

THE CASKET.

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A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-sixth Year

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THE CASKET.

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THURSDAY, DECEMBER 31.

The tin cup is the humblest of drinking-vessels, and the gold cup the most princely. Yet it is probable that the world could get along better without gold than without tin. That is why the recent discoveries of tin in Natal promise to be as valuable as the discoveries of gold in the neighboring Transvaal.

Since mosquitoes have been convicted of carrying yellow fever germs through the West Indies, strenuous efforts have been made to exterminate them. The last we have heard of is the importation of a little fish from Barbados into the other islands. This fish, known to the unlearned as *milions*, and to the learned as *girardinus poeciloides*, is said to feed on the larvae of mosquitoes.

The Commonwealth of Australia, which includes New Zealand, is perhaps the most advanced State in the world in the matter of legislation which its opponents call Socialistic, though in reality it is only making some of those genuine reforms which Socialistic. We notice, however, that Ex-Premier Deakin, a strong friend of such legislation, considers that most of the present Government's proposals for the nationalization of industry are impracticable and impossible.

Isaac Earley, a native of East Garston, a little village in Berkshire, probably takes rank as the oldest applicant in England for an old age pension. He is a hundred and one years old, and his application which went in this week, derives particular interest from the fact that a daughter, who is seventy-one, has applied also. Isaac Earley has lived in his present cottage for the last seventy years, and has six children living, of whom the eldest is seventy-five and the youngest fifty-three. He is still hale enough to hobble about the village on two sticks, and his daughter, when questioned as to her father's health, replied, "Father's all right. Why, a little while ago he went out and dug up all his potatoes. That's not bad for a hundred and one, is it?"

Mr. Martin I. J. Griffin of Philadelphia is one of the best authorities on the early history of the United States, and he publishes the results of his investigations in his periodical *Researches*. He denies that the first amendment to the Constitution, which Americans boast of as showing the love of their fathers for religious liberty, owed its origin to a different cause entirely, "simply to the fears of Protestant sects one for the other."

Each was fearful that another sect might be established as the national religion. Each State kept the right, and has it today, to 'establish' any sect as the State religion. Each State was afraid another than its own might become the national religion. The intolerant New Hampshire was foremost for the amending of the Constitution."

It is somewhat amusing to read the boasts made by English papers about a new railway train now running between London and Brighton. Some of the points of comfort and convenience seem to have impressed the writers greatly, and they treat them as though now heard of for the first time. We are told with emphasis that there is a bell at every seat; electric lights in the roof, separate

heating in every car; revolving chairs instead of fixed seats. Any man who ever entered a Canadian or American parlour or chair car any time in the last twenty years, will see at once where the joke is on our English friends. But let them not brag of anything about railways, while the worn-out system of hot water cans under the passengers' feet, in place of good steam or electric heating, is still in vogue on any of their railways.

Everyone remembers the race riots at Springfield, Ill., some months ago. The sequel is at hand. The juries refuse to find verdicts of guilty, in the face of the plainest evidence. After much consideration of the question, we feel fairly well satisfied that while the time for the abolition of juries is not yet at hand, it will not be long before they must go. It is possible that something may be done to regenerate the jury system; but we fear it will be, if possible at all, only a temporary expedient. At present, nearly all the best-qualified citizens are exempt from jury service on one ground or another, and perhaps the jury system may hold out another while, if all those men, now exempt, are obliged to serve. But, in the long run, and not a very long run, we look for a change to trial by judges, with full rights of appeal.

At the annual meeting of the Labor Co-partnership Association, held recently in London, the Right Hon. Arthur J. Balfour, who has been President of the Association during this year, said that the objects of the Association touched the very central problem of social economics. Their theories had been carried into practice, and had not been found wanting. He urged that organization and able management were of the essence of the success of labor co-partnership, and pointed to what had been achieved in this direction by the late Sir George Livesey in the Metropolitan Gas Company, where the employees have over \$1,750,000 invested in the company, and three of their number on the Board of Directors. Mr. Balfour discussed the applicability of the method to the ownership of farm lands. Among the other speakers were Sir Christopher Furness, who is entering into co-partnership with his workmen in the shipyards of Hartlepool; and Professor Pigion, who fills the chair of Political Economy at Cambridge University.

We are glad to see a magazine of such influence as the *Ladies' Home Journal* taking up the subject of the absurd, silly, and at the same time vicious colored supplement issued with so-called "Sunday newspapers." The summing-up of the stock-in-trade of these sheets is well stated as a forlorn mule, a negro boy with hideous and distorted features, a repulsive-looking boy or two, and a dog. The boys torment the mule, and the mule kicks the negro or another boy or the dog. Or, to take another instance: an old man is asleep in a chair; two boys enter with a rope, and pull him over; a dog howls, or an old gentleman is going along an icy street; he is molested by boys; he falls, or his hat falls off. This about summarizes the Sunday colored supplement. The strange thing about it is that with such a meagre outfit, the thing has lasted so long. To call it fun is to insult every child who has a healthy sense of fun. To persuade children that this is fun is almost a crime. Educators and others have often complained of the harm done in this way to young minds.

Mr. W. D. Howells has made some very keen remarks on modern novel and magazine writing. He says we have come to a period of quick impressions, curiously fascinating descriptions of types and dialects, of character-drawing done for the sake of an outward novelty in appearance, rather than to indicate the eternal inward motives and experiences of human nature. He speaks of the "rapid-fire art of telling, showing, suggesting the events of the hour." On the whole, poor as some of this work may be, we deem it preferable to the flashy school

of fiction and the problem novel dealing in a morbid and hurtful manner with the passions and the depraved tastes of mankind. We are rather inclined to encourage the class of literature of which Mr. Howells speaks with some feelings of disappointment, not so much for what it is as for what it is not. An overdrawn cowboy or ranch story is preferable to a picture of the sins and follies of "smart society" people, and though we do not care for the summary manner in which heroes in modern novels shoot down somebody every little while, yet we prefer that sort of thing to nauseous tales of social leprosy.

