

THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-sixth Year

Antigonish, Nova Scotia, Thursday, October 1, 1908.

No 40.

THE CASKET.

PUBLISHED EVERY THURSDAY MORNING.

YEARLY SUBSCRIPTIONS, \$1.00.

No Subscriptions discontinued until all arrearages thereon are paid. Subscriptions in United States are discontinued at expiration of period paid for.

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THURSDAY, OCTOBER 1.

We heartily sympathize with the efforts of the Lord's Day Alliance to abolish the Sunday political meeting. The catechism which we place in our children's hands tells them that we should avoid everything that may hinder the due observance of the Lord's Day or tend to profane it. And the political meeting certainly tends to profane it.

By request we republish the following paragraph which appeared in our columns some months ago:

The Sacred Congregation of Indulgences has announced that an indulgence of seven years and seven quarantines may be gained by looking with "faith, devotion and love" at the Sacred Host at the moment of the Elevation, saying at the same time the words, "My Lord and my God." Moreover, a plenary indulgence may be gained once a week by those who, having heard Mass daily as above, receive Holy Communion. The first named indulgence may also be gained by looking devoutly upon the Sacred Host whenever it is solemnly exposed, and saying the aforesaid words.

Almost within one week the Right Reverend Augustine Dottenwill, O. M. I., has been named Archbishop of Vancouver, and elected Superior-General of the Oblates of Mary Immaculate. Archbishop Dottenwill was born in Alsace in 1857, received his early education in his native land and made his higher studies in Ottawa College. He joined the Oblates in 1878 and was ordained priest in 1885. After teaching Natural History and Drawing at Ottawa for several years he was sent to British Columbia in 1889 and placed at the head of St. Louis College, New Westminster. In 1897 he was made Coadjutor-Bishop of New Westminster, and two years later became Bishop of that see. He is a man of varied talents, speaking English, French and German with equal facility, and his extremely amiable character makes him beloved in such a degree as seldom falls to the lot of man.

If Mr. Birrell could read the *Presbyterian Witness* he would assuredly assign to its editor the first place among the "handful of vulgar fanatics" who, he says, are the only ones that speak irreverently nowadays of the Mass. The Eucharistic Congress has annoyed this reverend gentleman horribly, and he expresses his annoyance in his own peculiar way. "God bless him" is a beautiful expression in itself, but we have heard a man use it in a tone that meant the deadliest hatred. And there is the most unmistakable sound of gnashing the teeth in this reverend editor's use of the "Divine Wafer" a dozen times in a three-quarter column article. This phrase, like the other, is all right in itself; but words are only symbols, and we must attend to what they signify. Falstaff could call King Henry V "most royal imp of fame"; Roger Ascham could call King Edward VI a "righteous young imp"; but if any one were to call little Prince Edward of Wales an imp to-day his loyalty would be suspect, for the word has come to be used in an evil sense exclusively. Similarly, in mediaeval England the word "wafer" was used just as "altar-bread" is used to-day; the expression "divine wafer" would then be synonymous with the phrase consecrated by our Lord's lips when He said "I am the bread which came down from heaven." But nowadays

the word "wafer," meaning "altar-bread," is used exclusively in a offensive sense, to signify a contemptuous disbelief in the Real Presence, and in that offensive sense our Presbyterian editor deliberately employed it. His remark about the phrase not being his but Cardinal Vennutelli's, and his regret that "any Christian should feel that he was warranted in using an expression so inappropriate," is a mere bit of hypocritical pretence. He knows as well as we do that the word is used only for offence, and that on this account no Catholic would use it. The sentence which he makes believe to quote from the Legate's address runs as follows in the Latin in which it was delivered: "Vel ante datas ab Urbano IV. pontifice litteras, nonne fuit Britannorum in more positum Sanctissimam Eucharistiam per urbium vias solemniter pompa deferre?" which reads in English: "Even before the date of the Pontifical Letters granted by Urban IV, was it not a custom among the people of England to carry the Holy Eucharist in solemn procession through the public streets?" The fact that the phrase "divine wafer" appeared in some press despatches could not impose on an old newspaper man of fifty years standing, who knows as well as we do that whether it be through ignorance or malice the non-Catholic press is notoriously inaccurate in describing Catholic ceremonies. We expected him to be grievously annoyed by the Congress, just as the Scribes and Pharisees were annoyed by the first Palm Sunday procession, and if he had expressed his annoyance in ringing tones of anger, we should have thought his action perfectly natural. But to think that he and such of his brethren as enjoy reading his paper wreak their spite against us by calling us nasty names among themselves, while at the same time they wear a smile of friendship and offer us the hand of fellowship whenever they meet us, is something to cause sad and disquieting reflections.

Some of our readers doubtless think of Socialism as something far away. But it was not far away when the Trades and Labor Congress met in Halifax last week. Many of the delegates declared themselves out and out Socialists, and Mr. Keir Hardie, an English M. P. delivered an address in which he attacked the principle of private ownership. The President of the Canadian Labor Party, Mr. Alphonse Verville, M. P., for a constituency in Quebec, and presumably a nominal Catholic at least, expressed a desire that the platform of his Party should be broad enough for Socialists to stand on. Mr. Hardie evaded the argument that Socialism would break up the home, by asking whether homes are not broken up now by poverty. He declared that Socialism "aims to make a higher conception of home life than exists at the present time." Like many other misstatements this one derived its strength from the half truth that is in it. We do not doubt that Socialism aims at a higher home life than that which exists to-day in marriages where children are deliberately excluded. At the same time, it proposes to destroy the Christian family, by having the State regulate the relations between men and women in the same fashion as agricultural societies now direct the breeding of better cattle. Mr. Hardie boldly prophesies that under the reign of Socialism there will be no poverty. Can he assure us that there will be no vice? Unless he can, we assure him there will still be poverty. Nothing can remove poverty from the earth except the complete conversion of the human race from all its wickedness. So long as greed and sensuality exist, so long will there be poverty. "There is only one way in which humanity can be uplifted," says Mr. Hardie, "that is by personal sacrifice rather than personal aggrandizement." This is true, absolutely true. But what is Socialism doing to cultivate the spirit of sacrifice? The strongest appeal which it makes, the appeal which wins it most adherents, is an appeal to men's selfishness, to their desire of bettering their own condition, not the

condition of others. No doubt it has in its ranks men who have been drawn thither by pity for their fellow-men and a desire to help them. But these are the minority, and will always be such. The only thing which steadily and ceaselessly labors to cultivate the spirit of sacrifice is religion, and Socialism has broken with religion by absolutely condemning private ownership, and advocating a relation of the sexes which the law of God forbids. Socialism should try to make a friend, instead of an enemy of the Catholic Church. With every one of the Socialists' reasonable demands, and they are many, the Church is in thorough sympathy, though she may give the warning that unlawful means must not be employed to gain a lawful end. When all Christendom listened to her voice,—we do not say obeyed it, for such a golden age was never yet,—many of the good things for which Socialists are working to-day existed and flourished. Strengthen her hands, increase her influence over the world, and she will do more than any other agency to bring about these happy conditions once more. No other voice than hers has ever declared with such authority to the rich that they hold their wealth as a stewardship. The multiplication of saints in her calendar is a continuous series of practical lessons in brotherly love. Her compassion for the most abandoned sinner in the compassion of the Heart of Jesus, divine and infinite, but her standard of holiness is never lowered, and her appeals to men to climb towards it, and her promise of heavenly aid in doing so, contain the only force which can regenerate society.

Reviewing Dr. James King Hewison's recently published work, "The Covenanters," the *Saturday Review* makes the following remarks, which we commend to the attention of the person who sent us some months ago a marked copy of the *Presbyterian Witness* containing a whole page of glowing eulogy of the Scottish Reformation:

"The political problem that faced Mary Stuart and her successors was in fact not dissimilar to that which confronted Richelieu in France. The France of Louis XIII. was menaced by a rebellious feudalism and a Calvinism which in its synods and its fortresses had become an imperium in imperio, and Richelieu by the capture of La Rochelle crushed both. The old Scotch Calvinism was, if anything, more incompatible with civilised government than was the French. The claims put forward on behalf of the Kirk by extreme preachers like Andrew Melville went far beyond anything that the most extreme Ultramontane has ever demanded for Church against State. Not only did this fanaticism assert that it was the right of the Kirk to dictate its duty to the civil power. It also laid down and acted on the principle that every church or congregation was a court of religion and morality in which the pastor as a spiritual judge was bound to give verdicts on men and things, which could only be varied in the higher courts of the Kirk. In other words, Presbyterianism gave to the parish minister an uncontrolled power of excommunication such as the Canon Law had never permitted to the parish priest of pre-Reformation days. In a civilised State such claims on the part of a number of individual ministers could hardly be reconciled with public order. To tolerate this in a turbulent country like Scotland, where every little laird was willing to fight for any or no cause, was to make anarchy chronic. Nor at this period could the Kirk in any sense claim to be a civilising agency. The records of its disciplinary sessions show that after fifty years of "gospel teaching" the moral standard of the community was, speaking from the standpoint of the age, deplorable. The education of the people was worse than it had been in pre-Reformation days, for Knox's scheme for parish schools was a fond dream, and no practical steps for the establishment of a system of popular education were taken until the latter part of the seventeenth century. And when we recall the terrible atrocities which the Covenanting troops were constrained by their ministers to commit after Philiphaugh and the loathsome witch-burnings encouraged by the same divines, it is difficult to escape from the conclusion that if a tree is to be judged by its fruits, the Kirk of Scotland of that date was a disgrace to Christianity. At least to contemplate its works is to understand how statesmen may well have judged that in the restoration of the episcopate lay the

only chance of giving to Scotland the blessings of such Christian civilisation as England enjoyed. And it must be remembered also that, though the struggle between the Covenanters and the Stuarts was a main cause of the revolution of 1688, the fruits of the victory were not for the Cameronians. Presbyterianism indeed became the established religion of Scotland; but it was the Presbyterianism of the moderate ministers like the Poundtext of 'Old Morality,' not the fierce fanaticism of Balfour of Burleigh. The Kirk of 1689 was a Kirk that had learned its lesson, and wisely dropped the Covenant."

We have before now quoted the words, but it may be worth while to quote them again, in which the late York Powell, Regius Professor of Modern History at Oxford, summed up his judgment on the same matter:

"The whole story of the Scottish Reformation, hatched in purchased treason and outrageous intolerance, carried out in open rebellion and ruthless persecution, justified only in its indirect results, is perhaps as sordid and disgusting a story as the annals of any European country can show."

The same idea expressed by the *Saturday Review* was in the mind of the late James McLaren Cobban when he put on the lips of his hero, Alce Burnet, in the novel "The Angel of the Covenant," the following words: "I dare aver . . . that of all tyrannies I have ever read or heard of or seen, whether civil or ecclesiastical, the tyranny of the Reformed Kirk of Scotland has been from the beginning, and is up till now, the most constant, grinding and intolerable."

As late as 1860, the historian Buckle, after making a tour of Scotland, wrote:

"Knowing that these words will be widely read and circulated in Scotland, and as I naturally am to bring on myself the hostility of a nation for whose many sterling and valuable qualities I entertain sincere respect, I do, nevertheless, affirm that in no civilized country is toleration so little understood, and that in none is the spirit of bigotry and persecution so extensively diffused."

We believe things are better than this to-day, but while we rejoice at the fact we cannot rejoice at the causes which we believe have brought it about, namely the decay of Christianity in Scotland under the influence of German Rationalism, and the consequent spirit of indifference in religion. At the same time our gratitude for the toleration which Catholicism now enjoys in Scotland does not require us to laud John Knox as an apostle of civil and religious liberty and the founder of the Scottish school system, as one of our leading public men lauded him when addressing a St. Andrew's Society on the 30th of November last.

"THE FUNDAMENTAL FALLACY OF SOCIALISM."

Returning to Mr. Preuss' book with the foregoing title, we must say that we cannot see the practical value of insisting on the superior validity of the title to land derived from first occupancy. For the question at once arises: How much land may or can an individual occupy? In one place Mr. Preuss refers to "fencing in" as one of the signs of occupancy. But certain individuals in Nebraska and other States fenced in many thousands of acres of Government land. We do not believe this is the sort of occupancy Mr. Preuss is thinking of. If they were not checked by the State, such extensive fencing operations might easily make half a dozen men masters, not of the whole earth, but of such an extent of territory as no one nowadays believes any individual should be allowed to acquire, except in return for great services rendered to the State,—such services, for instance, as the late Sir Robert Reid rendered to Newfoundland, receiving in return a grant of four million acres of land.

The distribution made by the State itself may often be censured on similar grounds. It may distribute land unjustly, or unwisely. Unjustly, as we believe was the case when Queen Elizabeth, King James the First, and Lord Protector Cromwell confiscated the land of Irish Catholics and bestowed it on English and Scottish Protestants; or as is done in our own day when governments give public lands to political favorites. Unwisely, as many believe was the case in connection with the grants made to the

Canadian Pacific and Grand Trunk Pacific Railways. Nevertheless, we cannot see any better way of dealing with the matter than leaving it in the hands of the State, and trusting to public opinion to keep the powers that be from so gross an abuse of the authority entrusted to them as would breed another French Revolution.

