlottetown, N. B., is in Town.

Dr. Somers of Cambridge, Mass., is spending a few days in Town.

H. F. Macdougall, Esq., of Christmas Island, was in Town yesterday.

Mrs. Dr. A. A. Chisholm of Manuels, Nfld., is visiting friends in this County.

Senator and Mrs. Casgrain and two sons of Montreal were in Antigonish over Sunday.

Miss Fannie Power and Miss Teresa Fraser of Antigonish left on Tuesday for New York.

Miss Christine McDonald of Boston, Mass., is spending a few weeks at North Grant, Ant.

Mrs. Jno. R. McDonald of Port Hood, who has been visiting friends in Town, returned home Wednesday.

Miss Mary Kennedy and Miss Isabella Cameron, of Craigmore, Inv. Co., were visiting in the County last week.

Mr. Herbert Cunningham of Providence, R. I., formerly of Church Street, Antigonish, is spending a few days in Town.

Miss Ella McIsaac of Antigonish left last week to spend a few weeks at Ottawa, after which she goes to New York to become a trained nurse.

Mrs. J. W. Shorter and son of Philadelphia, Pa., and Miss Ella M. Petipas, of Quincy, Mass., returned to their homes on last Thursday, after spending a pleasant vacation at the home of their parents at Tracadie.

Mr. John B. Bonnin of Pomquet was a visitor to Quebec during the Tercentenary celebration. He also visited his old parish in Montreal, which he left 49 years ago, and took a few weeks looking up friends and relatives whom he had not seen for half a century. On the occasion of his visit to Montreal he sang in the choir at High Mass in his old parish church where fifty years ago, as a young man, he sang the old Gregorian chant. Mr. Bonnin, despite his years, yet leads the choir in the parish of Pomquet, and his voice is still in good condition.

The New Road Act and our Roads.

Mr. Editor.—Having occasion to do some considerable travelling over the roads of our County, I am in a position to note the condition of said roads and the improvements, if any, made on them from time to time. I also meet many of the farmers of our County and have an opportunity of learning their opinions of road-making and the present Road-Act of our Province. These opinions, I am bound to say, are not very flattering to the Act and the workings of the same. Seventy-five per cent. of our farmers would like to see the old Road-Act in force again, or something a little less cumbersome and a little more practical than the present Act. Take away from the Road-Act the Statute Labor part of it, and what is left of it is most unsatisfactory indeed. So say the good farmers of our County. The prevailing idea seems to be that the Act has given us a proliferation of salaried officials and a paucity of compensating merits and results. I have also noticed that the western sections of the County are well-nigh forgotten in the parceling out of the moneys available for road improvement through the County. Maple Ridge, Brown's Mountain, Gusset Road and Martin Road have received but very little assistance this year. The last-named is in a perilous condition. It defies travel and description. Impassable in places by day, it becomes a veritable death-trap by night. And this condition is not in consequence of the storm of some five weeks ago. It is the disintegration of years with nothing done for its improvement. I wonder if our worthy Inspector saw the road and if he has seen it, it is a greater wonder he has not done something to improve its condition. This road is very much used in the Fall and Winter for hauling firewood over it, and much of the hauling is done on wheels. Unless something is done to help out the condition of this road, it will be simply impossible to do any hauling on it this coming Fall. On the Gusset Road is a bridge and a hole that may prove some man's undoing if not seen to very soon. There is much murmuring among our Western farmers against the workings of the Road Act, the seeming discrimination against their section of the County, and the apathy and indifference of Provincial Legislators in the present crisis in the condition of our roads. The workings of the Road Act are bad, but the discrimination of the road officials is much worse. Yours, FARMER.

Acknowledgments.