How excessively tolerant British law can be where any religion save the Catholic is concerned may be judged from the following paragraph which we find in the *London Standard*:

"Though the practice of offering up a human sacrifice is growing increasingly rare in India, it is still heard of occasionally in remote districts. Writing on November 12, a correspondent in Calcutta says: 'Within the last few days a case of human sacrifice has come before the Sessions Court at Chota Nagpur. A bunia of the Ranchi district, on the Lohardaga plateau in this Province, purchased one of the small hamlets which are dotted over the table-land. His fields turned out to be so fertile that he determined upon a sacrifice to the local goddess. With great craftiness he engaged a boy to catch birds for him, and then, luring the lad into the jungle, he set two of his cultivators on to commit in ceremonial form the sacrificial murder, and himself made the offering of blood to the goddess. The boy was missed, however; the police tracked down the men who set upon him, and on their confession the bunia was charged with the crime. The Sessions Judge at Chota Nagpur accepted his plea that human sacrifice was part of his religion, and reduced the charge of murder to one of homicide. In the end the bunia was sentenced to transportation for life.'

Montreal has several free libraries, but none of them is owned by the city. The chief difficulty in the way of establishing a public library is the question of censorship. The most of the books would naturally be French, and unless a more rigid policy of exclusion were followed than is followed in English-speaking cities, the public library of Montreal would be filled with blasphemous and indecent books written in the most elegant style, and admitted into the library on the pretext that the authors,—the late Anatole France, for example,—are the foremost of their time. To prevent such a thing happening, the clergy of the city have always set their face against a public library, whenever the establishment of one has been proposed, as is being done just now. Of course, they will be called narrow-minded obscurantists for taking this attitude. But they are not the only ones who are skeptical about the great value of public libraries. Nobody ever called Herbert Spencer an obscurantist and yet he disapproved entirely of such institutions, because he considered them places where people gathered, not so much to study, as to read novels, worthless newspapers and useless matter generally. As to the great predominance of fiction, and fiction of the poorer quality, being demanded by the readers, every librarian bears testimony.

We have had many occasions to note the unsatisfactory manner in which the sermons of Catholic preachers are reported by the secular press, but the most notable instance which has ever come under our notice is the address delivered by the Rev. Francis C. Kelley at the recent Missionary Congress in Chicago. All the daily papers which we read published a considerable portion of the address, and in all of them it appeared the same, word for word, a sensational attack made by Father Kelley upon other Catholics societies in the interest of the Extension Society of which he is president. We knew that it might have a very different sound when taken as part of the whole address, but we were not prepared for the difference which we found when the whole address reached us. Never before have we known an address to suffer so much by making

an extract from it. Read in its context the sensational attack was neither an attack nor sensational. Father Kelley is a man of one idea, as many other men have been when they had a great project in hand. On that account he is disposed to belittle whatever is not grist for his mill. But his development of his idea was done in such splendid style that even those who may have been surprised at the opening of his speech must have felt like giving him enthusiastic support by the time he had finished.

We have often referred to the unhealthy appetite for witnessing dangerous performances which is growing fast throughout the land,—an appetite fed not only by the theatres in large cities but by the travelling circus in its visits to the smaller towns. The matter has come to be regarded as so serious by the London County Council that a special committee has been appointed to look into it.

"Things have been going from bad to worse for a long time," declared one of the members of the committee, who apparently had made up his mind beforehand. "We have allowed all kinds of license to what the Americans call 'nerve thrillers' in daredevil acts which are continually becoming more dangerous. Thousands of English mothers take their children to these nerve-racking matinees every week, and then wonder why they lose their sleep and their appetites."

"There have been cases of children being taken out of theatres in a fainting condition, after an experience of one of these 'great American attractions,' or of somersaulting automobile 'stunts' or tight rope feats in which disaster is intentionally simulated. All this permanently affects any normal child's mind. We must clear it out of London. I have no doubt that the same conditions exist in other large cities with the same results. One of two things must be done. Either a statute must be passed forbidding admission to variety shows of all children under the age of 15 years, or else a municipal committee must be appointed to judge from the standpoint of the juvenile mind, every so-called attraction which offers itself in our theatres."

With that strong common sense for which Englishmen are noted, the House of Lords is striving to reform itself rather than wait for the drastic reforms which the spirit of the nation would otherwise call for before long. Last June a Select Committee of the House was appointed to study the matter, and its report has just now been concluded. The result of the committee's recommendations can be roughly classed as follows: I. That no peer is to sit in the House of Lords purely by hereditary title. He will only be entitled to a seat if he possesses the three following qualifications:—(a) That he has already sat ten years in the House of Commons, (b) That he has held office of importance, either in Great Britain or in the Empire, (c) That he is elected by his peers. The number of peers to sit under these conditions will amount to 350. II. It is proposed that the Bishops entitled to sit in the House will be considerably reduced. III. In addition to the above reforms, a recommendation is made that a number of life peers shall be appointed. The qualifications of these peers will be in every respect, as regards election, similar to those which the committee recommend in the first instance—that is to say, they must be qualified by either ten years' service in the House of Commons or have held office of importance in Great Britain or the Empire. IV. In addition to the above recommendations, the committee propose that a number of peers should be elected, but the peers elected on this basis are only to sit for the duration of one Parliament.

