

# THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-sixth Year

Antigonish, Nova Scotia, Thursday, October 8, 1908.

No 41.

## THE CASKET.

PUBLISHED EVERY THURSDAY MORNING.

YEARLY SUBSCRIPTIONS, \$1.00.

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

### ADVERTISING RATES.

ONE INCH, first insertion, SIXTY CENTS second, TWENTY CENTS. Special Rates for periods of two months or longer.

Advertisements in Local Column inserted at the rate of 10c. per line each insertion. Changes in Contract advertising must be in Monday.

OBITUARY Poetry not inserted.

### JOB PRINTING.

Neat and Tasty Work done in this Department. Facilities for all Descriptions of Job Printing are A-1.

THURSDAY, OCTOBER 8.

Mr. William Campbell, K. C., who, at the age of fifty-three, succeeds Lord Stormonth as a Scottish judge, is the first Catholic since the Reformation to attain the rank of a judge in the northern Kingdom, says the *Catholic Weekly*.

There are puns and puns. The following from the *New York Observer* are admirable:

"I am not much of a mathematician," said the cigarette, "but I can add to a youth's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I can take interest from his work, and discount his chances for success."

A Canadian journalist, passing through Hyde Park the day after the close of the Eucharistic Congress, heard a speaker attacking all false gods, Jehovah, Christ, Vishnee, Brahma, etc., with the police calmly looking on, and no one attempting to molest him. Surely, the journalist thought, the Protestants of England will come to believe that a procession of the Blessed Sacrament is no more dangerous than a public orator who classes Our Divine Saviour with Brahma and Vishnee.

At the time when we were quoting Mr. Gilbert K. Chesterton's clever paragraphs for our readers, we thought that he could not be far from the light. It is now reported that he has been received into the Church. A London paper says of him:

"Mr. Chesterton's brilliant talents have long since placed him in the foremost rank of literature. His brother-journalists regard him with justifiable pride and admiration, as the type of all that is best in the world of letters, and as a writer of force and of scrupulous integrity. Mr. Chesterton is an old St. Paul's boy and a member of a well-known family resident in Kensington for generations. He is the author of many works of merit and has contributed to nearly every London newspaper and review of the better class."

The Earl of Ashburnham has written to the *Tablet* to correct a statement which we copied from that journal:

"SIR,—In *The Tablet* of the 15th instant you quote an evening paper, as saying that my late reverend friend Lord Newburgh (Prince Giustiniani Bandini) "could not speak a word of English." As a matter of fact he spoke English fluently and correctly, though with a foreign accent, as was only natural, considering how very little British blood he had in his veins.

"Many years ago he and the Princess, his wife, were well known and liked in London society, and a point which has not been mentioned in any of the obituary notices which have appeared in the Press was his extraordinary resemblance to the late Prince Consort, a resemblance so great that during his stay in London in 1857 he was constantly saluted by the sentries on duty at the Royal Palaces."

How the French farmer continues to support a Government which persecutes all ranks of the clergy has been a puzzle to many. Mr. J. E. C. Bodley, an English Protestant who has made a special study of French institutions for the last twenty years, and has written several volumes on the subject, says it is largely because of the army of Government servants, some 800,000 in number, which touches almost every family in the land. The *Saturday Review* expresses a similar idea when it asserts that

"The French rural voter is intensely Ministerial. He does not care much what the Government is; but he wishes to be on the best of terms with

it. The authorities can do much for him; let him have the help of his son who is serving as a private soldier when the harvest is on; it can vote him an indemnity if his crops are destroyed; it can supply his relatives with the right of selling tobacco and stamps; it can also give him those decorations he dearly prizes, the "palme académique," the "mérite agricole" and the Legion of Honour. The ballot is only nominally secret, and he will therefore not vote against the Government except under extreme provocation.

At a Baptist Convention in Rhode Island the other day, one of the leading delegates made something of a sensation by affirming that there is greater need for the evangelization of the Yankees of Rhode Island than for the evangelization of Italians and other foreigners. According to Mr. Stuart the Baptist Church must face these "conditions" in Rhode Island: "There are," he said, "no churches on the western border of the State; more than one-half of the total population of Rhode Island is made up of Roman Catholics; more than one-half of the population of Providence is Roman Catholic. Out of a total population of 34,000 in 16 country towns, 15,000 persons have told the employees of the State Census Bureau that they have no church preference and belong to no church. There are churches in the State whose doors are closed, either for lack of members or lack of money with which to support the ministers."

On page 6 of this issue will be found a reprint of a pastoral letter issued by the late Cardinal Taschereau on the evils which are practised during elections. The concluding paragraph is our own, written eight years ago, but we cannot do better than publish it again, and to make sure that it will be understood, apart from the pastoral, we reprint it here:

"Perjury, giving or taking a bribe, are not reserved cases in this diocese, but they are just as sinful here as in the Province of Quebec. And the reasons why they are sins are everywhere the same. The man who sells his vote degrades his manhood, he is undermining the foundations of our system of government, he is working to put the worst, instead of the best, men into positions of power and influence—in one word, he is a traitor to his country. And a man who is a traitor to his country, is also a traitor to his God. If any of our readers have been weak or wicked enough to accept a bribe, we have just one word to say to him: "You have no right to keep that money; give it back at once."

The belief in the Real Presence was the belief of all Christendom for fifteen centuries. It is the belief of three hundred and seventy millions out of the five hundred and fifty millions of Christians in the world today. In other words, two out of every three persons calling themselves disciples of Christ adore Him in the Holy Eucharist. Yet a Presbyterian editor, representing a minority of a minority, professing to base all his faith on the impregnable rock of Holy Scripture, distorts the plainest sentence of that Scripture out of its evident meaning,—something which Martin Luther, with the strongest desire to do it, could never bring himself to do,—and confidently declares that the great majority of Christians have all gone wrong, and that he and his little minority are the only ones who are right. It reminds us of the little boy who called out to his mother as the company of soldiers containing his big brother came marching by: "Mither, mither! Look, look! They're all out of step but our Jock!"

The result of the Government's prohibition of the Eucharistic Procession in London has so far been favorable to Catholics, and better results may yet follow. Henry Labouchere's *Truth* says that if Mr. Asquith desired to do Protestantism a disservice, he has been eminently successful.

"The action of the Government has given the English Romanists an opportunity of exhibiting themselves in an attitude which must command general respect and sympathy—bowing with dignity to the authority of the State and submitting gracefully to a great injustice in deference to the assurance of the Prime Minister that they are thereby serving the public interest. The Protestants have

gained their point, but the honours of war and the moral victory are with the Catholic."

The *Spectator* declares that "the honours of the controversy rest with the Archbishop of Westminster," and concludes that "the incident can hardly fail to lend impetus to the movement in favour of revising the Declaration and Oath of Accession, and exercising those invidious provisions from the Catholic Emancipation Act which deny the Church of Rome privileges accorded to every other religious body."

In his paper "Guilds and their Relations to the Holy Eucharist," read before the Eucharistic Congress in London, Canon Cosgrave of Preston remarked that while the guilds of the Middle Ages resembled the modern trades-unions inasmuch as they tried to protect themselves against the competition of non-members, there was a marked difference between them in this, that the guild guaranteed the work produced, and did its best to prevent all fraud and deception. Every product from the hands of a guild member was to be perfect, "for the honor of God and the welfare of man." The trades-unions would be much stronger than they are, and their relations with employers would be much more harmonious, if they guaranteed all work done by their members. The "degrees" now marked in the ritual of various societies are merely a matter of form and ceremony; in the mediaeval guilds they signified various stages of competency attained by workmen. It seems a pity that they could not be introduced into the trades-unions of today, which are charged by employers with granting membership to men who have not yet learned a trade, and permitting them to learn at the employer's expense by putting them at work at union-wages, alongside of men who have learned the trade.