- (For additional acknowledgments see page 2)
D. Lynch, Halifax, \$1.00
L. Gillis, Gloucester, 1.50
A. ex McDonald, Brook Village, 1.00
Angus McPhee, Little Mabou, 1.00
Kate Brophy, Castle Hill, 1.00
Mrs. M. McLean, Croft, .85
J. A. McDonald, Glace Bay, .50
Mary Kennedy, Craigmore, 2.00
James Brophy, Morristown, 1.00
John Carter, New Dorchester, 1.50
Dan A. McDonald, Lakeville, 2.00
Lauchlin J. McDonald, Heatherton, 1.00
John G. Sears, Lochaber, 1.00
John L. McKinnon, Halifax, 1.00
Rod C. McDonald, Antigonish, 1.00
Wm. McGilivray, Landis, .80
Wm. A. Chisholm, Antigonish, 2.45
Allan McDonald, South River Station, 1.00
D. McDonald, Halifax, 1.00
A. N. McLeish, Dunvegan, 2.00
Angus A. McIsaac, Strathorne, 2.00
Belone Le Blanc, Emerald, 1.00
John D. Gillis, Port Hood, 2.00
John F. LeBlanc, Margaree Forks, 1.00
Donald A. Gillis, Port Hood Mines, Rear, 4.00
A. D. McLeish, Bell Co. e, 1.00
Belone Le Blanc, " 2.00
John E. Britz, " 1.00
T. F. Ward, Halifax, 2.00

DIED

At Mattie Settlement, parish of Tracadie, on 18th inst., NORMAN MATTIE, aged forty-eight years. May he rest in peace.

At San Francisco, Cal., on the 20th August last, LAUCHLIN McPHERSON, a native of Springfield, Ant. Co. The deceased, who was seventy years of age, left his native home about forty years ago, over thirty of which he passed where he died. A tailor by trade he for many years, conducted an up-to-date establishment of this kind in the City, with much success. He was a prominent member of the Church and various Catholic societies, and a highly respected citizen among all classes. He leaves a widow in San Francisco, and three brothers in the East. May his soul rest in peace.

EDWARD O'CONNOR, one of the oldest and most respected citizens of Antigonish County, at his residence at Pleasant Valley, on Monday, the 7th inst. The deceased was born in Inverness County, C. B., and came to Antigonish about forty years ago. He was a man of sterling character, honest, sober and industrious, and was highly esteemed by all with whom he came in contact. His kindness and hospitality knew no bounds, and his home was always an open house for the wayfarer and stranger. He was all his life a most devout and humble Catholic, and was fortified during his last illness by a pious reception of the Sacraments. He died at the age of 51 years, after a long and useful life. His widow, two sons and three daughters survive him to cherish the memory of a kind and affectionate husband and father. May he rest in peace.

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

H. W. CAMERON
...Optician...
100 Barrington St., Cor. Duke
HALIFAX, N. S.

Mail Contract
SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until noon, on
Friday, the 23rd Oct., '08

Malignant Cove and Merigomish
for the conveyance of His Majesty's Mails, on a proposed contract for four years, six times per week each way, between

Crown Tailoring Co.
THE Crown Tailoring Co. has sent forth to its agents this season a line of samples of cloths for
Spring and Summer Wear
which for beauty and durability cannot be equalled in Canada. The cloths are thoroughly spaced and the making up of garments is conducted in the latest and most improved designs. Prices lower than the lowest.
P. S. Cleansing and pressing clothes done on the premises. Ladies tweed garments also attended to.
J. C. CHISHOLM, Agent,
Main Street, Antigonish, N. S.

Chisholm, Sweet & Co.
The Chill of Autumn Suggests a Light Overcoat \$8.75
Let us show you the snappy fall top coat we're now offering at the extremely low price of \$8.75. It's a black cheviot, silk faced, stylishly tailored, 42 inches in length, and equal in appearance to a \$15 garment.
Cravanette Raincoats... \$7.50 to \$11.50
During the fall months every man living in our climate needs a "cravanette" like the illustration here. Rainproof for rainy days, comfortable for cool days, and stylish everyday, a cravanette is indeed a useful garment. Our clothing stock affords ample selection at \$7.50, \$9.75, \$10.75, and \$11.50.
WEST END WAREHOUSE

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

CAMPBELL'S CHOPPER
This is a special made axe that will stand in frosty weather. Try one and you will always use them. For price and information ask your dealer or write to us.
CAMPBELL BROS.
Fore Makers. St. John, N. B.