Some time ago we made some remarks as to what the people can do when they cut loose from party alliances for a special and good purpose, and play the game of politics off their own bats. The instance then under discussion was Governor Hughes of York and the manner in which he had been re-nominated and elected in spite of the leaders of both political parties. Since that time, another instance has come under our eyes—the election of Judge Lindsey of the Juvenile Court

in Denver, Colorado. We think such cases worthy of mention, because they illustrate the actual operation of the principle of the source of power being in the people, and because they show us a modern community turning their backs on regular party affiliations, in order better to carry out a good purpose immediately at hand. Judge Lindsey's great record in the juvenile court of Denver is well known, and most of our readers have probably read before of the manner in which he has applied methods of reformation to youthful culprits, not yet hardened in sin and crime. The country has rung with the story of Judge Lindsey's boys crawling back from the verge of the precipice, and becoming solid, sober and decent citizens, not all of them of course, but most of them. Now, Judge Lindsey, in the course of his work, found certain influences in his way; and these influences were bad; also they had to do with politicians. He struck at an abuse wherever he found it. He told the truth where it seemed to him necessary to make a statement, and the next thing he knew the bosses of both parties were down upon him. Lindsey was not to be re-elected; the decree went forth. But Lindsey has been elected. The office he holds as Judge is filled by election. The people trusted him. The people wanted him. The mothers knew his value; and the good women of Denver helped to raise his expenses; he has no money himself. He ran on a separate ticket, and he got more votes than both the party candidates together. This is the kind of election that cheers the heart when we read of it.

In spite of his Irish name, we do not think that the Hon. John T. McDonough, formerly Judge of the Supreme Court of the Philippines, is a Catholic. If he is not, his praise of the friars, in a lecture delivered before the society called "Friends of the Indians and Other Dependent Peoples," is all the stranger. But in any case he speaks with sufficient authority to relieve the minds of those who have been worried by the statements made by a vile Socialistic sheet from Kansas. He said in part:

"I confess that I went to the Islands prejudiced against the friars because of the adverse reports in circulation here; but, after personal observation, I modified my views very much. Had they faults? They would be superhuman if they had not. Did any of them bring discredit to their sacred calling? Doubtless they did; but let us, while we regret such actions, be charitable and not condemn all for the sins of the few. Let us consider the marvelous changes for the better they brought about in the Islands, the blessings conferred upon the people."

"Between 1571 and 1836, the Augustinians and Franciscan friars founded no less than 436 towns and came to have to look after 8,000,000 souls. The Jesuits and the Dominicans also took up the good work of teaching and preaching. The friars not only looked after the spiritual welfare of the people, but they also looked out for their bodily necessities and comforts. They taught the natives the use of agriculture, lived among them and learned their dialects; they introduced and taught the cultivation of Indian corn, indigo, coffee, tobacco, sugar cane, sweet potatoes and many kinds of fruit. They acquired large tracts of land, and caused the same to be improved and leased to native tenants on easy terms, under an agreement by which the tenants first obtained sufficient to enable them and their families to live frugally, and the remainder of the produce was shared between the landlords and tenants."

"The total holdings of agricultural land acquired by the friar orders during three and a quarter centuries was valued at and taken over by our Government for \$7,500,000. A single religious corporation in New York City is said to own property to the value of \$50,000,000. So that, comparatively speaking, the friars were not as grasping and greedy as many think they were."

"A few years ago Mr. Bryan visited the Philippines, and after carefully looking into the matter, wrote home to the effect that the Filipinos were then fit for independence. When I read this statement, I asked myself who fitted them for independence? And the answer came at once—the friars."

"In conclusion, permit me to say that I learned to admire the Filipinos. As a people they are sober, modest, well-behaved and religious. They are not greedy or avaricious, and they are not grafters. They seem to be in no hurry to get rich, and they take time for pleasure, time for recreation, time for music and time for the theatre. I have often thought that they were happier and more contented than our great captains of industry, who give so much time to accumulating and worshipping the almighty dollar."

Holiday Discounts

Our usual Holiday Discount Sale is now on.

XMAS GOODS

Raisins, currants, dates, figs, oranges, grapes, nuts, pulverized sugar, poultry dressing, spices, essences, tomato catsup, sauces, pickles, french mustard, olive oil, at prices to meet all competition, quality considered.

WINTER CLOTHING

Reversible leather coats, lamb lined coats, fur coats, overcoats, suits, heavy all wool sweaters, heavy winter shirts, overalls, caps, and a complete range of gloves and driving mitts. 20 per cent off clothing for cash. 15 per cent off caps and gloves for cash.

UNDERWEAR

Stanfield's and Penman's unshrinkable underwear in all sizes, also fleec lined and hygienic underwear. 15 per cent off for cash.

BEDDING

All wool, 67 x 89 inch blankets in white and grey, also bed comforters and spreads. 15 per cent off for cash.

FOOTWEAR

A full line of men's and women's, boys' and girls' footwear, comprising, besides Ankerst boots and shoes and other reliable makes, a complete assortment of rubber goods and larrigans, at marked down prices.

FOR THE STABLE

Sleigh robes, rugs, harnesses, horse rugs, bells, curry combs, brushes, gall cures, liniments. 15 per cent off during the holidays.

Flour, meal, feeds, tea, sugar, molasses, oils, always in stock. Highest prices paid for hides, wool skins, butter, eggs, and all country produce.

Fancy prices for light weight hogs from 100 to 150 pounds.

Thomas Somers Antigonish, N. S.

New Canned Goods

Just received a full line of Canned Goods, this season's pack and best quality, including

- TOMATOES, STRING BEANS, PEAS, SPINACH, PEACHES, PEARS, STRAWBERRIES, ETC., ETC.

Also a full line of choice staple and fancy

GROCERIES

D. R. GRAHAM. Telephone 78.

BEST FLOOR FOR SALE

DESIRABLE FARM FOR SALE.