The first Napoleon, who was perhaps as great a statesman as he was a warrior, thought that the great fault in the French system of land tenure was the law of entail. He abolished it, and for a time the results seemed to be excellent. In no other nation did there seem to be such an equitable distribution of wealth as in France. But now, a gigantic evil has sprung up, and one of its roots is in the Napoleonic land laws. The French landholder, compelled by law to divide his property among his children, is unwilling to have a large family. And so we see this powerful nation committing "race suicide," its death-rate greater than its birth-rate.

Henry George believed that the greatest fault in our economic system was the uneven distribution of taxation, and his theory of common land ownership was only an attempt to make a foundation for his single tax. We fail to understand how taxing land and nothing but land would remedy matters. In the first place, we do not see how the annual value of land is to be estimated apart from the buildings upon it; and in the second place, we fear that many wealthy men, owning very little land, would pay less taxes than they do at present. If there is to be a single tax, it seems to us that it should be an income tax. Yet many thoughtful men regard this as most unfair, and though we cannot follow their arguments we respect their conclusions. One thing is certain, the poor man is taxed more heavily in proportion than the rich, and some means of rectifying this needs to be devised.

As to the unearned increment of land, by which is meant the increase in its value due to the growth of the community or some other cause independent of any action on the part of the proprietor, both Mr. George and Mr. Preuss believe that it should go to the owner of the land, but in Mr. George's theory the owner is the State. As we said before, we believe that Mr. George meant nothing more by this than to find a solid basis for taxation. He had persuaded himself that no man could, without injustice, be compelled to give up to the State anything that he really owned. This was his fundamental fallacy, as it appears to us, and common ownership of land was only a corollary to it. If he had been content to believe in the doctrine of "eminent domain," and to extract from it all that it contains, he would have found his theory of common ownership of land unnecessary.

Under the feudal system the King granted land to his vassals, subject to certain conditions of service, the chief of which was support in time of war. Feudalism has disappeared, yet the modern State claims the right of drafting its citizens into the army. England has not formally done so yet, though the press-gang was essentially the same thing as the draft, but it can scarcely be doubted that if she went to war with a first-class power tomorrow, she would have to resort to conscription. And if the State may claim military service from its citizens, a service which for so many of them must mean the sacrifice of their lives, how can any of Henry George's disciples call it injustice when a working-man has to surrender to the State a portion of his hard-earned wages in the shape of taxes?

Was Henry George a revolutionist or simply an agrarian reformer? We should be inclined to class him with the latter, as Cardinal Manning did at one time. The late Mr. Charles S. Devas, in his article on Agrarianism in the first volume of the Catholic Encyclopaedia, classes him with the former. Cardinal Manning judged him by the statements which he made in a personal interview; Mr. Devas judged him by his book "Progress and Poverty." The Cardinal, it seems

Continued on page 4

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Notes of a Vacation Trip.

Editor Casket:

Through the kindness of more than one person I was able this summer to take three weeks' vacation. The Venerable Bishop, in giving me permission, said: "It will do you good to spend that much time away from your ordinary duties." The good people were generous both with their goods and their sentiments. You have been always at home with us since you came among us, they said; and many when paying what was due me, said: "here is a little present to help you enjoy your vacation." A kind relative, who is professor at the College said, on my asking him to go to attend to my flock during my absence: "If you are back about the middle of next month, you will find me still filling your post." There is pleasure and satisfaction in a vacation trip which begins thus. But, although the place that the responsibility and care of one's position had formerly taken up in one's being becomes vacant for the moment, it is wonderful to note how quickly the vacuum is filled up. That is to say, how your mind is filled up so soon with other impressions when you leave the cares of a little country mission to spend a holiday in historic places and larger cities. The people you meet make deep impressions on you in one way or another. You admire something in all you meet, and you wonder at the various phases of character which reveal themselves to you.

Historic Quebec, in which I spent three good, useful and happy years of my student life, was the first place visited. The journey would have been monotonously uneventful were it not that Quebec, during the days of the Tercentenary, could not contain all who had a desire to take in this great event in the history of Canada. Several persons who had to seek accommodations along the I. C. R. in the many beautiful Summer resorts, Bic and Metis for example, were returning to witness the Prince leaving Quebec. These spoke of the interesting pageants, of the great orations made by speakers of international repute, and we could, in return, tell them of the situation and history of some antiquities in and about the Ancient City. Three hundred years, surely, is a period long enough to enable the hand of time to build, and rebuild, monuments on which we can read many an interesting tale of rise and fall, of victory and defeat, of deeds of valor, of self-sacrificing lives; tales of devotion to soul-uplifting principles. The fore-finger of Time's right hand was busy during these days of the Tercentenary Celebration, not effacing the glorious records of this city's past, but marking more permanently that splendid inscription on the monument of three centuries making.

So much has been written by literary men on this event, that it is well for me to pass on to my next impression received during my vacation. From Quebec I passed on to Montreal, a larger city, but a less historic one. Here, however, later on, it may be in 1912, take place another Tercentenary which will to some be a more wonderful event than the Quebec anniversary. To me, however, it is more wonderful, more of an object of admiration for the world that Quebec is only 70,000 people to-day than that Montreal will be a million in 1912. To grow and in growing to tear down old landmarks, and historic monuments is natural to man. That kind of vandalism is part and parcel of all over ambitious young growing countries. To preserve old relics and antiquities, like a taste for the fine arts, and a desire to have a name for producing artists of all sorts, is a sign of a nation's refinement.

If you think it proper, Mr. Editor, that I should here pause to speak of myself and ourselves I shall tell my readers, that, thanks to THE CASKET's able and learned editorials, we are regarded as examples of orthodoxy in the different parts of the world where our little paper is known. It was a cause of surprise to me that even in New York when thousands of Catholics approached the Holy Table every day to receive the bread of Life, our co-religionists should speak of us in Canada as being their models. Is it their modesty that causes them to so speak? Or is it that there was a time when we were superior to them?

The Delaware and Hudson Railway was my route to Albany. It is no wonder that Montreal resembles some American Cities so much. For a few hours run brings American officers round to examine your supply of underwear and slippers and other odd things that you need during the hot weather across the border. It was an unexpected thing for me and my first thought was that I was suspected of carrying some dangerous articles or stolen property lately missed by an unwary traveller. However, the cool manner in which every one under this humiliation made me feel that I should not object, especially when other very respectable-looking people who discussed intelligently every subject under the sun were saying nothing.

Patriotism seemed to me heretofore to mean that feeling which one has for that cherished spot in which one was born and spent one's early and sweet childhood days. There is a feeling of love for one's country in every one's heart. He may not know it till he goes beyond his own country. It is an expansive love of family and home. It is in man's nature, interwoven in his very being. It is divine, if I may use the term. It is that far-reaching desire to have a permanent place of residence. It is a part of our soul's desire to reach the last end of man, the end of an existence.—Heaven. What a salutary thought to have when we go from the path of virtue,—that we resemble the man wandering in a strange country.

On the Hudson River early on Monday morning, I wondered why so many travel that way, why the accommodations are so good. We have a river as beautiful, with scenery as picturesque, with waters as placid, with skies overhead as blue, with breezes much more refreshing, fanning with lightsome glee every brow that cares for its gentle nursing. But we have not the people, people with leisure, and busy people who merit a vacation. Your wandering reader may say: the energy and enterprise of the American people have made their country what it is, and would make Canada what it is not if they had it. A sober minded and kindly old gentleman, a soldier in the civil war, who was my pleasant companion from Albany to New York, gave me an idea of that city's growth in the last 48 years that he has been resident of it. Montreal may be forty years hence as large and wealthy a city as New York, according to his story of New York.

My contribution, I fear, will not interest your readers if I spend too much time comparing the two countries. So let me tell briefly the impression the people made on me. The people of New York certainly know how to make a visitor to their city feel at home. I had very few friends in the city and did not even know where they lived. In a few hours, I had gained enough information about the city and the places of residences of those whom I wished to meet to spend a very happy visit to New York.

St. John's College, Fordham, N. Y., once owned the land on which the Botanical Gardens and the Zoological Park now stand,—another instance of the Jesuit love of energy and industry. The followers of Loyola wish men to look carefully to the one thing necessary. But they also admire the promoter of those things which exercise, educate, and recreate the mind.

Harvard University makes the city of Cambridge, Mass. Its several thousands of students mean so many thousands upon thousands of dollars to the university, and consequently to the city. Your kind guide tells you of many things that surpass in some way or another anything of their kind in America, even in the whole world. Harvard, surely, is one of those richly endowed institutions that were nursed in the lap of wealth. Some of its graduates are industrious, and hard-working and make a mark in the world. Some of them take a post-graduate course in a mercantile house and even in manual labor. D. J. R.

Taft on Irish Humor.

William H. Taft, the Republican candidate for president, is emulating the example of Bryan and is going to use the phonograph in his campaign. Mr. Taft proposes to do some speech-making into the phonograph, and thousands of records will be made and sent throughout the country. Last week, Mr. Taft made one speech to be phonographed, entitled, "Irish Humor." The Record says:

"I am a great lover of humor, however little I have of it, and believe in it as a panacea. In these days of nervous prostration, of brain fag, and of the strenuous life, there is nothing that so much contributes to a survival of the trials and sufferings of the day as a sense of humor. It is like the buffers in the solid train, like the air cushion of a modern field gun—it saves the jolt—it takes up the recoil. It seems to me that this trait of humor, so fully developed in the Irish character, has had much to do with the persistence of the race and with its growth of numbers and power and influence the world over, in spite of the burdens and disadvantages under which it has labored. In the Irish face, the smiles and tears chase each other fast. If this humor be the safety of our race, then it is due largely to the infusion into the American people of the Irish strain."

The Busy Editor.

The editor sat in his office whence all but he had fled, and he wished that every last dead beat was in his grave—stone dead. His mind then wandered far away to the time when he should die, and his royal editorial soul go sailing to the sky; when he'd roam the field of paradise and sail o'er jasper seas, and all things glorious would combine his every sense to please. He thought how when he had looked across the great gulf dark and dreary that'll yawn between his happy soul and those who swindle here, and when for water they would call, and in agony they'd caper, he'd shout to them: "Just quench your thirst with the dew that's on your paper." A noise, a start, the editor awoke and silently he wept, as he realized his work was never done, not even while he slept.—[Ex.]

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CHAPTER V.
(To be continued.)

After questioning me in this wise Windsor paced up and down the room a few times without speaking. Then he stopped and said to me in a low voice: "Miss Bellamy, I have made a plan, a somewhat venturesome one, but not, I think, impossible. In such a case as this one must be a little daring." He then asked me if I would help to get the priest into the house in defiance of Topcliffe, and this I promised to do most willingly, not indeed for the sake of defying Topcliffe, but for my poor father's spiritual benefit and consolation, provided the scheme was not too impossible of execution. He replied that the only, or at least the chief difficulty that he foresaw was that of getting out of the window down into the garden; did I perhaps know whether there was a rope or a clothes line of sufficient length anywhere on the premises? I told him there was a clothes line hanging up in the laundry, and the laundry was not one of the outhouses, but under the roof, close to the kitchen. He begged me to endeavour to get the line, and bring it up stairs concealed under my frock, for if I could succeed in doing so, the first step would be taken in the accomplishment of our design. My little brother Frith could be gently lowered to the ground by means of the rope; he could cautiously conduct the priest to the house, and it would be easy for his Reverence to get into the room by means of the ladder, and administer extreme unction to the sick man.

I made all manner of objections to this scheme. First of all I said that it was out of the question for the priest, with no assistance but Frith's, to drag a heavy ladder to this spot, still more to plant it against the wall, while to wake the servants and get them to help would be incurring too great a risk. Windsor said he would himself slip down the rope and help the clergyman.—But what, I asked, was to be done if Topcliffe persisted in demanding admittance to the chamber whilst the priest was in it?—"Then we must bolt the door," Windsor replied, "until he had got down into the garden again, and the ladder was removed." One must trust somewhat to the help of Providence and of the good angels. The priest would not be many minutes at his work, for under exceptional circumstances such as these the sacrament could be administered in a few brief words.

I was silent for a few minutes, thinking over the plan in my own mind. Then after an *Ave Maria*, said in secret, I inquired whether he had taken into consideration the fact he would be making himself accessory to an action punishable by law with the severest penalties, imprisonment or even worse? He looked up at me with a loyal, generous expression in his eyes, saying that were he condemned to eternal death for such a deed of Christian charity, he should rejoice to have been able to render this service to my father in his last illness. All my hesitation was now at an end: I forthwith took a lamp, to go down into the kitchen and fetch the rope, trusting to the divine protection. Windsor gave me some good advice as to what I should say if I met either Topcliffe or one of his myrmidons, and down stairs I went, although with a beating heart.