The *Daily News*, chief organ of Mr. Asquith's Government, while believing that he acted for the best in forbidding the procession of the Blessed Sacrament, regrets the existence of the law which the Protestant Alliance invoked. It calls attention to the fact that Protestant Germany suspended a similar law when the Eucharistic Congress was held at Metz last year, and believes that if the British Parliament had been in session the law would have been suspended in favor of the Congress in London. At the same time it justifies the disregard which the Catholics of England proposed to show for this law, by pointing out several other cases where disuse is considered equivalent to repeal:

"We believe the statute that forbids a Roman Catholic to own a horse valued at over £5 is still in force; yet, a Romanist might now own a Derby winner. By law a Roman Catholic Church may not have a steeple or bells; yet we believe Westminster Cathedral has bells, and it certainly has a steeple. By the very section of the Emancipation Act we quoted, no Roman Catholic ecclesiastic is allowed to wear the habit of his order in the street under penalty of £50; yet the priests walk about among us in their clerical dress, and no one takes the slightest notice. This very procession of the Eucharist is held frequently in the East End and other Roman Catholic quarters, and nothing terrible has happened."

The Catholic answer to this, of course, is: "Oppress us if you please, but do so frankly without the hypocritical pretence of having to enforce a law which you know as well as we do is dead." As the *Dublin Freeman's Journal* puts it: "These guardians and administrators of the law cannot take half a sentence of half a section of an Act of Parliament and say it is living, while the whole procedure of the State, and the accepted public policy of all parties in the State, proves the remainder of the section to be dead." The *Daily News* acknowledges that no one has been more ready to defy a law which they deemed unjust than the English Nonconformists. But it fails to explain how it is that the Nonconformist is a hero when he breaks a law at the bidding of his conscience; whereas the Catholic who does so is a felon. The *Guardian*, one of the leading organs of the Church of England, though it speaks in a tone very

much higher than any of the Protestant journals on this side of the ocean, and says "that the Congress cannot have failed to impress the detached onlooker who saw anything of the services and meetings with a profound conviction of the earnestness, sincerity and piety of those who look to the Pope as their spiritual head on earth," and adds that "the behaviour of the Government was deplorable," and that "Roman Catholics have a just grievance against them," yet it comes to the extraordinary conclusion that since the King is placed under the painful disability of uttering the Declaration against Transubstantiation, his Catholic subjects need not very much complain if they also have to suffer a painful disability!"

Mr. Omer Heroux, of the editorial staff of *L'Action Sociale*, represented that paper at the Eucharistic Congress. Speaking of the men's meeting in the Albert Hall, he says that this building, with a seating capacity of ten thousand or more, was filled to overflowing with a gathering enthusiastic to the highest degree. At the press table, where there were a hundred journalists of all nations, all were agreed that they had never seen anything like it. It was at this meeting that Archbishop Bourne announced the prohibition by the Government of the procession of the Blessed Sacrament, and once the crowd had caught his meaning he could scarcely proceed with his address, so loud were the cries of "Shame!" and so vigorous the hisses for the Prime Minister. Mr. Heroux found Sir Charles Santley's speech especially touching. This white-headed old man, of whom a writer in the current number of the *Spectator* says that "he is still a giant amongst singers," that "he still personifies, as he has done from his early days, all that is virile, sound, and sincere in the art of song," and that "young singers who do not go and hear Sir Charles Santley while there is yet time will miss an invaluable opportunity of completing a liberal musical education,"—this white-headed old man stood up and spoke to laymen in a fashion which, as Mr. Heroux remarks, we cannot easily imagine a layman using in Canada. "I have travelled over a great part of the world," said Sir Charles, "and as I constantly go to Mass on week days, I cannot fail to observe the small attendance, and very few go to receive Holy Communion, of this number the smallest proportion is men. Why should we stay away? Are we so much better than the female sex that we do not want spiritual help to carry us through the day? Is religion an effeminate practice that must be left to the opposite sex?" And his speech was punctuated by the emphatic applause of his hearers. The climax of enthusiasm was rendered, the Québec journalist informs us, when Archbishop Healy of Tuam spoke to the resolution pledging fidelity to the Holy See. And we can well believe it when we read his concluding words, addressed to the Cardinal Legate:

"We ask your Eminence to tell our Holy Father what you have seen and heard in this city of London during the progress of this Congress. We think you may tell him that you have seen here no sign of wavering faith or timorous loyalty to the Holy See, that heart and soul, beyond the mountains as within the mountains, we are its devoted children; that in this the new churches and the old churches, the churches beyond the ocean, and the ancient churches of Patrick, Columba, and Augustine, are animated by the same spirit and inspired by the same devotion to the See of Peter; and you can truly tell him also that we are today as ready to fight, and, if necessary, to die, for Our Lord in the Blessed Sacrament, and for the Primacy of the Pope, as our fathers were in the past, so many of whom suffered and died in that great cause."

### THE ATONEMENT.

While superficially erudite and clever, the article on the Atonement in the second volume of the Catholic Encyclopaedia is open to grave objection. The writer seems to take pleasure in setting the Fathers by the ears, and imputes to some of them theories that are childish and even grotesque. Thus he attributes to St.

Irenaeus what would indeed be a "curious notion," were there truth in the attribution, that the price of our ransom was paid to Satan! He quotes the Saint as saying that the Word of God "dealt justly even with the Apostasy itself [i. e. Satan], buying back from it the things that were His own." Irenaeus was too clear-sighted and judicious to think that such a transaction would be an exemplification of just dealing. One wonders where the writer got his "dealt with." In the Ante-Nicene Christian Library translation, "conversus est" of the text is rendered "did turn against." Keble renders it "set Himself against." In view especially of the context, we should be inclined to render it "turned the tables upon"—which is at least suggested by "conversus est adversus," whereas the meaning "dealt with" is one that the expression does not admit at all. The whole passage runs:

"And since the Apostasy tyrannized over us unjustly, and though we were by nature the property of the omnipotent God alienated us contrary to our nature, rendering us its own disciples, the Word of God, powerful in all things, and not defective with regard to His own justice, did righteously turn against that Apostasy, and redeem from it His own property, not by violent means, as it had obtained dominion over us at the beginning when it insatiably snatched away what was not its own, but by way of persuasion, (*secundum suadentem*) as became a God of counsel, who does not use violent means to obtain what He desires; so that neither justice should be infringed upon, nor the ancient handiwork of God go to destruction."

The word here rendered "redeem" is "redimens" in Latin, but there is no knowing what it was in the Greek original. The context shows that the meaning of it is, not "buying back," but rather "rescuing" or "winning back." The words immediately following, and completing the sense, are "not by violent means, . . . but by way of persuasion." By suppressing these words, the writer in the Catholic Encyclopaedia manages to make it appear that the meaning is "buying back from it the things that were His own," which would imply that the ransom was paid to Satan. When you supply the words, you see at once that "redimens" can not here be taken to mean "buying back," for nothing is ever bought either "by violent means" or "by way of persuasion." Irenaeus contrasts the essential injustice of Satan's dealing with the absolute justice of God's. Not only was the thing which Satan did unjust, but the way he did it was unjust. He took what was not his own, and he took it "by violent means," by lying in wait for and ensnaring man. On the other hand, the Son of God did but take back what was His own, and He took it back not by mere might, but "by way of persuasion," that is, by giving proof of the height and depth of His redeeming love. For, as the saint himself observes in the opening words of the same chapter, "we could have learned in no other way than by seeing our Teacher, and hearing His voice with our own ears, that, having become imitators of His works as well as doers of His words, we may have communion with Him." It is by wrenching the words of Irenaeus from their context, in defiance of all laws of interpretation, that the writer in the Catholic Encyclopaedia makes them convey the notion, so foreign to the mind of the saint, that the price of our ransom was paid to Satan.

The concept of the atonement that we get both in the Old Testament and in the New is that of something done by way of sacrifice and satisfaction to reconcile God with man and restore to man his lost heritage. And because by sin man fell into the power of the devil, the atonement is also conceived of as a ransom, the price being the Blood of Christ. The bondage of men to Satan, on the part of Satan, who compassed it by guile, was unjust, yet was the just punishment of man's rebellion against God. As sin was the sole cause of it, the very act of expiating sin was a ransom from bondage—a ransom paid by the Son of God to His Father when He gave His life for us, saying, "Father, into Thy

Continued on page 4

**INSURE YOUR HEALTH AND COMFORT**  
on stormy days by wearing a



**WATERPROOF OILED CLOTHING**  
Clean - Light Durable  
Low in Price

TOWERS' FISH BRAND  
TOWERS CANADIAN CO. LIMITED, TORONTO, CAN.