Threshing Mill For Sale
For sale at a bargain, a good Threshing Mill, Grey's make, nearly new, only two seasons in use. Apply to WILLI DUNN, Harbour, North Side

Tenders for Dredging
SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dredging" will be received until Tuesday, September 15, 1908 at 4 p. m. for dredging required at the following places in the Province of Nova Scotia:
Arisele, Cribbin's Point, Fawson's Cove, Fortche, L'Archevoque, Little Bras d'Or, Moser River, Point de Graft.
Tenders will not be considered unless made on the printed form supplied, and signed with the actual signatures of tenderers.
Combined specification and form of tender can be obtained at the Department of Public Works, Ottawa. Tenders must include the towing of the plant to and from the works. Only dredgers can be employed which are registered in Canada at the time of the filing of tenders. Contractors must be ready to begin work within twenty days after the date they have been notified of the acceptance of their tender.
An accepted cheque on a chartered bank, payable to the order of the Hon. the Minister of Public Works, for six thousand dollars (\$6,000), must be deposited as security for the dredging when the tenderer offers to perform in the Province of Nova Scotia. The cheque will be returned in case of non-acceptance of tender.
The department does not bind itself to accept the lowest or any tender.
By order, N. FESSIER, Secretary
Department of Public Works, Ottawa, September 1, 1908.

For Athletic and Sporting Goods, Send to us: : :
We carry the largest and most comprehensive stock in the LOWER PROVINCES.
—OUR—
Illustrated Catalogue
is at your disposal for the asking. Why send far afield when goods can be bought as good nearer home.

CRAGG BROS. & CO.
HALIFAX, N. S.
Teacher Wanted
A grade C or D teacher for Maple Ridge School Section. Apply to LEWIS McDONALD, Sec. to Trustees, Maple Ridge

Some Light on the "Dark Ages."

(Continued from page 3.)

educated in the three languages. "The country was not so barbarous," wrote one of them in 1562. "but that the heirs thereof were always brought up in learning and civility, and could speak the English and Latin tongues."

The Eucharistic Congress.

As a preparation for the Eucharistic Congress held in London last week, the following Pastoral Letter from the Archbishop of Westminster was read in the churches of the Archdiocese.

Sacrifice of the Mass, the Real Presence—these are the facts which the Eucharistic Congress proclaims.

Here in England these thoughts carry us back through that long period of a thousand years in which this belief was the very heart of the Christianity of our country uniting it in one pulsation with the whole of Christendom.

Then we pass in thought through the days of desolation when England officially abandoned the unity of the Catholic Church; and the altars were cast down; and men were fined and imprisoned for assisting at the sacrifice, which had been the joy of their forefathers; and the priests who offered it were put to a barbarous death.

It is with such memories as these that, with great joy and thanksgiving to God, we shall keep this the first International Eucharistic Congress ever held on English soil.

We desire, dear children in Jesus Christ, that all without exception should take part in this great act of faith, and with this object, as there are many who will not be able to be present either at the functions in the Cathedral or at the various meetings which will be held for the purpose of discussion, we hereby allow the rectors of churches and the religious communities to have Benedictions on all the days of the Congress; and, moreover, we permit the Exposition of the Blessed Sacrament in all public churches and community chapels during the Congress, for as long a space of time as the circumstances of the mission or community may render suitable and fitting.

Divine providence has allowed that we should be holding the Eucharistic Congress at the time when the Holy Father is about to celebrate the fiftieth anniversary of his ordination to the priesthood.

Dr. Woodrow Wilson's American History.