As I opened the door I fancied that the door of the opposite side moved slightly. As it was unoccupied, it struck me that Topcliffe or one of his men might be on the watch there, so I stepped up to it quickly, closed the door, locked it, for the key happened to be outside, and put the key into my pocket. Then I went on my way, as if it were the most natural thing in the world just to turn a key in a lock. On reaching the lowest step of the stairs, I all but stumbled on one of the pursuivants, and in my fright I uttered a scream, and nearly let the lamp fall. The man who had been placed there to watch got up onto his feet, and asked me very crossly what I wanted there. I replied that I was obliged to go down to the kitchen, to fetch something the sick man needed, but what business had he to be sleeping on the staircase at night? I could find a more easy couch for him than that. He told me I had better ask Topcliffe, whom I must have met upstairs, what business he had to be there: then with a muttered oath he resumed his seat on the stairs, and leaning his head against the balusters, went off again into a heavy sleep, for he had evidently been drinking deeply.

Thus I discovered that my suspicions were well founded. Topcliffe was, in fact, guarding the approach to the staircase and the sickroom, with the design of seizing the priest in the act of administering the last sacraments. Had he not also stationed sentries outside the house as well? Certainly he might not consider that necessary, since he believed the priest to be already in the house. Yet it was possible, so I determined to step out of the kitchen door, which opened on to the garden, and just run round the castle. I perceived nothing unusual, so I went upstairs again, after I had secured the rope and fastened it beneath my dress. For appearances' sake, I carried with me a jar of electuary, and this time I managed to pass the sleeping guard without disturbing his slumbers. As I went by the door which I had locked, I thought I saw the handle turned, as if some one were endeavouring to open it from the inside. It will readily be imagined that I was not disposed to assist him in this attempt.

Having got back in safety to the sick-room, my first question naturally

was about my father. Windsor said his pulse was weaker, and his general condition such as not to justify us in putting off the anointing until the next night. I told him what I had done, and asked him whether it would not be the easier way to fetch the priest and bring him upstairs while the guard was asleep? After a few moments' deliberation he said that if, as was probable, Topcliffe was the individual I had locked in the adjacent room, he would make a very devil of a noise when he heard steps to and fro on the stairs, and knew the priest was being brought in. Or did I feel sure that the boy could get down-stairs past the guard and out of the doors to summon the Father if he went bare-foot and took no light with him?

We concluded that it would be best to let Frith himself answer this question; accordingly I went into the next room, where I found grandmother wide awake, while Anne and the boy had fallen fast asleep in their chairs. After telling grandmother what we meant to do, I tried to wake my brother. This was no easy task, for as soon as I got him to stand up, he almost fell down, his eyes were so heavy, and not till they had been bathed with cold water, could we make him understand what we wanted of him. But then a fresh obstacle presented itself, for it was impossible to persuade Frith to go alone and in the middle of the night to the old castle. The poor child began to cry, and tell us about the black dog with fiery eyes which he saw at the crossways. I must acknowledge that a cold shiver ran over me on hearing this uncanny story, yet for my father's sake I did not hesitate to offer to accompany Frith on his mission. But Windsor, who saw from my face what an effort this would cost me, declared he would go with Frith, and to this my grandmother agreed.

Thereupon my future husband, who had already won my heart by his extreme kindness to my father, attached the cord, after he had made sure it would bear his weight, firmly to one of the mullions of the window. He then barred and bolted the door of the room; and, fastening the other end of the rope under the boy's arms, showed him how he must hold it to prevent it from hurting his chest. He also enjoined upon him not to utter a sound, whatever might happen. After we had knelt down and said a prayer to his guardian angel, and grandmother had given the boy her blessing, Windsor let him down in the garden below. Then he gave me a few instructions as to the treatment of his patient, climbed out of the window sill, and deftly and noiselessly slid down the rope to where the boy was standing. As soon as they had both got clear off, we pulled in the rope, lest one of the pursuivants should perchance see it, and suspect what was in the wind.

We, waiting anxiously, counted the minutes as they slowly went by. My father grew restless, and from the symptoms we observed, we feared another attack was coming on, as Windsor had predicted, which might carry him off. Half an hour had passed; grandmother had took up her *Garden of the soul*, and began to recite the Litany for a Happy Death, wherein all the saints of both the old and the new dispensation are called upon to stand by the departing soul in her last agony, and conduct her to the regions of light. In a voice broken by sobs I answered the responses, listening meanwhile to my father's laboured breathing, and endeavouring to catch the first sound from the garden below that might intimate to us the coming of the priest. I could not help feeling greatly alarmed; I had given my father the largest dose of medicine that Windsor had permitted me to administer, and instead of tranquillising him as it was intended to do, it had the effect of increasing his restlessness. As yet there was no sign of the much longed for visitor; was it possible that Frith had lost his way in the dark, or had some unforeseen accident occurred? Perhaps the whole party had fallen into the hands of one of Topcliffe's patrols? These and many other possible contingencies crowded into my mind and every moment my hopes grew fainter.

Nor was this all; something fresh happened which led me almost to despair of the success of our enterprise. The man whom I had locked into the opposite room, weary of his solitary confinement, or perhaps suspecting that some project was on foot, began knocking at the door, and asking to be let out. At first he knocked gently and spoke in a low tone, but I immediately recognized the voice as Topcliffe's. Acting on impulse, I flung the key out of the window with all my might in the direction of a pond. I heard it fall with a splash into the water, and at the same time a slight sound coming from the stables reached my ear. What it was I could not determine, for just then Topcliffe began to hammer the door with his boots and call lustily on his followers to come to his help.

What was there to be done! I almost regretted having locked the man in, and thrown away the key, for the noise he was making was enough to bring all of his men round the door, and then what would be the fate of the priest, should he arrive at this juncture? And then as these thoughts passed through my mind, I heard footsteps on the pebbles beneath the window, at the same moment the top of the ladder appeared at the casement. Anne, too, aroused from her sleep by the disturbance Topcliffe made, now rushed into the room, startled and confused, inquiring what was the matter? Before I could explain the situation to her, Windsor stepped in through the open window. He had heard Topcliffe's shouts in the garden below, and naturally wanted to ascertain what had passed in his absence, before exposing the priest to

the danger of losing his life, and that perhaps uselessly. Just as Windsor entered, I heard voices outside the door; Uncle Remy, Barby, Babington and others were asking Topcliffe what he was thinking of, to make such an infernal noise close to the chamber where a man was dying. In answer to his rejoinder Uncle Remy was heard to bid him for God's sake be quiet, and search should be made for the missing key. Windsor overheard these words, and whispered to me: "That will give us a few moments' respite, we must lose no time."

Thereupon he returned to the window and gave a signal; a few seconds later Father Weston, with his assistance, stepped in over the window sill. Never shall I forget the serenity of that saintly man's countenance, unruffled either by the strange manner whereby he had gained admittance, or by the great peril to which he was exposing himself in the performance of his sacred functions. Only a few yards off Topcliffe, who seemed to know by intuition that a hated priest was near, as a hawk descries from afar an innocent dove, began to rage and bellow awfully, while the gentle voice of God's minister pronounced the salutation which the Church places on the lips of the priest on his entrance into the sick-room: *Pax huic domui et omnibus habitantibus in ea*. When dropping the brush into the vessel of holy water which grandmother held out to him, he sprinkled the bed and the sufferer. Singular to relate, at that moment my father, who had been lying in a state of unconsciousness, with closed eyes, looked up, and glancing at all the bystanders, beckoned to the priest to come to his side. We withdrew into the adjoining room while he made his confession; it did not take long, for my father had made his Easter only a fortnight before, and we were soon summoned to his bedside, where preparations were being made to anoint him. Kneeling down, we recited the responses to the prayers, said calmly but rapidly by the priest, since the uproar outside the door was increasing every moment, Windsor urged him to be quick, for in vain did he beg the pursuivants, with whom Uncle Remy and Babington were parleying, to make less noise out of consideration for a man at the point of death. Accordingly, as soon as Father Weston had anointed my father, he gave him the last absolutions, omitting the other prayers prescribed by the ritual, held the crucifix to his lips, exhorted him to place his whole trust

in the mercy of God, and then in answer to our entreaties that he would no longer thus imperil his life, got out of the window, descended the ladder and disappeared in the darkness.

It was not a moment too soon, for when Uncle Remy and Uncle Barby heard Windsor say that father was dying, they besought him to let them in. So when we had moved the ladder to one side, closed the window, and hidden the rope under the bed, we opened the door. Large as the room was, it was quickly filled; my uncles, the gentlemen staying in the house and the servants, stood or knelt with us around the bed, while the pursuivants looked on stolidly from a distance. For a time my father lay motionless, his countenance expressive of heavenly peace, listening to the prayers his mother recited in a low voice.

Presently he beckoned Anne and myself to his side, laid his hand in benediction upon our heads. Seeing that his eyes wandered in search of little Frith, I whispered to him that the boy was not there, and from his look of intelligence I knew that he understood that he was gone to conduct the priest back to his hiding place. Pressing his good old mother's hand, he thanked her for all the love she had shown him; he also bade his brothers an affectionate farewell, commending us especially to Uncle Remy's care. To each of the servants standing sobbing around he addressed a kind word; then making one last effort, he raised the hand which held the crucifix, and murmured, in accents that were scarcely audible: "Hold fast the ancient faith! Hold it fast, every one of you!" He tried to add something more, I think about meeting again in heaven, but we could not catch the words. His arm dropped on to the coverlet and his last agony began.

Sounds of lamentation and weeping, words of prayer were heard on all sides; even the pursuivants were touched, and those who were engaged in breaking open Topcliffe's door, desisted for a while. Even at this distance of time, the remembrance of that scene makes me shed tears.

On the 21st of April, at break of day, my dear father breathed his last. As through the tears that blinded me, I glanced upwards from his beloved countenance, I noticed that one of the five buds of the wonderful flower on the ceiling above had opened, and blossomed out into a delicate little red flower.

(To be continued.)

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D. R. McDONNELL.
Tracadie, N. S., July 14th, 1908.



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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 times 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 24.

THE ASSUMPTION OF THE BLESSED VIRGIN.

The second volume of the Catholic Encyclopaedia, admirable as it is upon the whole, contains at least one or two articles that are very objectionable. One is that on the Assumption of the Blessed Virgin. The writer avers that the belief in the corporeal (sic) assumption of Mary is founded on the apocryphical (sic) treatise "De Obitu Sanctae Dominae," bearing the name of St. John, which belongs however to the fourth or fifth century. The truth is that it rests on an ancient tradition of the Church, and is borne out by theological considerations and the consent of the faithful in every land. Nearly two hundred of the Fathers present at the Vatican Council asked that the corporal assumption of the Blessed Virgin should be defined as of faith. They urged, among other things, that unless the firm belief of the Church regarding it "is to be set down as a too facile credulity, which it were an impiety even to think, we must hold it as certain that it has its source in an apostolic tradition, i. e. in divine revelation." The writer quotes Benedict the Fourteenth as saying that the assumption is "a probable opinion, which to deny were impious and blasphemous." The statement as it stands borders on the absurd. Benedict takes "probabilis" in its first intention to signify "worthy of credit"—not in its every-day modern sense. Once more, the writer cites Probst as affirming that "the belief in the bodily assumption of Mary, under the influence of the apocryphal writings, is older in Gaul than in Rome." Here is the assumed first principle of historical criticism that the whole belief of the early Church is explicitly set forth in early writings, or rather in the remnants that have come down to us. Here, too, is the implication that Rome borrowed its belief from Gaul, and that Gaul had no better foundation for its belief than apocryphal legends. The writer should have consulted the approved theologians of the Church before taking it upon himself to treat of this subject. The article in the Catholic Dictionary, by Addis and Arnold, is conceived and written in a very different spirit from his. The former is Catholic, the latter is Protestant and Rationalistic—Modernistic, in short. What if the Sacraments were to be dealt with after the same fashion? They would be reduced to two, Baptism and the Lord's Supper. The assertion that Catholic belief in the assumption of the Blessed Virgin is founded on apocryphal writings, we do not hesitate to stigmatise as false and scandalous. The man who makes it is neither a good theologian nor a competent critic, and his article ought never to have found a place in the Catholic Encyclopaedia.

1 One might as well speak of "corporeal" punishment. Corporeal properly means "having a body."
2 Collect. Lac VII. 888.

THE FUNDAMENTAL FALLACY OF SOCIALISM.

(Continued from page 1)

to us, had the better opportunity of judging, for Mr. George was not the sort of man to modify his views for the sake of securing Manning's good opinion, and he succeeded in convincing the Workingman's Cardinal that he did not really condemn private ownership of land, but only the abuses which arose from it. If he goes further than this in his famous book, it may be only because he is "thinking aloud," a process in which the Anglo-Saxon mind, in particular, is wont to lay down propositions which it is not by any means prepared to work out to their logical conclusion. The ideal of all great statesmen from Solon to Leo XIII, says Mr. Devas, has been "flourishing populations of small farmers or peasants." And he tells us that "George attacks any wide distribution of landed property, asserts the productivity of large farms to be the greatest, the tendency of small farms to disappear, the misery of their holders, the pity of multiplying

them." Yet even here we suspect that the difference between Pope Leo and Henry George is chiefly due to the latter's fear that the small holder will not be able to maintain himself against the larger proprietor. The same idea led many to predict that the recent Land Purchase Act would be a failure in Ireland. But co-operation among farmers, which was only being tried in a tentative fashion at the time Mr. George wrote his book, has become a practical success in many countries, and makes it easier for us to believe that the golden mean between Socialism and Individualism is reached when each man dwells secure in a homestead which, however humble, is his own.