The Maritime Business College

New Term Opens September 1st.

Booklets with rates on application. Kaulbach & Schurman Chartered Accountants, HALIFAX, N. S.

The Short Road

to a good situation in probably what you are trying to find. The quickest method of finding it is by taking a course in

Book-keeping or Stenography at THE EMPIRE BUSINESS COLLEGE. Apply at the EMPIRE BUSINESS COLLEGE nearest you for full information, or write

O. L. HORNE, EMPIRE BUSINESS COLLEGE, Truro, N. S.,

Inverness Railway & Coal Co

INVERNESS, CAPE BRETON  
Miners and shippers of the celebrated

Inverness Imperial Coal

SCREENED RUN OF MINE SLACK

First-Class for both domestic and steam purposes

COAL! COAL!

Shipping facilities of the most modern type at Port Hastings, C. B., for prompt loading of all classes and sizes of steamers and sailing vessels. Apply to

INVERNESS RAILWAY & COAL CO

Inverness, C. B.

M. PETRIE, Agent, Port Hastings, C. B. JAMES KENNA, Local Agent

Chop Feed

One car No. 1 Chop Feed

OATS and CORN

Also

American FLY OIL

For Cattle and Horses

C. B. Whidden & Son

Chalices, Ciboria, Vestments



Statuary Altars, Etc., Etc.

Lowest Prices. Largest Stock

Mission Goods a distinct specialty

W. E. BLAKE & SON 123 Church St., Toronto, Can.

Remarkable Speech at the Eucharistic Congress.

At the great meeting in Albert Hall one of the principal speakers was the Archbishop of Glasgow. In his speech his Grace said he was pleased to speak to a large body chiefly consisting of working men, because he could not help feeling—following, to some extent, what had already been said by Cardinal Mercier—that this resolution was of supreme importance, not only to the working men themselves, but to the country, to Europe, and to the world. (Cheers.) Power was passing day by day, and more and more, into the hands of the working classes. Manhood suffrage was not far off. They need not inquire whether he approved of it or not. He was not going to tell them that. (Laughter.) Whether they approved of it or not, it looked as if it was coming. The working men will rule the world. They knew that the Liberals looked upon the last General Election as the greatest triumph ever won, while Unionists thought it the greatest calamity, but men who read the signs of the times knew that the last election was the birth of the Labour Party. (Cheers.) Some people said that when it came to pass that the country and the world was ruled by the working man, then would come the millennium. Then the lion will lie down with the lamb. He wished them to think for a moment was it perfectly certain that the millennium would come, even in that case, and that there would not be anything but good government and fair play. He hoped so. But, after all, they must remember that working men were men just as well as other people, and men had their failings and weaknesses. People said that one man was as good as another, and he thought it very true, but one man also was as bad as another; that was to say, one man was incapable, but another was incapable, too, if he did not take care of himself. That being the case, they had to consider this—what was the principal use of power? Was it to look upon it as given to one to make him a great man, and to give him his own way? He was afraid that a good many people, in one way or another, say, by birth or privilege, had looked upon that power as their own property, without answering to anybody. The true principle, not merely of Christianity, but of high policy, was that men who were put in power should look upon themselves as put there first and foremost for the benefit of others. No doubt it was only fair that they should have the honor due to their rank, but in the eyes of God they were to remember that they were not a whit better than their subjects, and like their subjects, they would have to answer on the day of judgment, not for their rank, but for their deeds—what they had done—(cheers)—and how they had used the responsibility God had given them. As Cardinal Mercier had pointed out, what greater object lesson would they find than Our Saviour in the Holy Eucharist. They would find there the King of Kings, the Lord of Lords, who used His power to spread His grace and blessings as far as they could be spread. That was the Christian idea of power. (Cheers.) Every dynasty that had fallen, every oligarchy that had been brought to the ground, had been brought down and fallen because its power had been abused. Would the power of the vote tyrannise over them? It might, if a popular vote was not founded upon principles of justice. The workingmen had few triumphs, but enough to take their revenge upon the centuries of injustice. No one could deny that there had been class legislation, there had been partial rewards, and the rewards of capital had been greater than the rewards of labour. What did capital risk? Its money. What did labour risk? Its life. Go into the mines of Lanarkshire and the shipyards of Glasgow. It risked its life. (Cheers.) In the same way, how differently had the poor man been treated from the man in high position who had been inefficient. He became useless, and not through his own fault, was cast aside. How many inefficient men of high position were buried in Westminster Abbey? (Cheers.) When they had an inefficient Cabinet Minister they sent him to the House of Lords—(laughter)—when you had an inefficient gentleman you gave him a handsome pension, and then when you had an inefficient working man you sent him to the workhouse. He did not say that now to inflame class hatred, but to show them how necessary it was now that those into whose hands power was now coming should be just and generous. (Cheers.) If they were not, if they were full of the same spirit of which so many governors had been full, then nothing but horror could be before the world, because they had bitter things to remember, and because it was difficult to get rid of the rule of the multitude, no matter how unjust it was. If the power was in the hands of one man, or a few men, they could be removed. If the power was in the hands of a number of men how could they be removed? In a well-ordered State it was not one class or another that should predominate. No matter who governed, it was necessary that everybody should have fair play. (Cheers.) They had an instance in the beginning of that evening of the treatment they received from a great and free people. (Shame.) No such thing should be possible, no matter what kind of Constitution they were living under. (No.) They would allow him to say this much: He did not believe that any Catholic who received Holy Communion regularly

and who worshipped Our Lord in the Blessed Sacrament, and regularly and reverently thought of what he was doing, would be able to persecute his brother-man—(cheers)—even though he knew that that man belonged to the class who persecuted his own folks in times long gone by. They had an instance of this over a little bit of water. Go to the North of Ireland, and they would find intolerance: go to South of Ireland—(hear, hear)—to the descendants of the people who had been persecuted—(cheers)—go to the West of Ireland, and there they found that non-Catholics could live in peace. Why? Because the majority round about them were Catholics and were tolerant. (Cheers.) Of course some of them would say that was because the Irish were the Irish. He did not believe it. He thought that the Scottish, if they would allow him to say so—because remember he had to go home again—(laughter)—were just as good if they got the same chance—(cheers and laughter)—and, therefore, to come to a conclusion, what he wished to say was this, that if they themselves had a true devotion to Holy Communion, and if, little by little, they could spread a belief of the Blessed Sacrament to those who did not believe in it, to worship it as they worshipped it, and received it as food and drink as they did, they would do a great deal to bring about that reign of justice—(cheers)—that reign of peace—among men which many fanatically-minded people were trying to bring about by overturning Governments to the ground, and introducing new forms of government, when that could be brought about by a true Christian spirit, and so they should be doing something to bring about what his great poet (not their poet) hoped for—the day "when man to man the world o'er shall brithers be, and a' that." (Loud and long continued cheers.)

How Cecil Rhodes Lost His Faith.

A recent volume of reminiscences quotes the late Cecil Rhodes as saying sadly of a clever atheistic book which he read in his young manhood: 'That book has made me what I am.' If a man of such strength of character as Cecil Rhodes could ascribe his whole outlook upon life to the effects of a single book, how is it possible to exercise too much care and thought in the selection of reading matter for the young? It is difficult to realize how tremendous—and sometimes how terrible—is the influence of what they read upon the minds of young men and women just freed from the restraints of home and school and beginning to think and dissect life for themselves. Intellectually, this is the crucial moment of existence. Then, if at any time, it is imperative that the restless and anxious mind be soothed with truth. However else they may be neglected, it is of the most vital importance that the young be supplied with the right kind of books.—Catholic Universe.