A History of the American People. By Woodrow Wilson, Ph.D., Litt.D., LL.D., President of Princeton University. In five volumes. (Harper, 24 net.)

In the earlier part of this work Dr. Wilson is undoubtedly weighed down by having to make all his dishes out of cranbe repetita. Nothing but the most brilliant originality of thought and expression could extract much interest out of such thrice-worn themes as John Smith and the Pilgrim Fathers.

That admission, coming from a writer friendly to the American cause, knocks the bottom out of a good deal that has been written about loyal citizens clinging to the last hope of reconciliation and union and goaded into rebellion by the iniquity of George III. and North.

unscrupulous in the means whereby they secured a show of unanimity. "Associated opinion, spoken by influential men, proved a tremendous Regime of quiet duress and the unwilling found it prudent to conform."

"In February, 1778, Lord North introduced and pressed through Parliament conciliatory measures of the most radical sort, practically retracting every misjudged step taken with regard to the colonies since 1763, and Commissioners of peace were sent to America with almost plenipotentiary powers of accommodation."

No one has a right to blame the colonists for thinking that reconciliation was impossible and that in separation lay their best hopes of national greatness. But the case as presented by Dr. Wilson disposes of a good deal of vague talk about the iniquities of British policy.

A Unique Miracle.

A miracle which is perhaps unique in the annals of such wonders—certainly amongst modern miracles,—is that which has been arousing such interest in St. Winifrid's Well, the famous Welsh shrine near Pantisaph, writes the London correspondent of Catholic Telegraph of Cincinnati.

The man, a quiet young fellow, only just over thirty, was assisted to go to Holywell by the kindness of the Protestant vicar of the parish and his wife, who, hearing of his strong desire to renew a visit which he had made without success some three years before, and thinking the change might do him good, arranged with a few friends to pay his expenses.

GATES LIFE OF MAN BITTERS

Is made of the Roots, Herbs, Barks, Buds and Plants.

The People's Medicine

Expressly to cure disease, and in chronic cases the Invigorating Syrup is used in connection to regulate the bowels. Everyone should take a few bottles

Spring and Fall

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

SYNOPSIS OF CANADIAN NORTH-WEST

Homestead Regulations.

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

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

REGULATIONS—(1) At least six months' residence upon and cultivation of the land in each year for three years.

(2) A homesteader may, if he so desires, perform the required residence duties by living on farming land owned solely by him, not less than eighty (80) acres in extent, in the vicinity of his homestead. He may also do so by living with father or mother on certain conditions. Joint ownership in land will not meet this requirement.

(3) A homesteader intending to perform his residence duties in accordance with the above while living with parents or on farming land owned by himself must notify the Agent for the district of such intention.

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

Look for the Label

Stanfield's Underwear comes in three weights for winter wear.

And you can get just the weight you want by looking for the label on every genuine Stanfield garment.

Red label—light weight Blue label—medium weight Black label—heavy weight

Your dealer will likely have all weights. If not, he can get them for you. STANFIELDS LIMITED, TRURO, N.S. 136. Stanfields Unshrinkable Men

"Fuitatives"

Fruit Liver Tablets Regular Size, - 50c. Trial Size, - 25c. sent by mail postpaid.

CHAS. R. WASSON, DRUGGIST, 100 King St., St. John, N. B.

We will give you \$2.22 for a list of ten names in your Vicinity - - -

During September we are going to sell our SOLID NICKEL SPRING HARNESS for \$18.00, and to those sending at time of ordering a list of ten people who are buyers of goods, we will send our cheque for \$2.22.

We put no strings on this offer. We figure the names are cheap at 23 cents each, only we want you to help us all you can by quality of names you send.

We want people who are buying goods, because we know we can sell them.

This Harness retails from \$20 to \$22, and here is a chance with comparatively no work, to save 25 per cent. of the price.

If desired SOLID RUBBER MOUNTINGS may be substituted, but no more than one set sold to any one customer.