This was the ideal, as Mr. Devas tells us, which the Hebrew Prophets worked for. Step by step with the growth of wealth and commerce under the Kings there grew up a system of "ill-treatment of the Hebrew peasantry, mainly by over-taxation to pay for a luxurious court, by corn-jobbery and monopoly, and by usurious loans, which made the peasant a debtor-slave or totally dispossessed him. And we see lawless dispossession; witness the frequent complaints of the oppression of widows and orphans, and the case of Naboth's vineyard. Against this oppression the Prophets protested so vigorously that by some moderns they have been taken to be Socialists. But they were eminently social reformers, not revolutionists. They incited to no act of human vengeance upon evil-doers, nor to revolt against authority, even when it was misused; but they denounced immorality in home life, fraud in commerce, harshness to debtors, injustice to the poor; and as under the technical conditions of production in antiquity, the main social problem was the preservation of a free peasantry, and the social question primarily an agrarian question, the Prophets appeared as agrarian reformers, with the not impracticable aim that each man should dwell in security under his own vine and his own fig-tree, on his father's inheritance."

The task which the Hebrew Prophets performed is now the task of the Catholic pulpit and press. There is very little likelihood that the Church's attitude on the rights of property will ever be misunderstood, but there is danger that her ministers may come to be suspected again, as they have been suspected before, of being too indulgent towards the oppressors of the poor. To escape this suspicion, it is necessary that every word spoken against Socialism should be accompanied by a warning to what President Roosevelt has well called "predatory wealth." The best way to meet the statement that all private property is robbery is frankly to admit that a great deal of it is, at the same time insisting that the question of restitution must be left between the robber and the Eternal Judge. Religion must set its face against attempts at re-adjustment by those who cannot distinguish between the robber and the honest man, and who even when they are sure of the robber's identity cannot distinguish his plunder from that which he has honestly acquired. The preachers of the Gospel cannot single out any rich man and tell him that he is a robber. But they can frequently and vehemently utter words of warning as to the danger of riches, not merely the danger that they may occupy too much of a man's attention, but the danger that they may have been acquired, in part at least, by dishonest means. Rich men in general can be urged to make a careful examination of conscience, lest at some time in their lives they have wronged a fellow-man and neglected to repair that injury. They can be bidden to ask themselves whether they try to avoid paying their full share of the taxes, and whether they see to it that every workman employed by them is receiving a fair wage.

Our Lord's words about the camel and the eye of a needle can scarcely be quoted too often, and the consoling promise "Blessed are the poor" can always be accompanied by the dread denunciation "Woe to you that are rich."

This is the way to lead the rich man into the path of salvation, if such a thing be possible. It is also the way to convince the poor man that the priest is not a policeman guarding the rich man's coffers, but a faithful shepherd trying to withdraw both rich and poor from the brink of an abyss.

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Catholics and Holy Names.

Editor Casket:

I was pleased indeed to see in a recent issue of your altogether admirable newspaper a letter, signed, I think, "Catholic,"—protesting against the apparent irreverence shown too often by our co-religionists for sacred names. I write "apparent" advisedly; for, of course, it is not real; the whole wretched business comes from heedlessness and want of thought; but it is high time for a change!

I have repeatedly seen the beautiful and awe-inspiring words "Precious Blood" on tickets and in advertisements in juxtaposition with a progressive eucure party! That the said function, if function it can be called, is given for the benefit of a monastery or convent called by the august name just given above does not render the incongruity any the less shocking—the very contrary, in fact. If there be any form of social "enjoyment"—Heaven save the mark!—more noisy, vulgar, inane, than a progressive eucure party with its silly squeals, its nerve-chattering giggling, its too often coarse and revolting jokes, the present writer does not know of it. And to associate with these nauseating trivialities the price paid for the redemption of mankind by the Redeemer Himself, why it almost passes belief! A Protestant gentleman, speaking of the words in such juxtaposition on the tickets above indicated declared to me that the sight and the sound filled him with horror!

What sort of empty-headed Catholics can they be who lend themselves to such an outrage? I have for years felt this to be a crying evil; but it remained for "Catholic's" excellent letter to stir me, too, into action.

I respectfully suggest that an editorial in your trenchant style—backed by your well merited prestige as an eminently gifted journalist—would do much good in a direction wherein it is sorely needed. Yours faithfully

J. F. W.

Ottawa, Sept. 24, 1908.

Educate the Children.

To the Editor of The Casket:

SIR,—In traveling through the country one cannot help regretting the large number of padlocked school-houses to be met with. This is a serious matter, and one which should engage the earnest attention of all progressive people. Even under ordinary circumstances, the children of the common people, that is, the middle and lower classes, have only a very limited number of years to attend school, and every effort, even sacrifice, should be made by their parents to give them an opportunity to do so. The parents are in duty bound, they are obliged, under pain of sin, to provide for the wants of their children until they are able to shift for themselves. Why, then, don't they make an effort to give them a fair share of education? Sooner or later these children must go out into the world to make a living; and what will they become without a reasonable share of education? Why, hewers of wood and drawers of water.

There is some excuse for those parents who have no school in the section in which they reside, even if they are partly to blame themselves for having no school. But what can be said of those who have school within easy reach of their children and yet don't send them to it? They simply betray the trust imposed upon them of "teaching their children in the way they should go," for it is to be feared that those who neglect the temporal education of their children, neglect their spiritual education also. And what will become of these children when they go out into a cold, cruel world, possibly to work in factories or such places, to swell the coffers of an already bloated millionaire who will care not a rap for their spiritual or temporal welfare so long as they are able to do the work assigned to them? Think of it! Oh! think of it, ye parents! and provide for the education of your children while the opportunity presents itself.

I would humbly call upon the press of the country to do everything possible to help the cause of education; upon the clergy to point out to parents the moral obligation that rests upon them in regard to the education of their children; upon every patriotic citizen to contribute liberally towards the support of the schools; and lastly, upon the parents themselves to rise from their lethargic inactivity and endeavor to fulfil their duty, not only to their children, but to society, to their country, to their God. As for myself, I simply act on the Scriptural injunction, " whatsoever thy hand findeth to do, do with thy might." A PARENT.

A Warning.

To the Editor of The Casket:

DEAR SIR,—Agents are just now going around the country selling an historical work by Frank Basil Tracy entitled "The Tercentenary History of Canada." The author repeatedly goes out of his way to attack the Bishops of the Catholic Church, and Catholics should be careful not to encourage the work by buying it. CATHOLIC.

Battered by huge seas and overcome by the icy cold, one hundred and ten lives were lost when the American ship Star of Bengal was torn from the protecting tugs and dashed ashore at Aeln Point, on the South East end of Coronation Island, in Alaska, on Sunday week. Out of the one hundred and thirty-seven souls on board, only twenty-seven reached land in safety, and all of these suffered fearfully from the intense cold.

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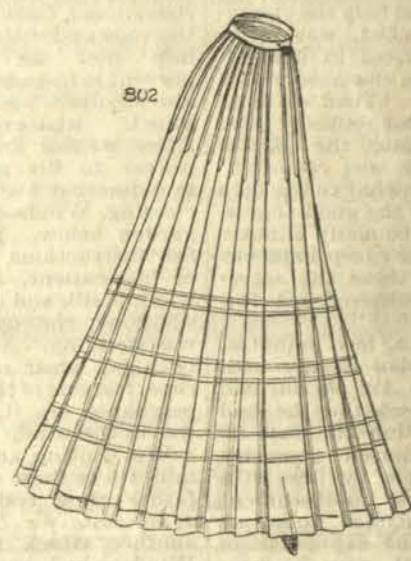
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Sole Agents for Invictus Shoes

General News.

Thanksgiving Day is fixed for Nov. 9th. Great forest fires are raging in California. Sydney has a new magazine called "Down East." There was four inches of snow one day last week in Calgary. Enormous crowds are greeting Wm. J. Bryan, Democratic candidate for President, at his meetings. The explosion of a big gun on a French cruiser at Toulon, killed 13 men and injured others. Last Sunday, 300,000 people in Hyde Park, London, protested against the Licensing Bill. An exceedingly clever capture of bank note forgers has just been effected by the Milan, Italy, police. New Brunswick is to have a new coal company, which will operate in Kent County. The capital is placed at two and a half million. Mrs. B. F. Carter of Bethlehem, Conn., sat up in her coffin, or while it was being prepared, and said "I'm not dead yet." She is 80 years old. Forest fires in the Adirondacks are now reported beyond control of hundreds of men fighting them. Long Lakewest, a village of about 100 inhabitants, is reported burning and communication cut off. Twenty-two bulls escaped from the arena at Moieta, Portugal, and ran amuck through a crowd that was assembling to witness a bull fight. Five persons were killed and some twenty wounded. Troops shot the animals to death. A Bombay, India, despatch says: Thousands of native houses have been washed away causing a heavy loss of life, and bridges were carried away by a flood on Tuesday. The native Hospital Hyderabad was undermined by the waters and collapsed and all the inmates were drowned. No such volume of testimony, it is said, has ever been taken in any case as already has been produced by the government's suit against the Standard Oil Company, in New York. As to the number of words, it amounts up to nearly 3,000,000, there being about 10,000 pages, averaging close to 300 words each. Plowing through a snow storm, on Sep. 25 a Chicago, Burlington and Quincy east-bound passenger train, running over the Northern Pacific Railroad, crashed head-on into a freight train and in the demolition that resulted a score of lives were crushed out, and a score of persons were injured, several probably fatally.

Personals.

Mrs. Christopher Smyth of Port Hood is in town. Miss Anna Bell Chisholm of Boston is visiting her mother, Mrs. L. Chisholm, St. Ninian St., Antigonish. Dr. Gillis, of Baltimore, arrived in Town last Thursday to spend a week at his old home, Morar, Antigonish. Rev. J. A. M. Gillis, P. P., of Christmas Island, is in Town today, returning home from a visit to some American cities. James V. Chisholm, of Roxbury, Mass., who has been visiting friends at Linwood, Ant., left for home on Thursday last. W. C. McDonald of Bailey's Brook, Pictou Co., has gone to Harvard College to take a post-graduate course. Mr. McDonald is a graduate in Arts of St. F. X. College and in law of the Halifax Law School. Those who have sent in contributions for the Micmac Messenger will receive a copy of the paper and a card bearing the image of a Mohawk maid who may yet be raised to the honours of the altar. If acknowledgement seems to be tardy, I ask that all kindly wait a few weeks. More dimes will be thankfully received. Send them in an envelope to Rev. Father Pacific, Restigouche, P. Q., or to D. McPherson, P. P., Glendale, C. B. Among the Advertisers. Go to Bonner's Market for best meats. Young pigs for sale. Apply to Thomas Somers. Dance card sets mailed to any address, 25c. Bonner's. Little pigs for sale. Call at once. T. J. Grant, County Asylum. Three days this week given over to millinery display. You are invited to visit the department. Chisholm, Sweet & Co. Our men's department is all ready for fall selling. Special overcoat values for early buyers at Chisholm, Sweet & Co's. Fancy dishes, lamps, mustache cups, shaving mugs, salad bowls, water sets, etc. All suitable for wedding presents, at Bonner's. Lost, on road, from Antigonish to Dunmaglass, a gentleman's cuff and button. Finder please leave at this office or at Dunmaglass Post Office. Two good furnished rooms in a central locality, with hot and cold water, bath, electric light and telephone. Apply to C. care Casket Office. Lost, on Sept. 18, between Lower South River bridge and Monk's Head School house, a pocket book containing some money. Will the finder kindly leave at the Casket Office.

Just received, one carload choice gravenstein apples, also a lot of tomatoes suitable for pickling, and sweet potatoes and cabbages. Don't forget to give us a call. Thomas Brothers.

Acknowledgments.

- Rev R McDonald, East Margaree, \$1 00
Martin J Coody, Margaree Fork, 1 00
Peter J Coody, Margaree Forks, 1 00
A W Chisholm, M D Margaree Harbor, 2 00
Peter Smyth, Port Hood, 1 00
B J McGarry, St John, 1 00
Mrs McNeil, Scotch Hill, 1 00
John W McDonald, Margaree Harbor, 2 00
Wm J Chisholm, East Margaree, 1 00
John P LeBlanc, Belle Cote, 2 00
Ht Rev Mons Beardon, Placentia, 1 00
Dr A A Chisholm, Manuels, 2 00
John McLaughlin, Church Point, 1 00
Rev B J Jary, Rimouski, 1 00
Duncan McInnis, Phoenix, 1 00
Joseph McInnis, Big Beach, 2 10
Archy McLanis, Woodbine, 1 00
Harry McLellan, New Aberdeen, 1 00
Jerry McLean, Glace Bay, 1 00
M A McInnis, Dominion No 4, 2 00
Alex McEachern, Reserve, 1 00
John McNeil, Glace Bay, 1 00
Ancient Order of Hibernians, Halifax, 1 00
Mrs Rita Rogers, Ogden, 1 00
James E Davis, St Joseph's, 1 00
Daniel Connors, Bayfield, 1 00
D G Chisholm, Chestnut Hill, 1 50
Dan McDonald, Antigonish, 1 00
John McGilivray, S S Cape George, 2 00
D B McDonald New Glasgow, 1 00

Resolution of Condolence.