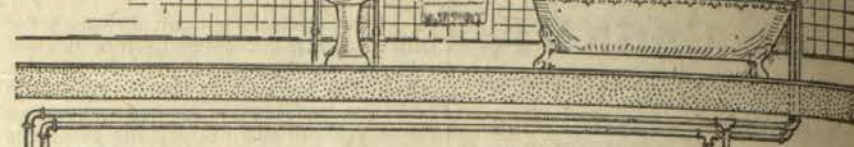
Swedenborg and Newman.

Mr. Hazeltine, the New York Sun's book reviewer, cites without any indication of dissent, Swedenborg's avowal that the last judgment, with its fulfilment of the prophecies of the Gospel and of the Apocalypse, took place in 1757, and that he had witnessed it with his own eyes; that a person is woefully misled who submits his reason to priests and dogmas for the sake of peace and of attaining his soul's salvation. The reviewer goes further, and designates as a "reassertion of the Pauline doctrine of Trinity in Unity," Swedenborg's teaching that "instead of Jesus Christ being only the second member of a Divine Trinity, the whole Trinity is centered in His Own Person, the Father, the Son and the Holy Spirit embodied in the person of the Divine Saviour." "Although St. Paul asserted that 'in Him dwelleth all the fulness of the Godhead bodily,' and although the early Christians accepted that view unqualifiedly, the doctrine had been almost lost sight of for 1500 years until Swedenborg revived it.

Another literary person, Mr. Charles Sarolea, in the volume of Scribner's "World's Epoch Makers," devoted to "Cardinal Newman," makes it his engrossing object to give the impression that Newman was hotly opposed to the Roman system, and modernistically "liberal." Newman himself may write: "From the time that I became a Catholic I have had no variations to record, no anxiety of heart whatever. I have never had one doubt. . . . In the midst of our difficulties I have one ground of hope, just one stay, but as I think a sufficient one, which serves me in the stead of all other argument whatever, which hardens me against criticism. . . . the decision of the Holy See. St. Peter has spoken. He has spoken, and he has a claim on us to trust him." It was while such was Father Newman's state of mind as described by himself that the London Times again and again made news by announcing that he could no longer stand Rome, and was going back to Anglicanism. Significantly, when once the Times wrote to Newman for a series of articles on some public question, and he asked: "Shall I be free to write what I think?" the Times gave no answer, and dropped the matter. So when the Scribner's scribe would make a "seller" he compiles a Newman of his own, and justifies himself with this theory: "The vitality and influence of Newman will be in proportion as he is more ingeniously misunderstood."

The only real sin in this world, and the one we are more or less subject to is ignorance. When wisdom takes the place of ignorance, man will walk in the path of freedom.

PANDORA Range



What a "Pandora" Hot-Water Attachment Means to Me

"BELOW—You see how I just turn on the tap and instantly get hot water for my dishes, washing, scrubbing, preserving, etc.



"ABOVE—you see how the pipes are connected to the bath and basin—no waiting for a bath—no carrying hot water upstairs."

"Pandora" Ranges can be supplied with a hot-water attachment if you haven't already got one, and the attachment does not either take extra fuel or interfere with baking.

McClary's

London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N.B., Hamilton, Calgary.

D. G. KIRK, Local Agent

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

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

Address Correspondence ROD H. McDONALD, Mgr.

Antigonish, Nova Scotia

Dr. White's Honey Balm

is the best and safest remedy for

Coughs, Colds, Croup, Etc.

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

IT ALWAYS CURES

DR. SCOTT'S WHITE LINIMENT CO.

LIMITED

ST. JOHN, N. B.

Proprietors of PENDELTON'S PANACEA.

**Cowan's "Perfection" Cocoa**



For "Chocolate Pudding"—for "Homemade Fudge"—for Ice Cream, etc.—use Cowan's Perfection Cocoa. Delicious in flavor, nutritious, economical.

THE COWAN CO. LIMITED, TORONTO.



THE ATONEMENT.

(Continued from page 1)

hands I commend my spirit." This plainly is what Irenaeus means, where he says, in the very next sentence after the passage cited above, that "the Lord redeemed us with His own blood, and gave His soul for our souls, and His flesh for our flesh," when He offered up on the cross the Sacrifice of our Ransom. The sacrifice itself was our ransom—a ransom paid to God alone, for to Him alone is sacrifice to be offered. "When a captive is ransomed the price is naturally paid to the conqueror by whom he is held in bondage." This is what happens among men, who are not able to rescue the captive in any other way. God, being almighty, could have compelled the devil to give up those that he held captive. But this would have been the use of "violent means," as Irenaeus has it. It beseeched the God of justice and wisdom to rescue His creatures from bondage in an eminently just and wise way, by doing that which would at once wipe away the debt of sin because of which they were bond-slaves, and win their hearts by the persuasive example of a love greater than which no man hath. Satan got men into his power by injustice and deceit; the Son of God opened a way to their release, by fulfilling all justice, and by the sweet attractions of His truth and His love. This is the "justice" and the "persuasiveness" which Irenaeus sets down as the distinctive marks of the ransom wrought by Our Lord.

The writer puts St. Athanasius foremost among the Greek Fathers who, he alleges, "instead of seeking a solution in legal figures [the Scriptural presentation of the atonement] . . . were content to dwell on the fundamental fact of the Incarnation. By the union of the Eternal Word with the nature of man all mankind was lifted up and, so to say, deified." How wide of the truth this is is shown by explicit quotations in Newman's *Athanasius* ("Vicarious Atonement," pp. 60-61; "The Incarnation," pp. 187, seq.). Enough to give one or two: "Formerly the world, as guilty, was under judgment from the Law; but now the Word has taken on Himself the judgment, and, having suffered in the body for all, has bestowed salvation on all."—*Orat. i. n. 60*. Again, *Orat. ii. n. 7*: "When the Father willed that ransom should be paid for all, and to all grace should be given, then truly the Word . . . did take earthly flesh . . . that, as a high priest, . . . He might offer Himself to the Father and cleanse us all from sins in His own blood." Here we have the "legal figures"—"judgment from the Law," vicarious atonement, and satisfaction, ransom from the captivity of sin through the blood of Christ. Here, too, we have the central idea of the atonement as set forth in the Old Testament and more explicitly in the New—satisfaction for sin through the suffering and death of Christ. The writer in the C. E. pretends that this idea was original with St. Anselm. He speaks of it as "the theory put forward by Anselm," and says of the work, "*Cur Deus Homo*," in which the so-called theory appears, that it "made a new epoch in the theology of the Atonement," and "marks an epoch in theological literature and doctrinal development." The fact is that St. Anselm put forward no new theory of the atonement, indeed, no theory at all, properly speaking. What the writer calls his "theory," to wit, "the need of satisfaction for sin," together with the supplementary notion that human satisfaction is inadequate, the doctrine of Scripture and of the Fathers a hundred times stated, and in a hundred different ways, before St. Anselm's time. Even St. Augustine's "mouse-trap" metaphor, which the writer seems disposed to make merry over, and which he contrasts so unfavourably with St. Anselm's "theory," is but one of the many ways in which the doctrine is unfolded. "The Redeemer came and the deceiver was overcome. What did our Redeemer do to our Captor? In payment for us he set the trap, His Cross, with His blood for bait. He [Satan] could indeed shed that blood; but he deserved not to drink it. By shedding the blood of One who was not his debtor, he was forced to release his debtors." Thus the writer cites St. Augustine's words. The dominant idea of the passage is no other than the need of satisfaction for sin, as the words we have put in italics show. This would have been more obvious had the writer given us the sentences that immediately precede and follow it. "The Lord both created and redeemed His servants," says the saint: "created them that