The subscriber will receive offers in writing up to the 2nd January, 1909 for the purchase of the well known farm property at Greendale, in this County, owned in her lifetime by the late Mrs. Annie Chisholm (widow of the late Donald Chisholm). This farm, which contains about 110 acres of good land, having a southern exposure, is about two miles from the village of Georgetown. It is about half wooded and there is a good dwelling, well finished. Clear title will be given.

J. A. WALL.

LAND SALE

IN THE SUPREME COURT:

Between AUBREY KIRK, Executor of the estate of Robert D. Kirk and said Aubrey Kirk, Plaintiffs, and DUNCAN MACDONALD, Executor of the estate of Hugh F. Chisholm deceased, Defendant

To be sold at Public Auction by the Sheriff of Antigonish County, or his Deputy, at the Court House, Antigonish, in the County of Antigonish, on

TUESDAY

The 19th day of January, A. D. 1909 at ten o'clock in the forenoon

pursuant to an order for foreclosure and sale granted herein by the Honorable A. MacGillivray, Master of the Supreme Court, being judge of the Court for the District No. 6, on the 16th day of December instant, unless before the day of sale the amount due herein, together with interest and costs, be paid to the plaintiffs or the executor, all the estate, right, title, interest, and a quiet of red, million of the late Hugh F. Chisholm, of Maryland, in the County of Antigonish, former, deceased, the mortgagor at the time of the making of the mortgage herein foreclosed, and of the defendant, and of all persons claiming by, through, or under the said Hugh F. Chisholm, deceased, of, in, to, upon, or out of all that certain lot, piece or parcel of

LAND

situate, lying and being at Maryland, aforesaid, and bounded as follows: Bounded on the North West by lands of Alexander Macdonald and lands of John McDonald; on the North East by the main road leading to Meadow Green; on the South East by lands of Dan Macdonald and others; on the South West by the old Manches road, containing one hundred and thirty five acres, more or less, together with the privileges and appurtenances belonging thereto

TERMS: Ten per cent deposit at time of sale; remainder on delivery of deed

DUNCAN D. CHISHOLM, High Sheriff of Antigonish County

ALLAN McDONALD, Plaintiff's Solicitor Dated Sheriff's Office, Antigonish, Dec. 16, 1908.

Rev. Dr. Patterson-Smyth Recommends Prayers for the Dead

"Pray for the departed. Do not cease to pray for your loved ones because they have passed into the unseen world. Ah! that wonderful Paradise land—that Church of God in the unseen; with its vast numbers; with its enthusiastic love; with all its grand leaders who have been trained on earth. We and they together form the great continuous Church of God. We are all one long procession; they at the head, in the unseen."

The above quotation is not, as might be supposed, from a sermon delivered in a Catholic Church, but is a portion of the pronouncement made on the subject of prayers for the dead by Rev. Patterson-Smyth, pastor of the richest Anglican congregation in Montreal. The preacher delivered these remarks at the evening service in his own church on Sunday last, in the presence of His Excellency the Governor-General and his suite, after having delivered the same sermon in the forenoon at the Church of St. John the Evangelist.

The same remarks, if delivered some years ago in St. George's Church, would have called forth protests from the congregation, but things have changed, and the doctrines once execrated, like the practices abhorred and denounced as relics of Romish superstition, are creeping into the Church of England.

At St. John the Evangelist, the declaration would hardly cause comment, because the reverend gentlemen pastors of that Church, in their preaching and practices, follow almost to the letter the doctrines and ritual of the Catholic Church. Even in the smaller observances which are generally regarded as distinctive of the priesthood of our Church, are practiced by the clergymen in charge of the congregation of St. John the Evangelist.

Celebration of the Mass, with the prayers prescribed by the Roman ritual, the hearing of confession, the making of the sign of the cross and even the use of candles on the altar and the wearing of the cassock on the street are part of the ordinary practice of St. John the Evangelist's ministers—or to give them the name applied by the people under their charge—priests.

Even to the congregation of St. John the Evangelist, however, and much more so that of St. Georges, the declaration of the learned divine, who, like his beloved and lamented predecessor in the same church, the late Bishop Carmichael, came to this country from Ireland, recognized as one of the most learned and able men in the clergy of his church—in favor of the Catholic doctrine of Purgatory must have come somewhat as a shock.

All Catholics will agree with the learned preacher in the conclusion that we should pray for the departed, who in the unseen world, as he terms it, form with us one church. This is the teaching of the Catholic Church throughout the ages, and is based on the teachings of the Bible. The Anglican Church, however, while it has preserved the Apostles' Creed, with its declaration of belief in the Communion of Saints, has not so far, as a rule, admitted the definition of the explanation of the Catholic Church as to the existence of the Church suffering, which can be helped by the Church militant.

While Catholics cannot agree with all the statements of the learned doctor, for instance his specific declarations as to the exact status of the departed and his declaration that no one has yet entered heaven or been condemned to the infernal regions, we must admit the justice of his reasoning whereby he reaches the conclusion that the departed must have a place of rest where those who have not satisfied fully the just demands of God, while their lives have not been such as to deserve eternal condemnation. Had not the founders of the church of which the reverend gentleman is a leading light, removed from the Bible a portion of the text which the earlier compilers, with the authority of the church, had accepted as the Revealed Word, he might have found even stronger proof that the custom of praying for the dead was practiced even under the Old Testament dispensation.

It is encouraging, however, to find such eminent authority as Rev. Dr. Patterson-Smyth admitting the inaccuracy of the authorized version of the Bible. A further study of that inspired book as compiled by authorities the most competent for the task would lead him to further conclusions on other points of doctrine which would lead him to the path followed by his distinguished predecessors in the Anglican ministry, Manning, Newman and so many others who found their way into the One True Church.—True Witness.

The Roman Style.