At a regular meeting of Branch Beauharnois, No. 16, of the Society of L.A. assumption, held in St Joseph's Parish, C. B., a resolution of condolence was passed on the death of Angus McLennan, M. D., M. P., and a copy of the same was ordered to be sent to Mrs. McLennan, a copy sent to THE CASKET for publication, and a copy kept in the archives of the Branch.

DIED

At Antigonish, on Sept. 29th, MARY CATHERINE, aged 8 days, child of Mary Ellen and Alexander Purcell. At King's Head, Pictou County, on Sept. 22nd, aged 2 years and 11 months, WILLIAM BERNARD, beloved son of JAMES and MARGARET CHISHOLM. At Inverness, Sept. 25th, after a few days' illness, JOSEPH ANGUS, only child of MR. and MRS. JOHN D. McDONALD, aged 8 months and 25 days. At Antigonish Asylum, after a few days' illness, in the sixty-first year of his age, LAUGH LIN B. McDONALD, formerly of Black Avon. Consoled by the rites of the Catholic Church, he calmly passed away on Monday, 7th inst. His remains were taken to Heatherton the following day for interment. R. I. P. At Brookland Hospital, Sydney, on the 2nd inst., ALFRED LANGLEY, of Salmon River, Rich. Co., after an operation for appendicitis, deceased, was chief engineer of the Dominion Iron & Steel Company at Marble Mountains. He was in his 36th year. The sudden death of this young man was a shock to all who knew him. The sympathy of the entire community goes out to his widow and aged parents in their great loss. R. I. P. At Caledonia Mills, on the 16th inst., after a lingering illness of nine months, ISABELLA McDONALD, (Down), in the 78th year of her age. The deceased was of a very estimable character, charitable in word and deed. She had a wide circle of acquaintances and friends to whom her death comes as a personal loss. She was buried at Marydale, after a solemn High Mass of Requiem was sung at St Andrew's by the Rev. D. G. Chisholm, parish priest of Pomquet. The funeral was large and testified to the esteem in which the deceased was held. May her soul rest in peace!

At Margaree Forks, on 19th September, 1908, SAMUEL EUGAN CAMPBELL, in the 19th year of his age. The cause of his death was diabetes. The deceased was the only son of Donald Campbell, one of the finest farmers and best known men in Inverness County. From all over the County sincere sympathy goes out to the grief stricken parents, thus untimely bereft of so much hope and joy. Sam was a favorite everywhere, but the world never spoiled him. He was a young man of set christian character. On the farm, in business, in any station of life, at home or abroad, he was never known to depart once from the careful training of a deeply religious mother. Wise little boy, thou hast earned thy rest! Two sisters belong to the religious order of the Congregation de Notre Dame. One other sister, now in sad solitude, is the sole survivor of the family at home. May God console the family, and give rest to the soul of their dear one departed!

LAND SALE.

IN THE COUNTY COURT 1907, C No. 505 Of District No. 6. Between ARCHIBALD McEACHERN and ROB ROY GRIFFIN, Plaintiffs. -AND- GEORGE S FRASER, Absconding or Absent out of the Province, Defendant. To be sold at Public Auction by the Sheriff of the County of Antigonish, or his Deputy, at the Court House, Antigonish, in the County of Antigonish, on

SATURDAY,

The 31st Day of October, A. D. 1908, at the hour of 10 o'clock in the forenoon, all the estate, right, title, interest, claim, property and demand of the aforesaid defendant, at the time of the recording of the judgment herein, or at any time since, of, in, to, or out of the following described lot of

Land and Premises

situate, lying and being at West River, in the County of Antigonish, bounded on the east by lands formerly owned by the late William McAdam, on the north by lands of the late Alexander McDonald (Surveyor), on the west by lands owned and occupied by John Fraser, and on the South by the Main Road from Antigonish to Middleton, Pictou, containing 35 acres, more or less, with all and singular the privileges and appurtenances thereto belonging, or in anywise appertaining, and being the lot of land conveyed to the defendant by Zephaniah Williams by deed recorded in the Registry of Deeds office at Antigonish, for the said County of Antigonish, in book 62 at page 38, the said land having been levied on under an execution herein at the suit of the said plaintiffs against the said defendant under an order granted herein the 21st day of September, 1908, on a judgment herein which was recorded in the said Registry of Deeds for more than a year before the issuing of said execution. TERMS: Twenty per cent deposit at time of sale; remainder on delivery of deed. Dated Sheriff's Office, Antigonish, October 1st, A. D. 1908. DUNCAN CHISHOLM, Sheriff of Antigonish County J. A. BOYD, Plaintiffs' Solicitor.

ROOMS TO LET

The Rooms in the Old Halifax Bank Building, Main Street, Town, now occupied by County Officials, apply to MRS L. McKENZIE, Main St., Antigonish

Farm for Sale

For sale that splendid farm on the Harbor Road owned by the late John J. Bigey. It is situated but five miles from Town, and is convenient to school and post office. It consists of 290 acres, over fifty acres are in good state of cultivation, and cuts between 35 and 40 tons of hay. Having fine dwelling and large barn and good water. Some seventy to eighty acres are covered with best hard and soft wood and logs. For further particulars apply to HUGH McDONALD, Executor. Britley Brook, September 15, 1908.

FARM FOR SALE

That excellent farm situated at Beaver Meadow, the property of the late Hugh McAdam, is offered for sale. It is in a very high state of cultivation. There is on the farm a splendid dwelling house, well finished, and a good new barn, modern style. It is well wooded and watered, and contains 250 acres, more or less, in addition to a wood lot of 50 acres, conveniently situated. For further particulars apply to CATHERINE McADAM, Glen Alpine

H. W. CAMERON, OPTICIAN, 100 Barrington St., Corner Duke Halifax, N. S. If your eyesight is defective consult

We will give you \$2.22 for a list of ten names in your own vicinity.

During September we are going to sell our SOLID NICKEL SPRING HARNESS for \$75.00, and to these 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 insure the names are cheap at 25 cents each, only if 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 \$25 to \$32, 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 to any one customer. (This advertisement must accompany all orders)

The Standard Buggy Comp'ny, 170 Brussels St., St John, N. B.

NOVA-SCOTIA-FIRE Insurance Company. LOWEST RATES. Consistent With Safety. AGENTS EVERYWHERE. Head Office: 146 HOLLIS STREET, HALIFAX. ARTHUR C. BAILLIE, Manager. STRONG - LIBERAL - PROMPT

NOTICE S. E. W. HAINES, Member of the British Watchmaker's Guild, Glasgow, specialist in HIGH-CLASS AND COMPLICATED WATCHES & CLOCKS. will open business as a working Watchmaker and Clockmaker in the OLD QUEEN HOTEL next week, permanently. S. E. W. HAINES

Cash Market Having bought out the good will and business heretofore conducted and known as the Cash Market by S. Arscott & Co., opposite the Post Office, the undersigned now offer to the public, at lowest prices all kinds of Groceries, Boots, Shoes, Rubbers And a full line of Crockeryware No. 1 July Herring. Highest prices paid IN CASH for Hides, Wool Skins and Wool. McGillivray & McDonald Opposite Post Office. ANTIGONISH, N. S.

THE THIRD Fall Fair Under the auspices of the Antigonish County Farmers' Association will be held on the Fair Grounds, Antigonish, Oct. 13th and 14th, 1908. All entries free until Oct 5th. \$900 IN PRIZES Cheap fares from all stations between New Glasgow and Mulgrave. For prize lists, entry forms and all information, address W. VINTEN, Secretary, Sylvia Valley, Ant.

Chisholm, Sweet & Co. Announce Their Fall Opening of Millinery Today, Friday and Saturday. PRESENTING FIRST AUTHORITY FASHION SHOWING IN ANTIGONISH OF FASHION'S MANDATES FOR FALL OF '08. EXHIBITING THE SMARTEST TAILORED HATS, UNTRIMMED HATS, AND A SPLENDID COLLECTION OF IMPORTED FANCY FEATHERS. YOU ARE INVITED 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 British 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. Sole Makers. St. John, N. B.

AUCTION SALES OF PURE BRED RAMS will be held at PICTOU EXHIBITION, SEPT. 30, 1908 ANTIGONISH EXHIBITION, OCT. 14, '08 Commencing at Eleven O'clock. Under the direction of the Honourable Sydney Fisher, Minister of Agriculture, with the view of encouraging the sheep industry in rugged infested districts. At each point there will be offered about thirty-five high class, registered rams, of Shropshire, Oxford, Lincoln, Leicester and Cotswold breeds. TERMS, CASH. For further particulars apply to W. H. PETHICK, V. S. Antigonish, N. S. Or to J. G. RUTHERFORD, Live Stock Commissioner and Veterinary Director General, Ottawa.

Teacher Wanted A grade B, C or D, male or female, teacher for Glencoe School. Board easily obtained. Salary for balance of term, \$140. For application, apply to ALEX. R. McDONALD, Glencoe, Inv. Co., C. B. Trustee

Horses for Sale Cheap The Dominion Coal Company have 40 horses to dispose of, averaging from 1000 to 1300 pounds. Good opportunity for farmers and lumbermen. Apply to WILLIAM JAKEMAN, Dominion Coal Co., Ltd., Glace Bay, N. S.

The Sleeping Sickness in East Africa.

Mr. Hesketh Bell, Governor of Uganda, describing the ravages of the sleeping sickness in that country, begins by praising the White Fathers in the following terms:—"A short time ago I had an opportunity of visiting the refuge for sufferers from sleeping sickness, which is maintained at Kisubi, not far from Kampala, by the White Fathers of the Algerian Mission. Even at the time when the disease has been considered to be of such an infectious nature that its victims were shunned like the plague-stricken, these exemplary missionaries had fearlessly collected large numbers of the sufferers and, in spite of the apparent futility of all curative measures, had devoted themselves to alleviating the pains and miseries of the doomed. The sick who, in many cases, had been thrown out by their terrified relatives to starve in the jungle, or to be devoured by wild beasts, were rescued, fed, and nursed, without reference to creed or character.

"Almost entirely without extraneous assistance, the worthy Fathers, during the past five years, have maintained an average of a hundred unfortunate creatures in their asylums and the record of over 500 burials in the crowded cemetery testifies to the inefficacy of the various curative measures which, from time to time, have been recommended and tried. This work of mercy, has, of course, been but a drop in the ocean of misery that has afflicted the unfortunate population of Uganda during the last few years, but it is nevertheless none the less meritorious and deserving of recognition."

After praising the missionaries, Mr. Hesketh Bell writes:—"At the time of my visit to the refuge the inmates numbered 110. They were lodged in large thatched bandas and were divided according to sex and the various stages of the disease. In one enclosure we saw a number of infants, in whom the first outward signs of the scourge were just appearing. Unaware of their impending doom, the little black mites played and romped to their hearts' content in the shade of the banana grove, and only the swelled glands at the base of their neck showed that their fate was sealed. It was sad indeed to think that, in a very short time, those merry peals of laughter would gradually become more and more rare, and that all those poor little creatures, in whom the joy of life was so strong, would, after the year or two of misery, be laid in the crowded cemetery that I could just see between the trees.

"In a row of sheds, surrounded by the banana groves which supply the food of the patients, we saw numbers of those who had reached the second stage of the disease. Most of them appeared to be suffering acutely. They seemed to shun the cool shade of the broad thatched roofs, and to prefer to sit or lie in the full blaze of the noon-day sun. Even there, many of them shivered almost constantly, and drew about their emaciated limbs the brown rags of bark-cloth which partly covered them. The drawn features and haggard eyes testified to the gnawing pains that almost constantly afflict them, and the unhappy creatures appeared to have special dread of being touched. Many of them were in the peculiar state of lethargy which has, doubtless, been responsible for the misleading name by which the disease has become commonly known. Unfortunately, sound sleep rarely comes to the relief of the doomed ones, and the torpor in which they lie comes from the constant strain of never-ceasing pain. Many of them, in an unguarded moment, put an end to their miserable lives, and it is a wonder that more of them do not do likewise.

"It is estimated that over 20,000 sick now remain to be dealt with, and they are being located in large camps capable of accommodating about 1,000 at a time. Though the Lords of the Imperial Treasury, upon whom the administration of Uganda still has to depend to a certain extent, have authorised the expenditure of a considerable sum on the measures now proposed, everything has to be done on the most economical scale. Most of the unfortunate inmates of the camps are on very short commons, and those who have neither friends nor relations get nothing but a modicum of bananas and beans. Their intense craving for meat will have to go unsatisfied, and the misery of their remaining days will have but few alleviations. A taste of beef or mutton now and then would, to these poor creatures,

be an intense joy, and it is in the hope of obtaining from some of your readers the means of procuring this for the afflicted ones that I venture to enlist your powerful help."—*Illustrated Catholic Missions.*

Social Reform in England.