they might be, redeemed them that they might not always be captives. For we fell into the power of the prince of this world, who seduced Adam, and made him his slave, and began to hold us as his slaves." Then follows the passage cited above, after which the saint continues, making plain what he means by debtors: "he [Satan] shed the blood of the innocent, and had to let go the guilty. For He [the Sinless One] shed His blood to this end that He might blot out our sins. That therefore by which Satan held us was wiped out by the blood of the Redeemer. For he held us not but by the bonds of our sins. These were the captive's chains." And these, too, were the debts which Our Lord paid, i. e. satisfied for, and blotted out or extinguished with His blood. So "debita" and "debitores" are employed in the Vulgate translation of the Lord's Prayer—"Forgive us our debts, as we forgive our debtors." The writer makes St. Augustine say that men were debtors to the devil, to whom accordingly the price should have been paid. But the saint says nothing of the kind. The words, "Et in eo quod fudit sanguinem non debitoris, jussus est reddere debitores," are properly rendered, "And in that (or, because) he shed the blood of One who was not a debtor, he was ordered to surrender the debtors." That is to say, because he had shed the blood of the Sinless One, Satan was required, by the decision of God, the just Judge, to give up the sinners, whom he had been previously permitted to hold captive because of their sins. St. Augustine does not say, "his debtors" but "the debtors." And the verb "reddere" does not mean "to release," which is expressed by "solvere" or "liberare," but to give back, restore, or surrender, as something that is not one's own. Sinful men were not the devil's debtors, but God's; and when the blood of the Son of God, which blotted out their debts, was shed at the instigation of the devil, it was supremely and divinely just that he should be required to hand men over to their rightful Lord and Master. By a play of fancy, to which he is much given, St. Augustine brings out the element of poetic justice in the thing, under the metaphor of the "trap" and the "bait." When Satan had incited the Jews to crucify the One who was "made in the likeness of men" and "found in fashion as a man," he fancied that his conquest of mankind was final. But out of the jaws of utter defeat the Son of God snatched the victory, and the cross to which He was nailed proved a veritable trap for the tempter, in which he was caught and by which he is held fast for evermore. "How," says the Son of God Himself, "can any one enter the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house."—*Matt. 12: 29*. "The Redeemer came," adds St. Augustine in the same place, "and bound the strong by the bands of His passion."

The writer in the C. E. gives his readers the impression that the Fathers and theologians of the Church have put forward many and widely divergent theories of the atonement, and that the doctrine has undergone a remarkable development. Neither of these things is so. The so-called "theories" are but different aspects of the same revealed truth, on one or other of which this or that ecclesiastical writer lays special stress. The central idea of the atonement, as already said, lies in the satisfaction that Christ made for our sins upon the cross. That propitiatory sacrifice had two main effects, the reconciliation of God with man, and man's deliverance from bondage. Its motive cause was love. "For God so loved the world as to send His only Son, that all who believe in Him should not perish, but should have life everlasting" *Jo. 3: 16*; its final cause was the salvation of men—that they "should have life everlasting." Such is the notion of the atonement that even a child might gather from the pages of the New Testament, so plainly is it written there. Development there was none; there was no room for it. The speculations of theologians have really added nothing to the doctrine so clearly outlined in Holy Writ.

1. "It is manifest," says St. Augustine himself, commenting on these words, "that by debts are meant sins."—*Our Lord's Sermon on the Mount, bk. 2; ch. 8; n. 28*.

At the Anglican Synod in Ottawa last week, Canon Simpson of Charlottetown asserted that Prince Edward Island was drowned in liquor, but his statement was contradicted by Judge Fitzgerald, lay delegate. The Synod resolved to ask license commissioners to make the saloon-keepers remove curtains and screens from their windows.

Correspondence.

To the Editor of The Casket:

DEAR SIR,—Your correspondent "Temperance" has announced his retirement behind the rock of Gibraltar! Many will regret his disappearance from the field of literature; but seeing the horror he has of temperance "extremists," they may cherish the hope that his retirement will not be permanent, and that, if any of our total abstinence societies should again "fly in the face of reason," he may come forth to clip their wings, or teach them to fly in the opposite direction. For the present he is acting wisely in treating the "puny vapourings" of total abstinence scribes as "nonsense multiplied indefinitely."

His last letter can only be taken as a virtual retraction of the charges contained in his first letter against the Grand Council of the L. O. C. He has summarized what he calls the points he brought out in his correspondence; but no one else but himself would ever suspect that these wild views and general propositions were really the points he had been endeavoring to make against the L. O. C. Why, these points may even be explained so as to harmonize with the principles and practices of the L. O. C. He seems, however, to make over-much of the *Sacred Heart Review's* statement concerning Cardinal Gibbon's opinion of prohibition. The *Review* reports the American Cardinal as holding that "a regulation of the liquor traffic is more likely to produce better and more lasting results than prohibition." These words do not necessarily sanction the licensed saloon. Under American forms of popular government the great dynamic force of legislation, and what makes laws effective, is the popular will. Repressive laws that have not the support of vigorous public opinion become inoperative. Cardinal Gibbons in the above statement simply recognizes that, in the parts he has in mind, public opinion in favour of prohibition is not strong enough to make it effective, and that regulation of the liquor traffic would produce better results. He does not say that the licensed saloon is the best method of regulating the traffic. There are other methods both in Europe and America undergoing the test of experiment; for instance, state and municipal ownership and sale of liquor; also the law that penalizes the sale of liquor, leaving it to the popular will to enforce the law so as to regulate the business. The Cardinal does not express the opinion that the licensed saloon is the only alternative to absolute prohibition. Again, the Third Council of Baltimore, at which Cardinal Gibbons presided, called on Catholics to get out of the saloon business. This being the case, it does not seem likely that the Cardinal would advise total abstinence societies to support saloons, as your correspondent would wish us to believe. Besides, the Cardinal is an ardent advocate of total abstinence. The principles of Catholic total abstinence towards the liquor question are about the same the world over. They may be summed up into three general principles, viz.:

1. Suppression of excesses and abuses.
  2. Tolerance combined with refusal of encouragement towards moderate drinking.
  3. Active encouragement and promotion of total abstinence in practice.
- To employ the licensed saloon to carry into effect the first principle is too ridiculous for consideration. It is like fighting the devil with fire; and the demon of drunkenness would not wish to see a better weapon in the hands of total abstainers than the saloon. It has not been shown that the licensed saloon has yet anywhere reduced the evils of drink. On the contrary, the licensed saloon is the strongest breakwater that the liquor interests have yet built to protect their business against the rising tides of incensed public opinion. As to the second and third of the above principles, encouragement of the saloon is either incompatible with them, or antagonistic to them.
- As your correspondent will no longer favour me with his attention, I too must close with this letter, thank the CASKET for its space, and advise "Temperance" in his retirement to cultivate the friendship of total abstainers. A DELEGATE.  
October 5<sup>th</sup>, 1908.

Pickles, sauces and cat-ups, 2 for a quarter, at Bonner's.

W. J. Magee, erosion expert of the United States Department of Agriculture, estimates the loss to the country, by the forest fires of the past few months, at a million dollars a day.

Berwee, Sept. 1 and 26 the farmers of Western Canada placed over ten million bushels of wheat on the market; during the same period last year the quantity was less than one million bushels.

The biggest land auction ever held in Western Canada is to take place in Regina during the week of October 12 to 17 when the Saskatoon and Western Land Company will bring 250,000 acres of Saskatchewan farm lands under the hammer, \$35,000 being expended in advertising the sale in the United States. During the sale week, 4,000 American land seekers will visit Regina.

Keir Harjie, speaking in Halifax, said the unemployed in Great Britain numbered a million. A despatch to the *Montreal Star* gives the numbers outside London as follows: Glasgow, 22,000; Sunderland, 13,000; Birmingham, 10,000; Liverpool, 14,000; Manchester, 18,000; and other cities from 1,000 to 5,000 each. These figures do not include the great army of strikers in the Lancashire cotton trade. Distress funds are now being raised throughout the country.

DRUMMOND COAL

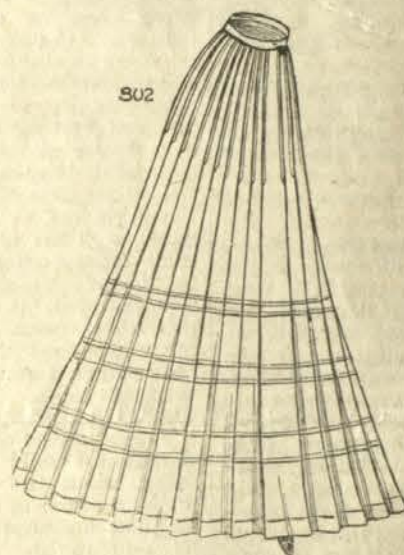
INTERCOLONIAL COAL MINING COMPANY, Limited  
Westville, - Nova Scotia

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

A. KIRK & COMPANY

Wishes to announce their Fall and Winter Millinery Opening on Thursday, Friday and Saturday, 8th, 9th and 10th October. All are invited to attend.