(This advertisement must accompany all orders.)

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

ROUE'S CARBONATED WATERS

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

ROUE'S CARBONATED WATERS (Postal brings price list)

JAMES ROUE Box [C] 476 HALIFAX, NOVA SCOTIA

Professional Cards

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

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

DR. C. S. AGNEW. DENTIST Office, over Cope and's Drug Store. Office Hours, 9 to 12 and 1 to 4.30.

E. L. LAVIN GIRONOIR, LL. B. BARRISTER AND SOLICITOR Agent Norwich Union Fire Insurance Co Also—Agent for Life and Accident Insurance. ANTIGONISH, N. S.

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

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

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

CARRIAGES

Just arrived, one carload Tudhope carriages. These carriages are undoubtedly the best finished manufactured in Canada. Guaranteed first-class material and workmanship.

PETER McDONALD EAST END

Agricultural Warehouse

For this season's haying we are supplied with Deering Mowers (single and double) Rakes and Tedders and a full line of best quantity Scythes, Snaths, Forks, Rakes, Mowing Machine Oil, etc.

F. R. Trotter

Orange Cordial and Roue's Carbonated Waters

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

Fresh Cookies Plain and fancy, received weekly Groceries of best quality and right prices

Beaver Flour for Sale

D. R. GRAHAM. Telephone 78.

Dangers of the Day.

(By the Rt. Rev. Monsig. John Vaughan in Ave Maria.) VIII.—SOVEREIGN SEDUCTION.

What is stronger or harder, what is more stubborn and unbending, than highly tempered steel? With that, men break through rocks and excavate mountains; yet its strength disappears and turns to weakness when it is confronted with the fire. Thrust a bar of the most rigid steel into the blazing heat of a furnace. Will it still remain rigid? No! See! It is all undone. It bends and yields like softest wax, and drops away in liquid weakness before so fierce a heat.

So it is with the soul of man willfully exposing himself to the fires of impurity. God will, no doubt, protect His faithful children amid even the fiercest flames, as He protected the three children in the Babylonian furnace, "seven times heated"; but this He will do only on one condition: if, like Sidrach, Misach, and Abdenago, they are trusted in by the hands of others (or by unforeseen or unavoidable circumstances); not if it be through any wilful imprudence or curiosity of their own. Deliberately to court the danger is to invite a fall.

We must never forget that to be exposed to temptations which are not of our own choosing, and which are sprung upon us unexpectedly and against our will, is one thing; while willfully to go into the danger ourselves, without sufficient cause, is quite another. In the first case, we may reckon with absolute certainty upon God to rescue us if we are faithful to grace; but in the second case we can have no such grounds for confidence: quite the contrary; for we are expressly warned that "to love the danger is to perish in it."

Another circumstance which renders temptations to this ignominious and shameful vice so peculiarly distressing is the fact that they may arise from such a great variety of sources,—from pictures, statuary, papers and books, songs, plays, representations, and many other things, as well as from persons. They may enter through the eyes and the ears and the other senses. The gruesome hours of the night are as favorable to the tempter as the gladsome hours of the day; and, strange to say, though youth is the special period of the disorders which we have been considering, mature age and even senility are by no means entirely free from them.

That of all sources of danger the chief is a bad and corrupt companion. When once it has been our misfortune to make such an acquaintance, then there is nothing to be done but get rid of him, and at any cost. However pleasant, useful, and even necessary such a person (I cannot call him a friend) may be; however closely bound up with our present happiness, and however dear and indispensable, we must steel our hearts, and resolutely determine to break through the ties that bind us to him. He may appear to be as necessary to us as our right arm or our right eye. It matters not; the command has gone forth: "If thy right eye scandalize thee, pluck it out and cast it from thee. . . . If thy right hand scandalize thee, cut it off, and cast it from thee." And why? Because we must be prepared to make any sacrifice rather than jeopardize our eternal salvation; or, in the words of the inspired writer, because "it is better for thee that one of thy members should perish than that thy whole body should be cast into hell."