The social question in England, where vast multitudes are constantly on the verge of starvation, is naturally much more acute than with us in the United States. Englishmen, whether they wish it or not, are compelled to turn their attention to social reform. The land and other monopolies weigh very heavily on the English laboring classes, who in sheer self-defence are organizing for political action with a view to the more equitable distribution of wealth through the nationalization of numbers of the great industries. These that profit by present conditions naturally seek to discredit the reform movement in every way possible. One of their most common methods is to label every effort at social reform "Socialistic," with a view to exciting adverse prejudices. They find this safer than a discussion of the reform proposals on their merits. The use of this method of attack upon social reform has brought out many warm protests from men who are not Socialists, but who see the necessity of reform and object to these to begot the issue. For instance, in the *Manchester (Eng.) Catholic Herald* of August 22, the Rev. C. Leteux writes:

"Is it not about time that we had a little less criticism and condemnation of Socialism and a little more earnest support of social reform? These men, even the extreme ones unconsciously, are striving to get back to the old Catholic ideals of labour, and the employment and treatment of labour, of the fairer distribution of this world's goods. The present system of individualism run mad is only a legacy of the cursed 'Reformation'; the land held up by a few individuals, mostly robbers of the Henry VIII. style and time, labour to be exploited at the lowest value starvation leaves to it. The extreme Socialists are a very meagre body, their voices are loud (they only contribute some £180 to the Trade Union Congress funds), but the vast bulk of the working men, Catholics included, are determined to alter the present system and to nationalise the great industries of the country so that they may have some say in the manner of their employment and the matter of their wages, that the huge profits may go to pension them when they are worn out and enable them to live decently meantime. If we as Catholics do not fling ourselves into the movement, if our working men hold aloof from the labour organizations, there is great danger of the whole movement, wholesome in itself, being dominated by the extremists. And remember that these extremists are but the product of Protestantism, and hence to be sympathized with and helped, and not to be condemned. There is also the danger that the toiling masses will think that the Church is really out of sympathy with them and ready, for the sake of religious education, to fling them all to the capitalistic and monopolistic dogs. Let us, then, have more about social reform, eager reformers, a social reform policy, and less unprofitable criticism."

While these words are more strictly applicable to conditions in England, they have their application among us also. At the national Republican convention, for example, Senator Hopkins, spokesman of the majority of the platform committee, labelled the not very radical La Follette reforms "socialistic," and dismissed them without further argument.—*Catholic Sentinel.*

Scottish Press on Lord Lovat in Canada.

The cordial reception accorded to Lord Lovat by the Canadian subjects of the King was well deserved both on personal and public grounds. As the head of a distinguished clan that bore an illustrious part in the capture of Quebec for the British Empire, his Lordship was sure of a kindly greeting from a people that are to so large an extent permeated by Highland sentiment. But the welcome he received was doubtless due in a great measure to the fact that his Lordship served the Empire so efficiently in the arduous campaign in South Africa, and that his gallant regiment of Scouts stood shoulder to shoulder with the brave Canadian Volunteers in the struggle for British supremacy south of the Zambesi. Lord Lovat's stirring address to the members of the Canadian Club breathed the true Imperial spirit, and emphasized the interdependence of the Motherland and the Empire's outposts overseas. The evolution of Empire does not mean loosened bonds tending to final severance, but still closer unity and a welding together of the scattered dependencies into a powerful and harmonious whole. For although "the Empire is Peace," it must necessarily be peace allied to power.

Lord Lovat's references to the mighty future and enormous resources of Canada were justified by the marvellous developments that have taken place even within the past few years. It has been said by a distinguished publicist that the nineteenth century belonged to the United States, but that the twentieth century is Canada's; and the saying has ample justification. One of the most remarkable features of the Franco-British Exhibition is the absolutely wonderful Canadian Pavilion, with its extensive and impressive exhibition of the products of the Dominion. Even in the domain of the fine arts, Canada takes a high position, while the show of natural products is absolutely bewildering in its opulence. At the present rate of progress in agriculture only a few

years will elapse before the Land of the Maple Leaf will be able to raise sufficient surplus wheat to feed the whole population of the British Empire. Nothing can retard the progress of such a country, and when to the extraordinary fertility of its soil, and the great variety of its products, there is added the advantage of an industrious, enterprising, and persevering population, it cannot be doubted that Canada's future potentialities are immeasurable by any ordinary standards of comparison.—*Inverness Chronicle.*

In High Places.

(By Henry Clay Kinne, San Francisco. Copyright in 1908.)

This book (which comes to our table) is full of strong language, but places blame on President William McKinley and not on Theodore Roosevelt, whom we regard as the cause of all the suffering that the writer depicts. Accidentally our first opening of the book brought us, on the fortieth page, the following:

"In March, 1901, a transport, laden with American soldiers whose term of service had expired, arrived in San Francisco from Manila. Of course, these men were brave, noble, and devoted patriots. Of course they faced death on the battlefield in order to vindicate the national honor. Of course they bared their intrepid bosoms to a storm of hostile bullets in order to add new glories to the flag. Of course they left their homes and their firesides and their business, and traversed half the circuit of the earth for the high and holy purpose of carrying the light of the Gospel to the distant Filipinos in order that these poor people might be redeemed, regenerated and disenthralled from their bondage to ignorance, Satan, and sin. Of course. But these men do not seem to have been entirely free from what we may term human weakness. The *San Francisco Chronicle*, in its issue of March 14, 1901, has the following laudatory article in regard to these troops:

"The Thirtieth Volunteer Infantry, numbering 761 officers and men, mostly from Illinois and Michigan, is encamped on the Presidio hillside. In ten days the returned soldiers will be discharged from military service. Each of them will get from \$250 to \$1500, and the officers will receive considerably more. In addition to the Government pay, it is admitted that the men have among them an aggregate of about \$40,000 worth of diamonds and jewelry, acquired in the service of capturing big towns hastily abandoned by frightened natives."

"One non-commissioned officer, the paper states, sent home about \$2,000 worth of captured diamonds."—*Geo. T. Angell, in our Dumb Animals.*

The late Professor Jowett had a curious way of commenting on the work that was brought to him by students. On one occasion he was shown a set of Greek verses. After looking them over carefully he glanced up rather blankly, and said to the author, "Have you any taste for mathematics?"

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is at your disposal for the asking. Why send far afield when goods can be bought as good nearer home.

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PURE WOOL

To procure permanency of color for Hewson pure wool Tweeds we have found it necessary to buy the most expensive dyes. Not only that, but the materials must be dyed by a special process, which is more costly, but which produces rich colors that are absolutely fast.

Hewson Tweeds will not fade—not even under the searching rays of the strong summer sun.

Yes, sir! it pays to buy Tweeds trade-marked with the Hewson oval.

HEWSON WOOLEN MILLS,
AMHERST, N. S.

Also makers of Hewson Unshrinkable Underwear



WARMTH—FIT COMFORT—WEAR

The four essentials you demand in YOUR underwear. And these are the four features of

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that will appeal to you. Absolutely unshrinkable. Every garment guaranteed. All sizes from 22 to 70 inches. 3 weights. 144

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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.

Orange Cordial and Roue's Carbonated Waters

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

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Plain and fancy, received weekly

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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
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CARRIAGES

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

PETER McDONALD
EAST END

NEW:
Fountain Syringes.

Our Special. Best Quality.
2 Quart, \$1.50 3 Quart, \$1.75
Others at 1.00, 1.25, 1.50.
Combination, \$1.50 \$2.00,
\$2.50 \$2.85.
All kinds of Rubber Goods sent by mail.

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

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.

Duties—(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.

Our Catholic Laymen.

The greatest need of the Catholic Church in America today is not more priests or more money, though the lack of both retards many a good work, but more loyal, energetic and enlightened co-operation on the part of laymen.

Within her own Sacramental sphere the Church continues and develops herself by virtue of our Lord's promise, and twenty centuries of law and discipline have bequeathed to her teaching and governing body a wisdom and strength unique in history. So divinely aided and well ordered is her system that any priest, almost irrespective of mental ability, provided he be obedient and zealous, can perform his essential duties in a fitting manner. The priest never stands alone. Back of him is Christ and the grace and power of Christ's Church giving a force to his words, a strength to his hands and fruit to his labors, far out of proportion to the effort made.

Far different is the case of the layman. Whatever he does over and above his bare duty is voluntary personal service. Personality and individual effort means much. Strictly interpreted his duty is easy—attendance at Mass, Communion at Easter, proper money support. Many are content with this minimum and grumble at that. To them the parish is an institution managed by priests, the duties of laymen being limited to attending services and paying dues.

This is a low ideal for an educated and prosperous layman. It was never the norm in Catholic countries in the days of faith. It is a relic of immigrant days, the outcome of primitive and passing conditions. Once the priest had to be the factotum for the people were poor and illiterate. They are not so today. The composition and environment of the average parish are far different from those of half a century ago. There are many things that laymen can do for a parish if they have good will and right dispositions.

Every parish includes Catholics of wealth, education and ability who often do little more than the poor laborer, but devote their energies to a vain attempt at scaling the social ramparts. The Church forsooth must rest content with the prestige of writing their names on the parish register.

Some would co-operate if they could run the parish, others if the parish would help them in business, others if the pastor were removed; they cannot see the Church because of some priests. Some stand aloof nursing some ancient grudge or hasty word and contribute nothing except criticism.

So the priest must do everything precisely as did his predecessors when as yet the congregation was composed of poor immigrants. The parish has grown, its responsibilities have increased, problems gather, and a prosperous and educated laity give no more and no less personal service than their ancestors fifty years ago.

It is not now a question of interference, of trustee system, of parish advisory board. We have done with that, let us hope forever. It is a question of permissible and needed co-operation in proper lines. These lines are many, but for the present, we shall take one, charity.

Outside the Church charity has become a highly organized and specialized profession. All that is left of Protestantism has been poured into the cup of humanitarianism. The activity of these agencies is incessant. Money, workers, system, are all ready to their hands. On the other side stands the priest alone.

The Conferences of St. Vincent of Paul could be made real dynamos of

charitable energy, but laymen decline to give personal service to the work, which falls by default into the hands of a few well intentioned folk who do what they can and that is little enough. You may find on all sides non-Catholic professional and business men whose every hour is valuable, giving their time without stint to philanthropic work, but Catholics of the same class seem to consider such service degrading. There are many societies exclusively Catholic in membership and they do singularly little as a rule for charitable work. There is in every parish a many-sided and sore need for charitable activity, yet the average layman takes little more interest in it all than he does in the politics of Thibet. The Church here will never reach her full stature and power for good until laymen do their part.

Why this endless counting of heads? It is not skulls but the quality of their contents that count. Numerically we may be strong, but dynamically we are puny. This is the reason for "Federation." The laymen must be awakened to the enlarged horizon of his duties and the increased measure of his responsibilities. It is only by getting together, talking these things over, listening to leaders who are not buried in details but survey the Church from the heights, and who have thought long and deeply on her needs in this land and age, that educated and prosperous laymen will learn to be ashamed of themselves for their lack of interest and be brought to see that presence at Mass and a dollar in the contribution box denote a narrow and ignorant conception of the duties of Catholics in Twentieth Century America.—Boston Pilot.

Advertising in the Catholic Press.

(Rev. J. T. Roche, in Standard and Times.)

I believe that Catholics have it in their power to make their periodical press the best and strongest to be found in the country today. All this I believe, too, can be done within a very short space of time. The prescription is simple; the application is the difficult part of the proceeding. The reader will naturally ask, how can this be done? The answer is simplicity itself. Let Catholic business men advertise in Catholic papers, and let our people as a whole make it known that they will patronize those who advertise in such periodicals, and the rest is easy. This advertising business is the real keynote to success or failure. It furnishes the very life blood—the sinews of war, so to speak—of every journalistic enterprise. More than that, the radical weakness of nine-tenths of our periodicals is a weakness in the advertising department. They do not receive the patronage to which they are justly entitled. It is hard to convince even Catholic business men that they are the very best kind of advertising mediums. In the business world itself there is a silent boycott on religious periodicals. The advertising done in the secular monthlies reaches fabulous figures. Our religious monthlies find it extremely difficult to break into this advertising field. The large agencies exercise a sort of monopoly, and the religious publications are in a certain sense barred.

Our Catholic societies are sometimes at a loss to discover new fields for their activity. Here is a great and practical field for future effort. We have, for instance, two million society members in the Catholic Federation movement. If these two million members would come out openly and make it known, first, that they were going to advertise their own business in Catholic papers, and, secondly, that they would patronize those business men who advertised in such papers,

the dawn of the new era for Catholic periodicals would have already opened. It is only a practical newspaper man who can understand and appreciate the importance of such a suggestion. There is nothing like concrete examples. I know of one case in which a little society in a fair-sized Western city passed a resolution to the effect that during the coming year, as loyal and devoted Catholics, they would patronize those business men who advertised in the local Catholic paper. They sent copies of this resolution to the leading business men of the city. The pros and cons of this unusual proceeding were thrashed out in the society's rooms, but the results were a real surprise to the newspaper manager. It put him on "easy street" during the year that followed, and its effects are still visible in his advertising columns. I would like to see a resolution of this kind passed in every branch of Catholic society in this country. The effect would be immediate and far-reaching. If business men can be made to understand that our people are looking to see who advertises in Catholic journals, these journals are certain to get their share of this advertising patronage.