New Fall Goods



Ladies' Coats

For the coming season, semi-fitting, stylish and attractive, exceptional quality broadcloth, showing tailor work of the highest excellence. Inlaid velvet design on collar and cuffs.

Ladies' Skirts

Made in all shades of French, Venetian, trimmed with tucks, as shown.

Ladies' GOLF Coats

In black, white, navy, brown and cardinal.

Ladies' Shirt Waists

In all shades of silk, cashmere and lustre.

Ladies' Gloves, In Mocha, wool, cashmere

THE ANNEX

Our fall and winter stock of

Clothing

is now complete, with a full line of

MEN'S SUITS, OVERCOATS, RAIN COATS, FANCY VESTS, COAT SWEATERS, CARDIGANS, DRESSING GOWNS, SMOKING JACKETS, ETC.

Also a complete line of

FRANKLIN AND CHRISTIE HATS  
C. N. & R. Suits Made to Order

A. KIRK & CO.  
Sole Agents for Invictus Shoes

General News.

Two murderers, one an Italian, the other an American, have been sentenced to be hanged in Montreal on the same day, November 27.

A Toronto doctor says Tom Langboat's heart has been affected by long distance running, and advises that he confine himself to five mile races.

Henry T. Bosman, a Hong Kong millionaire, landed in San Francisco last week with his two wives, but was immediately ordered to return to China.

The New York Tribune, which is by no means a sensational paper, thinks there is danger of the new bridge over the East River falling as the Quebec bridge fell.

Thirteen of the workmen brought from Great Britain by the C. P. R. to replace strikers, have been deported by the Recorder of Montreal, for drunkenness and disorderly conduct.

Cholera continues to rage in Russia and the Philippines, and a pestilence is feared in India where receding floods have left the country in the vicinity of Hyderabad streams with the corpses of 1,000 persons drowned in the flood.

David Reardon and Thomas Fox quarrelled about a girl on the edge of a cliff in Ottawa one day last week, and in the scuffle both fell over the cliff a distance of forty feet. Reardon was killed and Fox is not expected to recover.

Beginning with October 1 the rate of letter postage between the United States and Great Britain, has been reduced from 5 cents to 2 cents an ounce. The first mail out of New York under the new rate was larger than usual by 90,000 letters.

Fifteen years ago, Harry Bethune of Montreal stood high in the sporting world, as the first man to run 100 yards in less than 10 seconds. For some years past he has been going to the bad through drink, and last week he was sentenced to a month's imprisonment by Judge Choquet.

Sir Wilfrid Laurier and Mr. H. B. McGivern have replaced Dr. Chevrier and Mr. A. W. Fraser as Liberal candidates for the city of Ottawa. Mr. Fraser's connection with a land deal had been the subject of unfavourable comment, and Dr. Chevrier was thought not strong enough to run against Dr. Chabot.

Accidents in coal mines of the United States during the last calendar year resulted in the death of 3,125 men and injury to 5,316 more according to statistics just made public by the geological survey. The death record among coal miners during the year was greater by 1,033 than in 1906, and is said to have been the worst year in the history of the coal-mining industry. The figures do not represent the full extent of the disasters, as reports were not received from certain states having no mine inspectors.

A general strike of the lasters and lasting machine operators in 44 factories of the shoe trade in Lynn, Mass., was ordered to begin at one o'clock on October 2, as a sympathetic move in support of the Joseph Caunt Company's factory. About 800 men were called out by the strike order. They include employees of all factories in the city, operated by firms connected with the Manufacturers' Association. The lasters complain that the Caunt factory broke faith with them by installing certain machines, taking in girl operators, and reducing the price of piece work. The company denies any breach of agreement.

Mr. W. R. McInnes, freight traffic manager of the C. P. R., has returned to Montreal after six weeks' trip through the west, having gone over some of the Canadian Northern lines as well as those of the C. P. R. Mr. McInnes estimated the crop as follows: Six million acres of wheat, at eighteen bushels to the acre giving a total of 108,000,000 bushels. The oat crop, estimated at 2,000,000 acres at 35 bushels to the acre, giving a total of 91,000,000 bushels. Barley has an acreage of 855,650, at 28 bushels to the acre, giving 24,000,000 bushels in all. The whole crop will, it is estimated, mean \$130,000,000 to \$135,000,000 to the country.

The total immigration into Canada from the 1st of January until the end of August was 117,533 as compared with 216,772 for the same period last year, a decrease of 46 per cent. The immigration at ocean ports was 76,569, as compared with 175,816, showing a decrease of 56.27 for the eight months. From the United States the immigration was 40,964, as compared with 40,956 for the same period of last year, an increase of eight persons. From the first of the fiscal year (April 1) until the end of August 342 immigrants were refused admission to Canada at ocean ports, and 1,206 were refused admission into Canada from the United States for the same period.

The Star's special correspondent in London cabled as follows on September 30: The Canadian Government loan of five millions sterling of 3 1/2 per cent, inscribed stock at par, which the Bank of Montreal announces to-day, comes as a complete surprise in this market. Canada's existing 3 1/2 per cent, stand at about 101 1/2. The issue has been underwritten, and the conclusion of good authorities is that the new issue will be a public success. The assertion is heard in some quarters that Canada is borrowing too freely but the general opinion seems to be that her credit is as high as ever in the best market of the world. The Financial Times points out that during the first eight months of this year \$142,845,000 have been supplied for the development of Canada, almost all from England.

Personals.

Miss Malsie Chisholm, of Glen Alpine, is visiting friends in Boston.

The Misses Kate and Annie S. McPhee, of Upper South River, Ant., left last Tuesday for Vancouver.

Mr. John J. Chisholm, of Littleton, N. H., returned to his former home at Caledonia Mills, Ant., last week.

Dr. and Mrs. Francis of Sydney Mines were in Town yesterday, returning from a trip to Montreal.

Mr. P. A. McNeil, of Roxbury, Mass., a member of the Boston police force, was in Town on Tuesday on his way home after spending a few weeks at his old home at Giant's Lake, Guy. Co.

Miss Isahell Chisholm, who has been visiting friends and relatives in Antigonish County, returned to Boston last Thursday. She was accompanied by her cousin, Miss Bessie Chisholm of Marydale.

Mr. J. Chisholm, East Lexington, Mass., who has been visiting friends in the County, has returned to his home. He was accompanied by his niece, Miss Margaret McDonald, who has been visiting her parents, at Glen Alpine, the past few months.

Rev. John E. Lee, of Jefferson, Mass., and Arthur F. Fougere, B. and M. telegraph operator, of the same place, formerly of Harbour Boucher, Ant., visited the latter's parents, Mr. and Ben. Fougere of Harbour Boucher last week. On Sunday, Sept. 27th, Father Lee delivered an instructive sermon in St. Paul's Church to over 600 of the parishioners. On Monday the visitors, after seeing a few friends, took the noon express for Pictou en route to Charlottetown, where they spent a few days enjoying the splendid scenery and the hospitality of friends. They visited Fr. Coady, late pastor of Harbour Boucher, at Pictou.

Among the Advertisers.

Cheese rennet at Bonner's.

For fancy biscuit go to Bonner's.

Best July herring and cod at Bonner's.

Nice wedding presents at Bonner's.

Extra choice salt herring at Haley's market.

Car of shingles just received and for sale low. D. McIsaac.

Wanted, a quantity of choice butter at Haley's market.

New twist tobacco, 3 cents per fig by the pound, at Bonner's.

Cold weather means baked beans, 25 pounds for \$1 at Bonner's.

For sale, a good mare colt. Apply to Samuel Chisholm, Salt Springs.

Found, on College grounds, a sum of money. Owner, apply to Leo Keats.

Choice cranberries at Bonner's. Go to Bonner's market for beef and lamb.