That this advice is unquestionably sound, and that our undoubted duty is to follow it, is clear; for it emanates from no less an authority than the Holy Spirit of God. But, alas! even the soundest advice is difficult enough to put in practice if, as in the present instance, it does not fall in with our inclinations. But what renders the counsel of the Holy Spirit so particularly hard to men and women of the world is just the very attitude taken up by the world itself. If all were agreed and united in condemning lust and impurity, even in thought; if there were a strong and pronounced public opinion denouncing all that savors of sensuality, our struggle with corrupt nature would be enormously strengthened and assisted. We should then find ourselves in the midst of a strong stream, flowing in the right direction. Its rapid current would support us, and bear us along, almost in spite of ourselves, and our victories would be all but already assured. But, unhappily, this is not the case; nay, the whole current is against us, and we are compelled to offer it a stout resistance at every step. The world does not judge as God does. It measures the gravity of crimes by quite other standards. It jests lightly about acts of impurity, and treats as pardonable weaknesses and mere peccadilloes and indiscretions what God Himself condemns as the worst of crimes and as a species of idolatry. "No fornicator nor unclean covetous person, which is a serving of idols, hath any inheritance in the kingdom of Christ and of God."

The fact is, the world is seated in the darkness, and knows nothing of the enormity of any sin that is not an offence against itself; least of all does it understand sins of the flesh. It finds a thousand excuses for them, and dismisses the worst excesses as acts of mere human frailty. It does more; it

would persuade us that virginal purity is not merely difficult, but unattainable, and beyond the reach of human nature. It exonerates even the worst offenders, and calmly assures us that men who fall have fallen, not because they are wicked, but because they are weak; not because they are disobedient and rebellious, but because they could not have done otherwise; and that we must excuse them, because "no man is bound to what is impossible."

This infamous doctrine is put forward and emphasized again and again with the most lamentable results. It is one of the worst lies that has ever issued from the Father of Lies, since it leads to two terrible consequences. In the first place, it robs the sinner of all sense of guilt; for no one can be held responsible for what he really can not help; and in the second place, it leads him to discouragement and despair. For what is the use of fighting against an invincible foe? Why attempt to resist the irresistible? Why struggle and strive and labor when disaster and defeat can be the only possible issue? Once the premise is admitted, the consequences must be admitted too, since they logically follow. But the premise itself is absolutely false.

It is true, of course, that unassisted nature is powerless before so insidious a foe. It is true that man, when left to himself, is weak and wavering and easily overcome—a mere reed bending before the hurricane,—and so destitute of all moral courage that he must fall miserably. Theologians not only tell us that we can not overcome, but they go so far as to declare that we can not, of ourselves, engage in battle or offer any resistance to our adversaries.

Then is the world's view correct, after all? Is our case really so desperate? And is God asking us to do what He knows surpasses our capabilities? No. The answer to this apparent difficulty is simple enough. If God says, "Without Me you can do nothing," He is careful to remind us, at the same time, that "with Him we can do all things." The fact is, we are never alone, never abandoned by God. He puts Himself at our service; He is ever ready to come to our succor; and, so far from its being true that we are at the mercy of the tempter, we are absolutely invulnerable and certain of victory if only we have recourse to God by prayer, and correspond with the grace He gives us.

There is nothing so clearly laid down in the Holy Scriptures as this most consoling truth: "Whosoever shall call upon the name of the Lord shall be saved."

"He hath regard to the prayer of the humble, and He hath not despised their petition." "Who," asks Ecclesiasticus (iii, 12), "hath called upon Him and been despised by Him? For God is compassionate and merciful, and a protector to all who seek Him in truth." "I will call upon the Lord," said holy David, "and I shall be saved from my enemies. . . . The cords of hell compassed me, the snares of death prevented me. In my distress, I will call upon the Lord, and He will hear my voice."