Pick up any of our Catholic papers nowadays and see how little space is devoted to what is known as retail advertising. Yet this is the most profitable of all the various forms of commercial publicity. It is the retailers who keep alive the metropolitan dailies. These people are looking for the very best mediums. The representatives of the daily papers have evidently convinced them that theirs are the best. It is high time that we plan a campaign whereby retailers can be convinced that a Catholic weekly is an excellent medium through which to solicit Catholic trade. This is a matter of primary importance. The retailers, particularly the big retailers, must be reached in some way. To reach them effectively a plan of campaign must be mapped out and systematically followed. Individuals can help. Societies can render practical aid along lines suggested in the first part of this article. Newspaper managers cannot sit down and expect advertising to come to them. They will get what is rightly theirs only by going after it in a business-like way. It is their duty to convince business men that they will find it to their interest to purchase space in Catholic papers.

I believe, too, that we can all help much more effectively than we do at present. We can ask business men plainly and bluntly why they do not advertise in Catholic papers. We can take occasion to tell those who do advertise that we have seen their advertisements in such and such a periodical. I have heard it said time and again that Catholics will not patronize a fellow Catholic. I believe that such people have no one but themselves to blame. All things else being equal, people would rather patronize a co-religionist than a stranger and an outsider. It is merely a matter of going after business in a business-like way. I am merely outlining ways in which every Catholic can help to a greater or less extent to put our own papers in a position of financial independence. The growth and prosperity of our periodical press is intimately bound up with the growth and prosperity of the Church itself. Our papers are doing a good work; they should succeed; they will succeed if our people as a whole can be aroused to the importance of their value as advertising mediums.

Facts That Aren't So.

(The Ave Maria.)

Our readers will remember that an entirely unsupported statement made not long ago by a denominational organ relative to the number of Catholic clergymen in this country who in recent years have left the Church, asked for specific details, names and dates, the organ was silent and discredited. Just what reliance should be placed in general assertions of this nature may be judged from the posterousness of a similar statement as to the number of ex-priests in France. Appealing to the liberality of Protestants in behalf of an "Ex-Priests' House," a renegade Franciscan, M. Le Garrec, speaks of 1,500 French priests who have left the Church within the past ten years. Now, a Protestant pastor, M. Mellon, has published a brochure containing a detailed account of all French sacerdotal perversions from 1870 to 1906. They number scarcely eighty, about one-nineteenth of the thousand and a half whom the veracious M. Garrec has conjured up from the depths of his inner consciousness. The trouble with a good many American as well as French statisticians as to the number of seceding priests seems to be that they "excogitate their facts."

Amateur Actor (who has just conducted a performance of the part of Hamlet, to a friend who had been one of the audience).—Well old fellow, don't you feel inclined to congratulate some one?

Friend—Indeed I do. Amateur (with vainglorious mien)—May I so far infringe on modesty as to ask his name?

Friend—Certainly. His name is Shakespeare, and I heartily congratulate him on his unavoidable absence.

Lady (to husband).—My dear, did you think to order a ton of coal to-day?

Husband—Yes.

Lady—And my hat?

Husband—Yes [peering through the window]. There is a truck backing up to the door now, but it's too dark to see whether it's the hat or the coal.

"Brixy Deep" Serge for men's suits gives the best wear. Every three yards stamped "Brixy Deep Serge."

Does Your Heart Beat

Yes. 100,000 times each day. Does it send out good blood or bad blood? You know, for good blood is good health; bad blood, bad health. And you know precisely what to take for bad blood—Ayer's Sarsaparilla. Doctors have endorsed it for 60 years.

One frequent cause of bad blood is a sluggish liver. This produces constipation. Poisonous substances are then absorbed into the blood. Keep the bowels open with Ayer's Pills.



We have no secrets! We publish the formulas of all our medicines.

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 WILL DUNN, Harbour, North Side

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 5,000 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 snaps 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 Suits, also Melton and Beaver Overcoating and Soutanne Cloth.

THOMAS SOMERS

Highest Market Prices paid for Hides, Butter, Eggs, Wool, and All Farm Produce.

Mail Contract

SEALED TENDERS addressed to the Postmaster General, will be received at Ottawa until noon, on Friday, the 23rd Oct., '08 for the conveyance of His Majesty's Mails, on a proposed contract for four years, six times per week each way, between

Malignant Cove and Merigomish

from the Postmaster General's pleasure. Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of tender may be obtained at the Post Offices of Malignant Cove, Merigomish and Intermediate points, and at the office of the Post Office Inspector at Halifax, Post Office Department, Mail Contract Branch Ottawa, 10th September, 1908. G. C. ANDERSON, Superintendent

Farm For Sale

The farm at North Grant, adjoining Scott's Bridge, consisting of about 100 acres of good land. There is a good house and barn on the premises. It has abundance of hard and soft wood and also good water. The farm will be sold at a most reasonable price. For further particulars apply to FRANK MITCHELL, College St., Antigonish. Or to the Owner, JOHN R. McDONALD, 2 A. Wellington St., Boston.

DRUGS.

Our line is complete in Drugs and Patents Medicines, Pills. All kinds Ointments, Soaps, Perfumes, sponges, Pipes, Cigars, Tobacco. FOSTER BROS.' Tonic Pills, Beef Iron and Wine. FOSTER BROS.' Syrup Hy phosphites. Physicians Prescriptions Carefully Compounded. Mail Orders promptly filled. House Telephone No. 48. Office Telephone No. 16.

Foster Bros. Druggists, Antigonish.

PLANT LINE.



DIRECT ROUTE - TO - BOSTON

And All Points in United States. SAILINGS In effect June 27th, 1908. HALIFAX TO BOSTON, Tuesdays, 7 a. m. Fridays, 7 a. m. and Saturdays midnight. Hawkesbury to Boston Fridays 9 p. m. From Boston Tuesdays, Wednesdays and Saturdays. Through tickets for sale, and baggage checked by Railway agents. For all information apply to Plant Line agents at Halifax, and Hawkesbury. H. L. CHIPMAN, Manager

SHERIFF'S SALE

IN THE SUPREME COURT: 1908, A No. 857 BETWEEN FITZ-BUGH MAC PHIE, Plaintiff, and ALEXANDER A. McDONALD, Defend't.

SATURDAY, The 31st day of October, 1908,

at eleven o'clock in the forenoon, pursuant to an order for foreclosure and sale made herein by His Honour A. MacGillivray, ex officio Master of the Supreme Court (being the Judge of the County Court, District No. 6) dated the 21st day of September, 1908, unless before the time of sale the amount due to the plaintiff herein for principal interest and costs be paid to the plaintiff or his solicitor, or into Court.

LAND

namely: First, all that certain lot, piece or parcel of land, situate, lying and being at Arisaig, in the County of Antigonish, aforesaid, and bounded and described as follows: On the North by lands of the heirs or legatees of Donald McDonald; on the East by lands of Stephen Gillis; on the South by lands of the heirs or legatees of Peter Gillis; and on the West by lands of John McDonald—containing one hundred acres, more or less.

Secondly, all that certain other lot, piece or parcel of land situate at Arisaig aforesaid and bounded as follows: On the North by lands of Donald McLellan; on the East by lands of Stephen Gillis; on the South by lands in possession of John McDonald; and on the West by lands of Angus McDonald, containing one hundred acres, more or less.

The defendant's interest in the above described lands is to be sold herein subject to a prior mortgage to the Governors of St. Francis Xavier's College, Antigonish, and to a judgment of A. Kirk & Co., against the said defendant, which mortgage and judgment are registered respectively in the Registry of Deeds for the County of Antigonish in Book 53 at page 355 and in Book 55 at page 21.

TERMS—Ten per cent at time of sale; remainder on delivery of deed. DUNCAN D. CHISHOLM, Sheriff of Antigonish County. JOSEPH A. WALL, Of Canadian Bank of Commerce Bldg. Antigonish, N. S. Solicitor of Plaintiff. Sheriff's Office, Antigonish, 22nd September, 1908.

Cowan's Nut Milk Chocolate. A chocolate confection of rich milk chocolate and fresh shelled walnuts. Simply exquisite. In 1/4 and 1/2 pound cakes. THE COWAN CO. LIMITED, TORONTO.

PANDORA RANGE. Train up a girl in the way she should bake, and when she is married she will not depart from it. "My mother taught me how to bake, and told me why she always used a McClary's Range." "Now I have a 'Pandora', and, as with mother, my troubles are few. After fire is started, I simply bring thermometer to desired heat and leave the oven in charge of the baking. It's built for faithful service." "While housewives with other ranges are poking fire and changing dampers, I sit and read the 'Joy of Living'." McClary's. Local Agent D. G. KIRK.

NEW ADVERTISEMENTS.
 Teacher Wanted—W. C. Chisholm
 Farm for Sale—C. D. Casket Office
 Auction Sales—John J. Chisholm
 Millinery Opening—Chisholm, Sweet & Co
 Land Sale—D. D. Chisholm
 Oysters for Sale—Abraham Yvette
 Horses for Sale—William Jakeman
 Boy Wanted—Dry Goods
 Political Meeting—

LOCAL ITEMS

WALDERN'S photo studio will be opened from Tuesday, Oct. 6, to Saturday, Oct. 10.

DR. COX will be at the Merrimac Tuesday afternoon and Wednesday morning, Oct. 6th and 7th.

THE BANNERS of no fewer than five young couples were published at St. Andrew's, Ant., on last Sunday.

MR. RUFUS HALE, proprietor of the Merrimac Hotel, Antigonish, has purchased the building in which the hotel is located from the executors of the estate of the late Frank Cunningham.

THIS WEEK'S contribution to the St. F. X. College Library is from the Very Rev. Dr. MacDonald, V. G., St. Andrew's, and consists of a beautiful new fifteen-volume set of Abbot's "Makers of History."

BASE BALL.—Last Thursday, before a small but very enthusiastic crowd of "fans," the Antigonish Thistles defeated the Collegians, score 12-9. The game, as the score indicates, was very close. The Thistles, however, showed that they were the better team. COM.

MISS JESSIE MACLACHLAN, the famous Scottish vocalist, recently suffered a severe illness in Australia, and is now recovering. She has returned to her home in Scotland, where she expects to rapidly recuperate. Remembering the hearty Highland welcome she was accorded here from music lovers, she has just sent a box of heather to J. J. McPherson for distribution amongst her friends.

ORDINATIONS.—On the 19th Sept., after the usual annual retreat, ordinations took place at the Basilica, Quebec, His Grace Archbishop Begin officiating. Among those who received orders were several from this diocese. J. O'Neil Doyle, Margaree C. B., and A. MacIntyre of Antigonish received tonsure, and W. H. Cormier, Cheticamp, C. B., Peter Rankin, Mabou, C. B., and Ronald Rankin, Mabou, C. B., received Minor Orders.

THE HARKINS THEATRICAL COMPANY, which is so well and favorably known to the theatrical people of the cities of New Brunswick and Nova Scotia, and also to those of the larger Upper Canadian cities, has kindly, by request, consented to favor the Town of Antigonish with a presentation of one of the leading pieces in its repertoire. Mr. Harkins and his company only present high-class drama. Each member of the Company is known to be an artist in his special line. The people of Antigonish will no doubt appreciate this effort to give them an unusually high-class entertainment. The Company will appear at the Celtic Hall on Thursday evening next. We are unable to announce in this issue the name of the drama to be presented.

THE GOVERNMENT has made several amendments to the existing schedule of salaries and allowances of returning officers, constables and other officials connected with the carrying out of the provisions of the election act. Secretary of State Hon. R. W. Scott has found that owing to the small amount now authorized for the payment of individual election officials there have been many refusals to accept the positions offered. Accordingly the pay of election constables has been raised from \$1.00 to \$1.50 per day and a travelling allowance of eight cents per mile has been authorized. In the case of returning officers remuneration has been fixed at \$40 in cases where no poll is demanded, and a minimum of \$0 where vote is taken. In cases where the number of polls is over thirty, an allowance of \$2 per poll is made to returning officers.

PRESENTATION TO THE REV. HUGH MCPHERSON, D. D.—Last Sunday the people of St. Andrew's parish presented the Rev. Dr. McPherson with a gold watch and a purse containing seven gold sovereigns. A short and well-worded address, read by Mr. L. MacMillan, announced that the gift was a token of the people's gratitude for the readiness the Reverend Doctor had shown to minister to their spiritual wants as often as occasion called for his services. This summer especially he gave the greater part of his vacation to the work of the ministry in his native parish, while the pastor was absent because of illness. In his reply, the Doctor thanked the people for their generosity, modestly made little of the services he had rendered, and a feeling reference to the day on which he had first received Holy Communion at that altar—a reference evoked by the fact that some thirty children of the parish were making First Communion that morning. The watch is a very handsome one, of solid gold, double-cased, the selling price being \$95. It was purchased in Ottawa, by C. F. McIsaac, Esq., G. T. R. Commissioner.