To the Editor of the Saturday Review:

Sir,—It may interest your readers to know that the Papal Jubilee passed off without unpleasant incidents. The weather, however, was not very favourable, but notwithstanding, the city presented an extraordinarily animated aspect. St. Peter's was packed on 16 November by an enormous congregation hours before the Pope entered the Basilica; and in the evening all the Churches and an unusual number of private houses were brilliantly illuminated despite the rain. So far so good, and Mr. Nathan must be credited for once with having done his best to preserve order. On the other hand, he is now seen constantly in the company of

Podrecca, the editor of the abominable "Asino", which took the jubilee as an occasion to publish caricatures so horribly obscene and blasphemous that I dare not describe them in your pages. That the Italian Government should tolerate the exhibition of these outrageous pictures, not only of the Pope but of Almighty God and Jesus Christ and all that Christians hold sacred, is inconceivable. All the strangers in Rome and, above all, the English colony are shocked by them; but protests in the local papers, as well as in those of foreign countries, seem to have no effect on the infatuated Government of this unhappy country, which is fast drifting, thanks to the feeble policy of Signor Giolitti, into anarchy. An English gentleman said to me the other day, "It is absolutely impossible to allow my daughter to look into certain shop-windows in Rome, they are so full of abominable, obscene and blasphemous pictures". The Romans themselves seem indifferent. They protest, they say, but to no effect, and so long as Nathan and his colleagues are in power it seems there is not much likelihood of anything serious being done to deliver the Eternal City from an appalling scandal. No doubt the hotels have been during the past three weeks (owing entirely to the jubilee) well filled; but the exodus has begun, and as Rome is fast becoming an objectionable and unsafe place of residence for decent people, we may predict that the coming winter will be a hard one for the hotel-keepers and a still harder one for the lower orders of Romans. Whilst the Government and the Municipality are discussing the destruction of the Piazza Navona, one of the most beautiful and picturesque open spaces in Europe, by cutting it in two by a horrible modern street, and are contemplating other Vandalic abominations, several important shops in the Corso are exhibiting a series of photographs of the almost incredibly filthy and unhealthy hovels in which a considerable section of the population is doomed to live. One of these photographs shows no fewer than thirty-two persons crowded together under the arches of one of the ruins near the Forum. Hundreds of people, it seems, sleep outside the walls between Santa Croce and the Lateran in temporary shelters which they have erected for themselves with old barrels and packing cases. It is calculated that some 30,000 people in Rome are without proper shelter and herded together in a manner unfit for beasts of burden, let alone human beings.

In the meantime the Government continues to vote millions of francs towards the completion of the unsightly monument to Victor Emmanuel, on which seventy-eight millions of francs have already been expended! The de Christianisation of the elementary schools under Government control, ordered by Nathan and the Municipal Council, has been carried into effect, but with unexpected results. In some schools the children have been withdrawn in such numbers that only six or seven out of many hundreds remain to attend classes in which the Christian religion is ridiculed and atheism openly taught. For all this, there is an apathy in the mass of the population which is quite surprising considering the provocation afforded by the evils under which the Romans are groaning. Everybody is complaining, but no one has the courage to make a serious move. It is not too much to say that Signor Nathan and his party are encouraged by the highest authorities in the land, for in answer to congratulations sent to him by that gentleman and his colleagues on the occasion of his birthday, King Victor Emmanuel III. thanked them and extolled "the truly patriotic and reforming spirit of his (Nathan's) administration." The phrase "the reforming spirit," needless to say, refers to the manner in which Signor Nathan and the Municipal bloc are doing their best to destroy Christianity and lower the moral tone of the country, and also the monarchy which they hope to replace by a republic on the specious lines of that of modern France. Yours truly,

TRAVELLER.

Premier's Tribute to the Marquis of Ripon.

The Marquis of Ripon was entertained at luncheon at the Savoy Hotel on Tuesday by the members of the Eighty Club in recognition of his half-century's service to the Liberal party, recently terminated by his retirement from the Government. The Lord

Chancellor, as president of the club, took the chair, and many members of the Ministry were present, including the Prime Minister, Mr. Birrell, Viscount Althorp, Mr. Sidney Buxton, M. P., Earl Carrington, the Earl of Crewe, Viscount Wolverhampton, and Lord Brassey.

Mr. Asquith had a cordial reception on his return to propose the principal toast. He said: The toast of our meeting here to-day is that of the health of our honoured and revered guest, Lord Ripon. (Cheers.) Lord Ripon, I may say, was consecrated from the very earliest moment of his life to public affairs. He was born—and I think he is the only man in this country of whom this can be said—at 10, Downing Street—(laughter and cheers)—at a time when his father was Prime Minister of this country. That was a most appropriate beginning for a life every year of which since he attained manhood has been spent ungrudgingly and loyally in the service of his country. (Cheers.) Lord Ripon, it may possible be news for some of you to hear, was in the same Cabinet with Lord Palmerston. He has served, I think I am right in saying, under or with no less than six Liberal Prime Ministers. He has been responsible for the administration of almost all the great departments of the State—the War Office, the Indian Office, the Colonial Office, and the Admiralty—and in addition to this long record of valued and splendid service at home, he was during five memorable years Viceroy of India. (Cheers.) His name will always be associated, as that of the Chief British Commissioner, with the conclusion of the Alabama Treaty, whereby the foundations were laid of what we trust and believe will prove an enduring and unshakable friendship between ourselves and our kinsmen on the other side of the Atlantic. (Cheers.) I am not using exaggeration or flattery when I say that there is no man living in this country who can present such a record of service to the State. (Hear, hear.) But to us here it is an especial satisfaction and inspiration to know and to place on record that during the whole of that long, public career Lord Ripon has been unfaltering in his fidelity to the political principles of the great party to which we belong. (Cheers.) He has played a prominent part in every phase of the great Liberal movement during the last sixty years, and when other hearts have failed and other men's courage has grown faint and dim, he was always in the forefront of the fight. I and those sitting around this table to-day who have only the last two months, to our great and lasting regret, lost his services as colleague—a regret which I am sure he shares with us—we can all say that during the three years in which we have now been immediately responsible for the government of the country there has been no man in our inmost counsels whose co-operation we more valued, not only for the sagacity of his judgment and the wealth of his experience, but for his keen, intense, vivid sympathy with Liberal ideas. (Cheers.) You here at the Eighty Club represent the pioneers, or what I may call the vanguard, of the Liberal forces, and it is fitting you should meet together to-day to do honor to the last survivor of the Old Guard, who preserves with uninterrupted and unflinching fidelity the great traditions which have animated the liberal party in the past. (Loud Cheers.)