Buy your fall and winter shoes here. Prices cut to suit everybody. Palace Clo. Co.

Men's fine-knitted unshrinkable wool night shirts, \$3.00, at Chisholm, Sweet & Co.'s.

Send your watches for repairs to Bezanon's agent, T. J. Bonner. Work guaranteed.

Pure bred white Chester pigs for sale at Asylum. Apply to Thomas Grant, Keeper.

Our winter underwear will not scratch or rob you. 50c., 75c. and \$1.00. Palace Clo. Co.

Try our dollar underwear and you won't have to go south to get warm. Palace Clo. Co.

For sale, 1 wagon and harness, like new, cost \$78, \$45 takes it. Apply to F. H. McPhie.

No fairy tales here, but the best shoes for the money are always here. Palace Clo. Co.

Boys' sweaters, a large assortment. The right kinds at right price. 50c., 75c. and \$1.00. Palace Clo. Co.

Highest cash prices paid for hides, pelts and calf skins, at Haley's market, agents for S. Arscott & Co.

Our 50c., 75c. and \$1 underwear puts to shame anything we ever saw before, at the price. Palace Clo. Co.

Sweaters you'll enjoy wearing, if you are a sweater. Men's, 75c., \$1.25 and up to \$4.00. Palace Clo. Co.

For sale, a Heintzman piano in good condition. Easy terms. Apply to Mrs. Newcombe, Church St., Town.

Hides and Skins.—Send your hides and skins to T. J. Bonner. He will

pay you cash. Agent for Carter Tanning Co.

Lost, on October 2nd, a plaid shawl in Town or on the road leading to Lochaber. Finder will be rewarded by leaving at Casket Office.

It's up to you, if you want the best underwear for the money, or even the best underwear, come here. 50c., 75c., \$1 per garment. Palace Clo. Co.

Our men's underwear stock is certainly complete. All worthy sorts from the best makers. 50c., 75c. and \$1.00 per garment. Palace Clo. Co.

Mill ends—one to sixteen yards in length—of unbleached cotton flannel-ette and heavy black duck, on the bargain counter this week, at Chisholm, Sweet & Co.'s.

DIED

At Morvan, Ant., on Saturday, September 26 1908, after an illness of three days, MARY ANN, aged 7 years and 4 months, dearly beloved child of Mr. and Mrs. Alex. McIsaac.

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

**Orange Cordial and**  
**Roue's Carbonated**  
**Waters**  
right off the ice are cool  
and refreshing drinks.  
Call at D. R. Graham's  
and try them.

••

**Fresh Cookies**  
Plain and fancy, received weekly

**Groceries**  
of best quality and right prices

**Beaver Flour for Sale**

**D. R. GRAHAM.**  
Telephone 78.

If your eyesight is defective consult  
**H. W. CAMERON,**  
—OPTICIAN—  
100 Barrington St., Corner Duke  
Halifax, 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, sylvan Valley, Ant.

**AT O'BRIEN'S**  
**Low prices still prevail**  
But don't miss our special sale of the two following lines of goods.

1st. We have a very large stock of Ladies' Coats, which we are determined to dispose of. Our experience is that you can always sell a large quantity of any line of goods if you sell it cheap enough. Therefore, down goes the price of ladies' coats until our entire stock is gone. Don't fail to see what we have. This is positive the best value ever offered Antigonish buyers in Ladies' Coats.

2nd. We secured from an American Paper Mill a large quantity of envelopes, note paper, pads, scribblers, etc., etc. As an instance of price we sell one large package of note paper for 15c. That is at the rate of 10 sheets, or 40 pages of writing material for only 1 cent.

**J. S. O'BRIEN, Antigonish**

**Chisholm, Sweet & Co.**



Northway Styles for Fall

The illustrations show two effective models from our extensive stock of hand tailored Northway Coats. Colors are plain, brown and black, also elegant new cloths in dull stripes and checks, shades of brown, green and grey.

Prices begin at \$6.00 and end at about \$25.00.

**WEST END WAREHOUSE**

**THE CANADIAN BANK OF COMMERCE**

HEAD OFFICE, TORONTO ESTABLISHED 1867

E. E. WALKER, President | Paid-up Capital, \$10,000,000  
ALEX. LAIRD, General Manager | Reserve Fund, - 5,000,000

A GENERAL BANKING BUSINESS TRANSACTED AT ALL BRANCHES

**DRAFTS AND MONEY ORDERS** sold, and money transferred by telegraph or letter.

**COLLECTIONS** made in all parts of Canada and in foreign countries.

**FOREIGN BUSINESS.** Cheques and drafts on the United States, Great Britain and other foreign countries bought and sold. 113

**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 Flakers. 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 ragwort infested districts. At each point there will be bred 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 Section. Board easily obtained. Salary for balance of term, \$140.  
**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.





**NEW ADVERTISEMENTS.**

Entertainment—Celtic Hall, page 8  
 Notice—D. McDonald, page 8  
 Auction—F. H. MacPhie, page 8  
 Auction—Alexander Manson, page 8  
 Auction—Archibald McDonald, page 8  
 Special Sale—S. O'Brien, page 5  
 Northway Coats—Chisholm, Sweet & Co  
 Gent's Furnishings—Palace Clo Co, page 2

**LOCAL ITEMS**

**ACKNOWLEDGMENTS,** correspondence and other matter crowded out.

WALDRON'S Photo Studio will be open until noon Saturday.

THE GREAT demand for horses that prevailed for the past few years seems to have ceased for a time, so that at present horse sales are few.

OWING to the failure of Town water supply, the Canada Condensed Milk Co. are obliged to cease operations till rains come. To-day, Thursday, is the last day.

THE MILLS at Beaulieu, Ant., are about installing new and improved machinery, a carload having been received last week. The people of this vicinity are thus assured that all work at these mills will be satisfactory. Mr. Archibald Chisholm, the proprietor, is to be commended on his enterprise.

THE NEW IRON bridge at the east end, Town, is complete, the work of erection having been finished yesterday. It is a substantial structure and a great improvement in appearance over its predecessor. Mr. A. MacGillivray, mason, Antigonish, superintended the concrete work, and Mr. Robert Musgrave, North Sydney, erected the iron superstructure.

A CARD PARTY will be held at the Celtic Hall on next Tuesday evening. The proceeds are intended for the Convent building fund. The ladies of the Town are conducting the entertainment, and are confident of a most successful gathering. Already a large number of tickets have been sold. The preparations underway are such as to ensure a pleasant evening to the patrons.

THE OCTOBER SITTINGS of the Supreme Court will commence on Tuesday next. Following is the docket: Ann Gillis vs. Donald Gillis; Wall for plaintiff, Gregory for defendant. Hugh Smith vs. Catherine McGillivray, et al; Gregory for plaintiff, Griffin for defendants. The Roman Catholic Corporation vs. Rev. M. A. McPherson; Wall for plaintiff corporation and N. A. McMillan for defendant.

BASEBALL.—On Tuesday last, the Thistles again defeated the Collegians, the score being 10-9. The game was close and the enthusiasm of the spectators was aroused to the highest pitch. In the ninth inning the Collegians had a man on both second and third bases with two men out, and the Thistles only one run ahead. The man on third was put out at the plate, while making a desperate attempt to score. The pitching of Chisholm of the Thistles was the feature of the game. Com.

EVERYTHING is now in readiness for the Fall Fair. Should the weather continue fine, it will prove the largest and most successful yet held in this County. The number of entries is said to be over 500 already. The judges will be R. Robertson, Nappan; F. L. Fuller, Truro; Stanley A. Logan, Truro; J. P. Landry, Truro, and S. J. Moore, Truro. There will be a refreshment booth and lunch counter on the grounds for the convenience of exhibitors and spectators, and the patronage of all is asked by the Executive.

THE HARKINS COMPANY, which presents the lively comedy drama "The Man on the Box" at the Celtic Hall this evening, has just concluded a most successful engagement at Sydney. The Sydney press give most elaborate and glowing accounts of each performance. The audiences were large and well pleased, which was manifested by the frequent applause; the plays were interesting, well staged, and the presentations were devoid of annoying delays or hitches. The company is excellent, each member portraying his role naturally and with correct interpretation.