POLITICAL.—Though the great election campaign is now in full swing throughout Canada, it is surprising how quietly the people of this County are taking their politics. While, of course, the election is frequently a subject of conversation, the great bulk of our people are not absorbingly interested as in former general elections, and we think we are going to have an extremely quiet contest in the County of Antigonish. The only election work going on apparently is that by the candidates, who are making a house-to-house canvass of the County, a most effective way of winning votes. A good canvasser can

soon determine when an elector is undecided in his politics and can capture a vote. Possibly a change may take place in this pleasant condition of affairs when the public meetings commence and the electors and speakers can join in any enthusiasm that may be created. In the absence of any important issues, and this election seems to have none, other than the question of extravagance charged against the Government by the opposition, it will be difficult for the candidates to arouse much enthusiasm at their meetings.

Premier Murray was in Town on Monday en route to Country Harbour, Gny. Co. He was to address a public meeting there and in other sections of St. Mary's district in behalf of Mr. Sinclair, M. P.

G. W. KYTE, barrister, of St. Peter's, C. B., was nominated as the candidate for Richmond County of the Liberal party at a convention held on Tuesday last at St. Peter's.

HYMENEAL.—St. Mary's Church, Brookline, Mass., on Wednesday, Sept. 16, was the scene of a pleasing marriage ceremony, the happy couple being Miss Mary A. McNeil of Maligant Cove and Frank D. McKenzie, of Red Islands, Cape Breton. Rev. Fr. Kellion officiated. Miss Mary J. Chisholm attended the bride and Mr. Finlay McNeil supported the groom. The gifts presented were varied and numerous, manifesting the esteem in which the young couple are held. Their many friends wish Mr. and Mrs. McKenzie bon voyage through life.

A very pretty wedding took place in St. Michael's Church, Calgary, on Aug. 22nd, when Mr. Hugh Christopher McDonald, of Antigonish, was united in marriage to Miss Willena Gillis, of New Glasgow. The marriage ceremony was performed by Rev. Father L. Leparoux. They will reside in Pincher Creek, Alta., where Mr. McDonald is manager of the Oil Wells. Miss Gillis is one of New Glasgow's esteemed young ladies, while Mr. McDonald is one of Antigonish's popular and energetic young men. We wish Mr. and Mrs. McDonald a long and happy married life.

The Church of St. Francis de Sales, Lower River Inhabitants, C. B., was the scene of a very pretty wedding on the morning of Sept. 23rd. The groom was John A. Macdonald of St. Peter's, C. B., and the bride Joanna, daughter of the late Joseph McCarthy of Lower R. Inhabitants. The ceremony was performed by the Rev. Ronald Macdonald of St. Peter's, C. B., and the Rev. Michael Gillis of Sydney. There was a Nuptial Mass with organ and full choir. The bridesmaid was Miss Lexie MacDougall of New Glasgow. After the wedding breakfast at the home of the bride, the happy couple left for a tour of Nova Scotia and Prince Edward Island, followed by the good wishes of hosts of friends. Many beautiful and costly presents testify to the esteem in which both were held.

A very pretty ceremony was solemnized at St. Andrew's Church, on Thursday, Sept. 22, by Very Rev. Dr. MacDonald, V. G., P. P., when Mr. James Duggan of Westville led to the altar Miss Annie B. Druhan of Upper Springfield. The bride was assisted by her cousin, Miss Annie McPhail, and the groom by his brother Patrick. After the marriage ceremony the happy couple drove to Antigonish, where they took the noon train for Westville, their future home. They were the recipients of many valuable and useful presents. Their many friends wish Mr. and Mrs. Duggan bon voyage through life.

St. Barra's Church, Christmas Island, was the scene of a pleasing event on Tuesday, Sept. 22nd, when Mr. Michael A. Gillis of Christmas Island led to the altar Miss Maria Macdonald of Castle Bay. Fr. Michael

Auction Sale

To be sold at public auction, on the premises of John J. Chisholm, North River, on **Saturday, October 10,** commencing at 2 p. m.

- 1 Mare, 6 years old; 1 Mare, 3 years old.
- 4 Milch Cows, 4 Calves, 12 Sheep.
- 1 Deering Mowing Machine in good condition.
- 1 Raking Machine, 1 Riding Wagon.
- 1 Express Wagon, 1 Riding Sleigh.
- 1 Wood Sleigh, 1 Plough, 1 Cart, 2 Harrows
- 1 Pitching Machine, 25 Tons of Hay, more or less.
- A lot of Wheat and Oat Straw, and numerous other articles.

TERMS OF SALE: Twelve months credit on notes with approved security on all sums over \$4, under this amount cash.

JOHN J. CHISHOLM.

Political Meeting.

A meeting in the interests of the Liberal Party, to be addressed by the

HON. C. P. CHISHOLM

will be held at the Liberal Committee Rooms on **Friday Night, October 2nd,** at 8 o'clock.

All are cordially invited.

Farm for Sale.

A good farm of 150 acres, well wooded and watered, is offered for sale. Buildings are almost new and in first class condition. Situated only two miles from Town. For further particulars address Casket Office, Antigonish.

BOY WANTED.

A trustworthy boy of good habits, twelve to eighteen years of age, to do errands and deliver parcels for a dry goods store. An excellent opportunity for an ambitious boy to secure a position offering a good business training and steady promotion. Apply in writing to **Dry Goods, Carey Casket Office.**

Oysters for Sale.

Parties wanting good oysters, can be supplied by **Abraham Mvette, Tracadie.** Send orders right away, as season is short.

McCormick officiated. Miss Florence Cameron attended the bride and Mr. Michael H. Gillis supported the groom. After the ceremony, the bridal party, accompanied by a large number of friends, drove to the future home of the newly-married couple, where a very pleasant evening was spent by a large number of invited guests. They received many valuable presents.

At St. Cecilia's Church, Boston, Mass., Sept. 16th, the Rev. Father Mahoney united in marriage John H. Chisholm and Katherine A. Somers. The bride was attended by Mary A. Mahoney and J. P. Driscoll supported the groom. After the ceremony a wedding dinner was served, following which the happy couple boarded a train for a short wedding journey. On their return the happy couple will reside at Somerville. The bride is a daughter of James Somers, Bailey Brook, Antigonish.

Correspondence.

Editor of Casket:

DEAR SIR.—It would be entirely useless to waste argument on a man who accuses me of asking a member of the L. O. C. "to do what he deems inconsistent." Why, this is the very thing I have been protesting against. "Delegate" evidently believes with Rev. H. R. Grant and other eminent Picton County theologians that prohibition is the one great cure for intemperance. I say to him, by all means follow your convictions and vote against license, what I object to is your attempt to make me follow your convictions instead of my own. "Delegate" cries out "vulgar abuse." So did the small boy when he was warmed up vigorously from behind by the farmer who caught him robbing his orchard. Similarly it was to be expected that when just castigation should be meted out to the small boy intellects that would rob intelligent men of the sacred right to follow their convictions, the same howl would be raised.

I have now done with "Delegate" and the Pictonian theology that attempts to justify rank intolerance, so I shall conclude by summarizing the points I have brought out in my correspondence.

1. Every member of the L. O. C. is bound to discourage the use of intoxicants as much as he reasonably can.

2. A large number of good Catholics, including Cardinal Gibbons and Cardinal Logue, believe that in most cases this can be better done by a good license law than by absolute prohibition.

3. Every person who agrees in duty bound as a Christian and as a good citizen to support such a law should the opportunity present itself.

4. Any society that passes legislation forcing any of its members to neglect what they reasonably and honestly believe to be their duty either as Christians or as citizens is acting *ultra vires* and consequently such legislation is null and void.

"Delegate" will probably write again, nonsense can be multiplied indefinitely; but a reply will not be necessary. Against his puny vapourings each statement in the above summary is as impregnable as the rock of Gibraltar against an April shower.

Sept. 22, '08.

Fall millinery opening begins today at Chisholm, Sweet & Co.'s.

AUCTION SALE

To be sold at Public Auction at the Old Capt. Dan Bldg., Main Street, Town, on **Saturday, October 3,** commencing at 10 o'clock

- A lot of household furniture, all of which is in good condition:
- Parlor Suites, Sitting Room Suite, Dining Room Furniture.
- Bedroom Suites, Stretchers, Mattresses, Etc.
- 10 Cane-bottom Chairs, Rocking Chairs.
- Walnut What not
- 1 Kitchen Stove, Room Stoves.
- 12 pairs lace curtains, 9 Curtain Poles.
- Sewing Machine, A-1 Condition.
- Spring Blinds, Lamps, Chamber Sets, Pictures, Dishes, Carpets, Mats, etc., etc.
- Kitchen Utensils.
- And numerous other articles.

F. H. MACPHIE, Auctioneer

WANTED.

A Grade D teacher for Primary Department, Heatherton School. Apply to **W. C. CHISHOLM, Sec. to Trustees,** Heatherton, Sept. 25, '08.

AUCTION SALE

To be sold at public auction on the premises of the undersigned on Tuesday, October 6th, at 10 o'clock a. m.

- 1 Mare, 5 years old, an Israel. 1 Mare, 3 years old, an Israel. These horses are good ronders and match well in span.
- 2 Milch Cows, to calve in April.
- 2 Heifers, 2 1/2 years old, to calve in April.
- 1 Yearling, 1 Calf.
- 1 Riding Wagon, 1 Pang Sleigh.
- Numerous other articles.

Twelve months' credit on a proved security.

M. O. S. PETIPAS, Tracadie

Tenders Wanted

Tenders will be received by the undersigned up to November 1st, next, for the purchase of the property near the I. C. Railway Station in the Town of Antigonish, N. S., belonging to the estate of the late Mrs. Mrs. A. Kirk, nee Henry; consisting of about five acres of land, on which are a well finished house of ten rooms comparatively new, barn and 6000 ft. house. A beautiful situation for a market gardener. A perfect title and immediate possession will be given. The highest or any tender not necessarily accepted. If not sold will be rented or leased.

J. A. KIRK, Administrator
 Dorchester, N. B. September 15th, 1908.

NOW READY NEW FALL AND WINTER WEARABLES

CLOTHES FROM THE SHOPS OF THE WORLD'S BEST MAKERS

It's so easy for any clothing house to say: "Our clothing is the best and cheapest," and then quote a few prices to convince you of the fact.

Prices Tell You Nothing

Go in on any clothing store and you'll find that the clothing looks well on the tables or on dummies. But is the shape merely ironed in or is it worked in by the knack and finger strength of the tailor. Nobody can tell.

The Wear Proves it all

A man necessarily buys a suit or overcoat "unseen" as far as the interior workmanship is concerned, and he must, therefore, have confidence in the firm with whom he is dealing. Many men have already proved our excellent clothes and come here again and again, others are learning that the man whom we clothe have far the best of the man whom we don't.

- Men's Fall and Winter Suits, \$4.50 up to \$15.00
- Men's Fall and Winter Overcoats, \$4.50 up to \$18.00
- Men's Rain Coats, \$2.50 up to \$15.00
- Youth's Suits, short and long pants, \$3.50 to \$10.00
- Boys' Suits, two-piece, \$1.50 to \$5.00.

Remember, this is the store for good things. We give every good patron the kind of a square deal that will win his trade, his influence and his everlasting friendship.

Palace Clothing Company
 Home of Good Clothes, Etc.
 Main Street, Antigonish, N. S.

FURNACES, STOVES and TINWARE

... AT ...
D. G. Kirk's Hardware Emporium

A large and well-selected stock of
COAL and WOOD RANGES, COAL HODS and SHOVELS, PIECED and STAMPED TINWARE, GRANITE and EMAMELLED WARE.

FURNACES

Furnaces are not used in August or September, but we wish to remind you that winter is coming and that now is the best time to have the old furnace repaired or a new one installed. We supply the best goods in this line, and at reasonable prices.

ALL KINDS OF PLUMBING and HEATING DONE BY COMPETENT WORKMEN.

Estimates furnished on Steam, Hot Water and Hot Air Heating.

Just received **ONE CAR OF BAR IRON AND STEEL, ONE CAR HORSE SHOES AND NAILS, ONE CAR WHITE'S PORTLAND CEMENT, ONE CAR ROGERS WHITE LIME, ONE CAR OF FLOUR AND FEED.**

D. G. KIRK, ANTIGONISH N. S.

IT'S A STRONG TEMPTATION

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

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

N. K. CUNNINGHAM

There is nothing singular in the fact that the

HEINTZMAN & COMPANY PIANO

made by ye olde firme of Heintzman & Co., Limited, stands out distinctive from other pianos. It is a distinctive production—a piano with an individuality of its own.

It is not put in comparison with other pianos. That would be unfair to other pianos. It is in a class by itself.

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

—NUTINI, the Celebrated Blind Italian Artist.

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