Tommy has been punished. "Mamma," he sobbed, "did your mamma whip you when you were little?" "Yes when I was naughty." "And did her mamma whip her when she was little?" "Yes, Tommy." "And was she whipped when she was little?" "Yes." "Well, who started the darned thing, anything?"

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SYNOPSIS OF CANADIAN NORTH-WEST Homestead Regulations. Any even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 8 and 25, 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

THE WONDERFUL FLOWER OF WOXINDON.

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CHAPTER XIV.

'Mr. St. Barbe, you know that all these tricks and stratagems to which diplomatists like your uncle have recourse, I loathe from my heart; for I hold the precepts of the Gospel, which says: Let your speech be yea, yea; no, no; and that which is over and above these is of evil.' But we also read in the Scriptures: 'With what measure you mete, it shall be measured to you again.' And this text reconciles me to the wise ways, whereby it is proposed to ensnare this woman for the furtherment of the pure Gospel, of which she is so stiff-necked an opponent. For I consider her to be as full of guile as any of the serpents the Papacy has ever bred! So let this Gifford come, and see what he can accomplish, but let him beware of foul play! I shall keep a strict eye upon him, and shall run both him and her through with my sword, if he turns traitor. She shall not escape from my guardianship alive, unless the devil flies away with her to his own place.'

Sir Amias said these last words in so spiteful a manner that a cold shiver ran over me. For some time he continued his denunciations of idolatry, similar in most respects to those uttered by the Jewish prophets of old. Presently, having vented his spleen, he came and sat down beside me, and, at my request, began to talk about his prisoner. She would not be persuaded, he said, to join the household at their devotions, nor would she listen to the pure word of God from the lips of the zealous and God-fearing preacher Bitterstone, who held forth to the elect people of God, for half an hour every evening, as the Spirit moved him. Instead of that, she and her attendants, with the secretaries Nau and Curle, knelt before a crucifix or an image of the Madonna, and pattered out the rosary, or some cursed idolatrous nonsense. She would only too gladly have the abomination of the mass, if he would let one of the priests of Baal come under his roof; hitherto he had succeeded in preventing that although to his great astonishment the Queen, who was unfortunately not altogether innocent of a leaning to Popery, had granted permission to his prisoner to have one of these servants of the devil about her. Then he begged me not to repeat what he had let slip in the heat of his just wrath, for not very long since, Elizabeth had condemned one John Stubbs to have his right hand chopped off by the hangman, for over-great freedom of speech when expounding the Gospel. With regard to Mary Stuart however, her bitterest enemy must admit that apart from her former crimes and her persistent adherence to Roman errors, she was not so bad after all. She displayed in general far more patience than he would have thought possible in such a child of hell, and she even made a show of Christian charity, for he had overheard her praying for the Queen, and also for himself. He did not allow himself to be deceived by appearances, for he knew full well that the devil can assume the form of an angel of light, and that true beliefs are the only solid ground of justification. Instead of that she trusted to good works, according to the Popish teaching, as I should see in the afternoon, when she distributed her daily alms to the beggars who came from all the country round to Chartley, as they used to do in the old Popish times, to get the doles given away at the funeral of some person of standing in the country, to release his soul from purgatory.

We were still conversing in this way when we heard the sound of wheels in the courtyard and a clamour of voices. My companion ran to the window and exclaimed: 'Here is the man we want, the very fellow your Gifford, or whatever his name is, spoke of.'

I too went to the window, and looking out, I saw a heavy wagon drawn by two horses crossing the courtyard. On the driver's seat was an immensely corpulent man, resembling in shape the beer barrels with which the dray behind him was loaded.

'That is Tommy Bulky, the "honest brewer", on whom Gifford put his finger,' Paulet said to me. 'He brings over the beer from Burton every Monday, and I think he is just the man to answer our purpose. We must go down to the porter's lodge to speak to him, for such a barrel as he is cannot well be got upstairs.'

This was apparent enough from the difficulty the good man had at alighting from the wagon. The servants brought a short pair of steps of solid oak, part of the side of the wagon was removed, and Tommy advanced one of his legs of elephantine thickness, encased in dirty leathern breeches, placing it cautiously on the topmost step of the ladder. Although I was in no merry mood, I could not forbear laughing as I watched him, and even the features of my morose companion relaxed into a smile, as he compared the 'honest brewer' of Burton to the obese king of Amalek.

In going down to the porter's lodge we found our man sitting on a bench, still panting and puffing from the exertion of alighting from the wagon. His fat arms were propped upon the table, and he wiped the perspiration from his brow with his apron as he greeted the knight respectfully, and gave me a searching look from under his bushy eyebrows. I saw in a moment that the fellow was a sly dog. Sir Amias told him I was nephew to Secretary Walsingham, and had come down from London about a little business. The brewer gave me another sharp look with a rather unceremonious nod, and continued to wipe his bald head. Sir Amias then

sent the porter over to the *Mayflower*, a tavern in the vicinity, where Gifford, who must have got there by that time, was to lodge, with orders to bring him over at once.