The most violent and fierce temptations may easily be overcome by the grace derived from God in prayer. Though they approach us with all the seductiveness and cunning attributed to the asp and the basilisk, or with all the fury and rage of the lion and the dragon, it matters not; for in either case we have the explicit promise of victory. "Thou shalt walk upon the asp and the basilisk, and thou shalt trample under foot the lion and the dragon. . . . He shall cry to Me, and I will hear him: I am with him in tribulation. I will deliver him and I will glorify him."

The danger of these temptations is admittedly great; yes, exceedingly great. But, then, the danger arises solely from our own turpitude and cowardice. Provided we honestly wish to conquer, and are willing to make use of the means of victory, we have nothing whatever to fear, for if God be with us, who shall be against us? Indeed we may cry out, as confidently as David himself: "Though I should walk in the midst of the shadow of death, I will fear no evils; for Thou O Lord, art with me."

If history is full of examples of the fall of the strong who trusted in their own strength, it is no less full of examples of the triumph of the weak who trusted in God alone. Who can read, for instance, the stirring accounts of such mere children, as St. Cecilia and St. Agnes in modern chronicles, or of the chaste Susanna and the unconquerable Joseph, as told in the Holy Scriptures, without realizing the supernatural power of divine grace, and the consequent security of such as put their trust in God? Nor is it necessary to hark back to olden days. What experienced priest is there, now living, who has not again and again met with cases, among his own flock, that have made him pause and marvel at the power of God's protecting care,—cases of young and passionate natures, who have found themselves amid such dangerous surroundings, and in such equivocal positions, that humanly speaking, they must have fallen, yet who have stood firm and unbending before the storm!

The miracle of the three children in the fiery furnace, seven times heated, has been, and is being, reenacted in every age and in every country of the Christian world, though in these latter instances the flames have been the flames of concupiscence; the furnace,

the furnace of worldly temptations. We have ourselves met, in great factory towns and in the congested districts of the metropolis, pure and unsullied souls, who have retained their innocence and purity, notwithstanding exceptionally trying and difficult surroundings, in a way calculated to fill the believer with inexpressible wonder and delight, and which, if known, would stagger and puzzle any scoffer who denies the possibility of Christian virtue.

The simple fact is, none but those who have witnessed and experienced it can so much as suspect the irresistible efficacy of earnest, humble prayer, the marvellous power of the sacraments worthily received, and the graces that flow from the Holy Sacrifice of the Mass devoutly and frequently heard. Some may make light of such divinely constituted means of perseverance; but he who deliberately doubts on such a point has already, in a sense, lost his faith. For are we not bound to believe that God is infinitely good in Himself; that he loves the creatures He has made; that He can not help loving them and wishing them well; that their fall—if they do fall—must be, not for want of His help, but in spite of it? Does not the Church teach that He loves us incomparably more than it is possible to imagine or conceive,—yea, that His love is so excessive and so measureless that He gave up His own Son and delivered Him to death, even to the ignominious death of the cross, that we might not perish everlastingly?

Then no matter what may be our natural weakness on the one hand, or the violence of temptation on the other, how can we doubt? To speak as worldlings speak is an outrage against God, and deserving of the severest censure. In putting forward their mischievous theories in excuse of sensuality and immorality, they do but prove that they know nothing of the tenderness and the loving solicitude of their Father who is in Heaven.

"It is not the will of your Father who is in heaven that one of these little ones should perish." I will not leave thee, neither will I forsake thee. "Can a woman forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will I not forget thee." "He that toucheth you toucheth the apple of My eye." Do not these and a hundred other texts contain more than a promise of protection to all who are in tribulation? Not a hair of our heads shall be touched, not a stain or blemish shall disfigure the beauty of our souls, so long as we invoke the aid of the King of battles, and are prepared to co-operate with His comforting grace, which is measured out according to the violence of the temptation and to the greatness of our need. After all, there is only one thing wholly and utterly impossible to God, and that is that He should abandon a soul that puts its trust in Him, and prove unfaithful to His promises. "In Te, Domine, speravi, non confundar in aeternum."