THE VILLAGE SINGERS, a quartette of male voices, and Anna Florence Smith, reader and soprano, will appear at the Celtic Hall on Saturday evening next. This group of musicians and entertainers is touring the country and meeting with great success because of the genuine excellence of the concert given. Each singer has a splendid well-trained voice, and to hear them render the old time sentimental melodies is a treat. They bring out all the feeling and beauty in the old familiar songs, while their rendering of the best classical pieces is pronounced by critics to be equal to that of the great concert companies. In the quartettes their voices blend harmoniously.

THE MANY friends in this town of Bernard Quinn of Halifax were shocked to hear of his sudden death in North Sydney on Monday. Mr. Quinn had been here only a few days ago. He arrived in North Sydney on Saturday, was taken ill while attending High Mass in St. Joseph's Church on Sunday, and died at the Behmont Hotel the following day. He had been in failing health for some months past. Mr. Quinn, who was a brother of the late Very Rev. James M. Quinn, V. G., was widely and most favorably known as a worthy citizen and a sterling Catholic. He was an enthusiastic member of the Halifax Branch of the Knights of Columbus. The deceased, who was 51 years of age, was a commercial traveler for the firm of F. W. Moore & Co., wholesale milliners. He leaves a widow (a sister of Father Curry of

Joggins Mines), two sons and three daughters, who will have the deepest sympathy in the loss of an exemplary husband and father. R. I. P. G.

REV. D. M. MACADAM, the zealous and worthy pastor of Sydney, was on Sunday evening the recipient of a strong manifestation of the regard of his parishioners, who crowded the Lyceum to participate in a program, the principal number on which, to the surprise of the recipient who was one of the audience, was the presentation of an address and one thousand dollars to Father MacAdam. The address was read by Dr. McIntyre and signed on behalf of the parishioners by D. M. Curry, John Morley, John Carlin and D. K. McIntyre, wardens. Father MacAdam made a feeling reply to the warm words of the address and thanked his congregation for their princely gift and for the many marks of kindness extended to him. The address and presentation was occasioned by the illness of Father MacAdam. He is suffering with throat trouble, and on Monday was obliged to go abroad for special treatment. He will visit New York and other large cities of the United States. All will join in wishing Fr. MacAdam a speedy recovery from his illness.

LAMBS are selling low this season, so low that farmers have much cause to feel disappointed. For years past they have been advised by visiting lecturers and by newspaper articles to go more extensively into the sheep industry. It was held to be a sure and profitable source of revenue, and one that would continue to grow in profit-producing, because of the increasing demand for the meat and wool. It is consequently discouraging when a supply of lambs are ready for market to find prices so low. The present price is from 2½ to 3 cents, last year's was about 4 cents and in 1906 almost any kind of lamb brought 5 cents. The dealers claim that even the prevailing low price is hardly warranted by the Boston market, and they are therefore mainly shipping to Halifax and other local markets. The unsatisfactory returns now should determine sheep-raisers to inquire into the most advantageous means of marketing their stock. It is plain to be seen that several commissions are received through the handling of lambs before the consumer is reached. The local dealers have a commission. They sell to visiting buyers, who sell to Halifax commission men, who in turn dispose of the lambs in lots to the big butchers. If some of these commissions were retained by the

farmers, and there is no reason why they should not be, the business of sheep-raising would be more profitable. The plan of co-operation in marketing farm products has been employed with good results elsewhere. Our agricultural societies should join in giving the plan a test in the sale of lambs. It is a scheme in which the individual would readily join, inasmuch as the prospect of increased price would strongly appeal to him. Correspondence would soon find the best points to sell in. The Secretary of each Society could arrange days and places of shipment and other details. If the plan proved beneficial, more products might be disposed of in a similar manner. In other words, the farmer would also become a trader, and thus have a say in determining the price for his products. Little Belgium has been materially aided by the scheme of co-operation in becoming the most progressive country in Europe.

HYMENEAL.—At St. Ninian's Cathedral, Antigonish, on Oct. 1st, Rev. J. H. McDonald united in marriage Miss Matilda McLennan of Boston, formerly of Pleasant Valley, and Mr. W. S. Chisholm of Vancouver, formerly of Clydesdale, Ant. Miss Margaret Purcell attended the bride and Mr. John Chisholm supported the groom. The happy couple left by the evening train for their future home at Vancouver. Many friends join in wishing them a pleasant journey to the other side of the continent and a happy voyage through life.

One of the prettiest of many similar events at St. Andrews this season, was the ceremony by which on Tuesday, the 29th September last, the pastor, Very Rev. A. MacDonald D. D., V. G., united in marriage, Allen McDonald of St. Andrews and Mable Gillis of Dunmore. Alex. McDonald of St. Andrews did the honor for the groom, and her cousin, Agnes Gillis, performed similar offices for the bride. After the ceremony, the bridal party proceeded to the home of the groom, where in the early evening a respectable number of invited guests gathered to do honor to the occasion. A table fairly groaning under the choicest viands and most tastefully arranged satisfied the "inner man," while another, heaped up with a glittering array of wedding gifts, of endless variety and uses, fully evidenced the popularity of the recipients. The "Wee sma' hours," seeming to come all too soon, saw a happy and delighted company disperse, more than thankful to all the inmates of that ever hospitable home, and heartily wishing the principals of the event a long life of wedded bliss.

A very pretty wedding ceremony was solemnized at Lochaber by Rev. M. Doyle on Sept. 29th. The contracting parties were Augustus McGillivray of Springfield and Miss Janie Sears, daughter of Mr. and Mrs. J. T. Sears of Copper Lake. Miss Lizzie Sears presided at the organ. After the ceremony the happy couple and some 200 guests repaired to the bride's home, where a sumptuous wedding repast, dancing and music were enjoyed. The bride was presented with many valuable and useful presents, including tea sets, etc. The young couple will reside at Springfield.

At St. Andrews Church on Tuesday, the 6th inst., the marriage took place of Bessie C. Chisholm of the Lower South River and Ronald Chisholm of Briley Brook, the Rev. Daniel E. Chisholm, P. P. of Penquet, officiating. Tena Chisholm assisted the bride, while Mr. A. Chisholm, Clydesdale, did like honors for the groom. After luncheon at the home of the bride's mother the happy couple left on a trip to Prince Edward Island.

Stanfield's unshrinkable underwear for men and women, at Chisholm, Sweet & Co.'s.

**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 Milk Cows, 4 Calves, 12 Sheep.
- 1 Deering Mowing Machine in good condition.
- 1 Raking Machine, 1 Rolling 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.

**Farm for Sale**

For sale that splendid farm on the Harbor Road owned by the late John J. Bligey. It is situated but five miles from Town, and is convenient to school and post office. It consists of 290 acres, over 100 acres are in good state of cultivation, and cuts between 35 and 40 tons of hay. Has 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. Briley Brook, September 15, 1908.

**Oysters for Sale.**

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

**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 Margaret 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 outhouse. 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**  
**Handsome Fall and Winter**  
**Furnishings**

**New, Clean, Crisp Things in every line of our MEN'S and BOYS' HABERDASHERY STYLES THAT ARE DIFFERENT**

Handsome Patterns in Shirts, 50c, 75c., and \$1.00.  
 Choice and exclusive Neckwear, 25c, and 50c.  
 The Best Makes of Gloves, 75c., \$1.00, and \$1.50.  
 Underwear from the best mills, 50c., 75c. and 1.00.  
**EXCELLENT HOSIERY, CORRECT STYLES IN COLLARS and CUFFS, SWEATERS, SMOKING JACKETS, BATH ROBES, NIGHT SHIRTS, PAJAMAS, ETC., ETC.** Everything that is good in Men's Toggery.

Our entire stock of clothing, furnishings, boots and shoes, are fairly bristling with new things for a man's wardrobe. We'll appreciate the privilege of showing you everything you wish to see. Remember, what we say means much; what we do means more.

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

**FURNACES, STOVES and TINWARE**

**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**

**HEINTZMAN & COMPANY PIANO**

made by the old firm 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.