Meanwhile the 'honest brewer' had recovered his breath. After he had taken a draught out of a huge tankard that stood on the table, he said, as he wiped the foam from his beard: 'I was once in London, sir, I shall never go here again. Bad beer there, sir, vile stuff, not fit for a Christian to drink. Before I had drank a dozen mugs of it, I had the gripes, as if I had the devil himself inside me. I warrant you, sir, I had to pay more for physic than for my victuals that time. Men who brew such ale ought to be drowned in their own vats, that would serve them right. Pure Gospel and good beer, I say. But it appears in these days, the purer the doctrine, the worse the beer, although my good master here will not have that it is so. Our Burton ale is still excellent, sir, mine is at any rate. But the ditch-water they drink in the country round has so brought down our prices that upright folk will soon have to beg their bread, as sure as my name is Tommy Bulky.'

Then I said that the Burton ale was renowned for its excellence all over England, and I was sorry that he and his brother-brewers did not make the business answer well. On that account I was all the more glad to be able to put him in the way of getting a little money. On hearing this, he set down the tankard which he was in the act of carrying to his lips, and listened to me attentively. In a few words I told him about the matter; that my uncle had discovered a conspiracy of some Popish gentlemen, who wanted to carry on a correspondence with the captive Queen of Scots, and who had fixed upon him for their middle man. Here the brewer interrupted by bringing his fist down upon the table with such violence that the tankard was nearly upset. Did he, he asked with an oath, look like one who would be a traitor to the Queen? If the Papists required such things of him, he would stave in their heads with his fist, if they were rotten casks.

I had some trouble to pacify him, and make him understand what it was, I meant. It was not the conspirators themselves who had fixed upon him, but one whom Walsingham had got in among them to act as a decoy bird who knew that the honest brewer could be thoroughly relied upon. Did he now catch my meaning? Bulky only replied with a sly wink and a low whistle. If he managed the affair successfully, I continued, Walsingham promised him a bounty of £10, for the payment of which Sir Amias would be witness and surety. How much he should demand from the other parties, from the Queen of Scots secretary, on the one hand, and from the Popish gentlemen on the other, I should leave to him, as I did not doubt he would know how to bleed them both freely. The only stipulation to be made was that all should be arranged so craftily that both the conspirators and the inmates of the castle should fall into the trap, and should be convinced that he was dealing with them in good faith. Moreover, it was agreed that all the letters before being given to the Queen's secretary or delivered to the Popish gentleman, as the case might be, should be left for one night with an agent of Walsingham's, who would lodge near his brewery at Burton.

After I had clearly explained everything to him, and even at his request given him my instructions in writing, with my own signature and that of Paulet attached to them, the honest brewer declaring himself ready to do our bidding, and swore upon the Bible, that he would carry it out exactly, and give up all the letters confided to him. With a well satisfied smile he pocketed the gold piece I gave him into the barvain, emptied the tankard at one draught, and said: 'Gentlemen, it is a fine thing when one can serve the Gospel and her Majesty the Queen, whom God preserve, and do oneself a good turn at the same time. May the devil fetch me bodily—not a very easy task with a man of my weight by the bye—if I do not prove worthy of my Lord Secretary's trust!'

Having given utterance to these forcible words, my man rose to his feet, not without an effort, and prepared to depart. We told him he had better wait a few moments longer, as we wanted him to make the acquaintance of the men with whom he would have to consult and combine. So he dropped down on the bench again, saying we could imagine that he could not bear standing, and begging that he might have a second tankard of ale, as there was not a more thirsty soul than himself. Ere long Gifford and Philipps made their appearance, and the three strange comrades soon came to an understanding.

I may as well mention briefly the manner in which the honest brewer proposed to lay his toils. He was not only a brewer by trade, but an accomplished cooper, and could both make and mend his barrels and casks. Gifford knew this, and he therefore asked him if it were not practicable to make a false bottom to one of the barrels, so that a flat tin case, containing the letters wrapped in parchment, could be slipped into the empty partition. Nothing could be simpler, Bulky answered; adding that he could insert a spring in one of the staves exactly opposite to the vent-hole, which would enable the false bottom to be opened, and the letters put into, or withdrawn from the receptacle.

I was astonished at Gifford's device, and the readiness with which the brewer took it up.

'There is only one difficulty that I see,' he said at length. 'How is Nau, the Queen's secretary, to be informed'

of the construction of the new cask, which I will make by next Monday?' 'That is easily arranged,' I replied. 'You have only to write on a piece of paper a few words to the effect that the Queen's friend have found a means of conveying secret intelligence to her and of learning her wishes, and telling them to press the middle stave of the barrel, where there is a spot of tar. The master brewer must contrive to slip the paper into the hand of the servant who takes the cask, and all will go smoothly, for Sir Amias will wink at it.'

In reality all did go smoothly with our plan, and I feel myself to have been an accomplice in the treachery, and in its fatal consequences. May God in his mercy pardon me.

CHAPTER XV.

Two Queen's and what St Barbe thought about them.

The hope that the scheme which we had just been concocting would prove a sure and speedy means of bringing his prisoner to the block, put Sir Amias in the best humours. He entertained me right royally at dinner, regaling me, not only with the excellent Burton ale, but with a bottle of choice wine, wherein to drink her Majesty's health and destruction to all her enemies.

Presently he said that it was now time, if I wanted to see the Queen of Scots amongst the beggar-folk. Of course I was anxious to see her, whom from my tenderest years, I had been taught to regard as the arch-enemy of the word of God. Paulet conducted me into another apartment, whence a view of the courtyard was to be obtained. The outer gate was closed, and guarded by a few armed men. On the steps leading to a side door in the opposite wing of the building a considerable number of poor and afflicted persons were congregated. Cripples were their. Resting on their crutches; the patient blind, with children to lead them; sufferers pale and emaciated, displaying hideous sores, and clothed in scanty and ragged garments. There were about half-a-hundred of them, and Paulet told me there were four times as many waiting outside, but he did not allow more than four dozen to be let in, and they were watched, lest they should bring in, or carry away any messages. Then he fell to abusing the whole pack of mendicants, declaring they would all return to the abomination of Popery to-morrow, for the sake of the monks who gave victuals to them daily at the monastery gates.