- 1 St. Matt., xviii, 11. 2 Heb., xiii, 5. 3 Is., xix, 15. 4 Zach., ii, 8.

Catholic Nobles in Canada.

Lord Lovat, who returned to Beaufort Castle, Inverness-shire, last week, from Canada, where he has been a prominent guest in the recent celebrations, had a most interesting experience in the Dominion. The Catholic chief of the Frasers had the warmest and most cordial of welcomes from his numerous Canadian clansmen, more especially from the large number of them professing the Catholic Faith. It was extremely interesting to his Lordship to find in the French-speaking district of Canada Frasers who knew no other tongue but French, and who yet kept up the old clan spirit, and displayed the Fraser tartan prominently in their houses. Lord Lovat received a number of addresses in Gaelic, French, and English, and his fine presence and genial unassuming manner made everywhere an excellent impression.

Both the Duke of Norfolk and Lord Lovat were, as representative British Catholic nobles, welcomed with particular heartiness by the Bishops and clergy of Canada, as well as by the large Catholic population, whose ardent devotion to their religion is well known. It is no secret that the French Canadian Catholics were profoundly dissatisfied at the action of the French Government in sending over to the recent celebrations representatives of France who were notorious for their strong anti-Catholic bias, and were, indeed, known to be prominent Freemasons. In proportion to the resentment felt by the Catholics of Canada at what seemed like a studied slight to their deepest convictions, was the intense satisfaction they felt at welcoming among them the distinguished Catholic representatives from England and Scotland. And it is particularly interesting to know that a certain reserve and restraint which they at first felt in presence of the head of the Howards, the premier noble of this realm, entirely melted away before the absence of anything like haughtiness or "stand-offishness" which characterise the Duke of Norfolk. The visit of the Duke and Lord Lovat to Canada was, in short, in every respect an unqualified success.—Glasgow Observer.

John D. Rockefeller has given \$90,000, it is reported, to Thomas' College, St. Paul, with which to build a dormitory. Lack of funds has hampered the work of the founder of the institution, Archbishop Ireland, D. D., but the donation will serve the needs of the college for years. St. Thomas' ranks among the leading Catholic colleges of the country.—New York Freeman's Journal.

Fall... Announcement

Annual Marked - Down Sale

Boots and Shoes

A large assortment of men's, women's, boys' and girls' Shoes has been taken down from my shoe room and placed upon the bargain counter. Those shoes will be sold at extremely low prices to make them go before arrival of fall stock.

Wall Paper

Many prefer to do their paper hanging in the fall. I have recently bought 500 rolls of high class wall paper at considerably less than half its former price. Call and see for yourself the large variety of beautiful designs and the dead snags I offer. Provide for your future wants by buying your wall paper now and save at least 50 per cent.

Ready-Made Clothing Cloths, Etc.

I offer special good values in Cloths, Ready-Made Clothing, Woolen Blankets, Underwear, Etc.

Tailoring Department

I am now opening my fall importation of English and Scotch Worsted, Serge and Tweed Suitings, Also Melton and Beaver Overcoating and Soutanne Cloth.

Send for samples now and place your orders early, thus avoiding fall rush and consequent delays.

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1 Eccles., iii, 27. 2 St. Matt., v, 29, 30. 3 Epist., v, 5.

1 In hoc agone cum laboramus, Deum habemus adiutorem; si enim non ipse non adjuvat, non deo vincere, sed nos pugnare poterimus.—S. aug. serm. civi. 2 Rom., x, 13. 3 Ps. cl, 18. 4 II. Kings, xxii, 6, 7. 5 Pa. xv, 13, 15. 6 Ps. xxii, 4. 7 Dan., xlii. 8 Gen., xxix.