At the Baths of Lourdes.

Rev. Robert Hugh Benson, the convert son of the Anglican Archbishop of Canterbury, in the very graphic and interesting chapters on Lourdes which he is contributing to the *Ave Maria*, thus describes his own immersion in the piscines, or baths:

There are, as I have said, three compartments in the building called the piscines. That on the left is for women; in the middle, for children and for those who do not undergo complete immersion; on the right, for men. It was into this last, then, that I went, when I had forced my way through the crowd, and passed the open court where the priests prayed. It was a little paved place like a chapel, with a curtain hung immediately before the door. When I had passed this, I saw that at the farther end, three or four yards away, was a deepish trough, wide and long enough to hold one person. Steps went down on either side of it for the attendants. Immediately above the bath, on the wall, was a statue of Our Lady; and beneath it a placard of prayers, large enough to be read at a little distance.

There were about half a dozen people in the place—two or three priests and three or four patients. One of the priests, I was relieved to see, was a Scotsman whose Mass I had served the previous midnight. He was in his soutane, with his sleeves rolled up to the elbow. He gave me my directions, and while I made ready I watched the patients. There was one lame man, just beside me, beginning to dress; two tiny boys, and a young man who touched me more than I can say. He was standing by the head of the bath, holding a basin in one hand and a little image of Our Lady in the other, and was splashing water ingeniously with his fingers into his eyes; these were horribly inflamed, and I could see that he was blind. I can not describe the passion with which he did this, seeming to stare all the while toward the image he held, and whispering out prayers in a quick undertone—hoping, no doubt, that his first sight would be the image of his Mother. Then I looked at the boys. One of them had horribly prolonged and thin legs; I could not see what was wrong with the other, except that he looked ill and worn out. Close beside me, on the wet, muddy paving, lay an indistinguishable bandage that had been unrolled from the lame man's leg.

When my turn came, I went wrapped in a soaking apron, down a step or so into the water; and then, with a priest holding either hand, lay down at full length so that my head only emerged. That water had better not be described. It is enough to say that people suffering from most of the diseases known to man had bathed in it without ceasing for at least five or six hours. Yet I can say, with entire sincerity, that I did not have even the faintest physical repulsion, though commonly I hate dirt at least as much as sin. It is said, too, that never in the history of Lourdes has there been one case of disease traceable to infection from the baths. The water was cold, but not unpleasantly. I lay there, I suppose, about one minute, while the two priests and myself repeated off the placard the prayers inscribed there. These were, for the

most part, petitions to Mary to pray. 'O Marie,' they ended, 'concue sans peche, priez pour nous qui avons recours a vous!'

As I dressed again after the bath, I had one more sight of the young man. He was being led out by a kindly attendant, but his face was all distorted with crying, and from his blind eyes ran down a stream of tearing tears. It is unnecessary to say that I said a 'Hail Mary' for his soul at least.

As soon as I was ready, I went out and sat down for a while among the recently bathed, and began to remind myself why I had bathed. Certainly I was not suffering from anything except a negligible ailment or two. Neither did I do it out of curiosity, because I could have seen without difficulty all the details without descending into that appalling trough. I suppose it was just an act of devotion. Here was water with a history behind it; water that was as undoubtedly used by Almighty God for giving benefits to man as was the clay upon blind eyes long ago near Siloe, or the water of Bethesda itself. And it is a natural instinct to come as close as possible to things used by the heavenly powers. I was extraordinarily glad I had bathed, and I have been equally glad ever since. I am afraid it is of no use as evidence to say that until I came to Lourdes I was tired out, body and mind; and that since my return I have been unusually robust. Yet that is a fact and I leave it there.

As I sat there a procession went past to the grotto, and I walked to the railing to look at it. I do not know at all what it was all about, but it was as impressive as all things are in Lourdes. The miracles came first with their banners—file after file of them—then a number of prelates, then brancardiers with their shoulder-harness, then nuns, then more brancardiers. I think perhaps they may have been taking a recent miracle to give thanks; for when I arrived presently at the Bureau again, I heard that after all, several appeared to have been cured at the procession on the previous day.

I was sitting in the hall of the hotel a few minutes later when I heard the roar of the Magnificat from the street, and ran out to see what was forward. As I came to the door the heart of the procession went by. A group of brancardiers formed an irregular square, holding cords to keep back the crowd; and in the middle walked a group of three, followed by an empty litter. The three were a white-haired man on this side, a stalwart brancardier on the other, and between them a girl with a radiant face, singing with all her heart. She had been carried down from her lodging that morning to the piscines; she was returning on her own feet, by the power of Him who said to the lame man, 'Take up thy bed and go into thy house.' I followed them a little way, then I went back to the hotel.

Panama Canal.

This great public work, in which the people of Europe are interested almost as much as those of America, is presenting very formidable obstacles to the engineers in charge of its construction. The forty million dollars paid for the unfinished work is a bagatelle in comparison with the total outlay. The estimate of the United States Government, based on data supplied by engineers, is one hundred and forty millions; but that is certain to be largely exceeded. An eminent French engineer well acquainted with the topographical conditions of the enterprise puts the total at two hundred and eighty millions, and also predicts that it will result in 'the greatest disaster in the history of public undertakings.' This pessimistic forecast is based on the carefully formed opinion of himself and other French engineers that the nature of the ground on which it is built makes certain the destruction of the Gatun dam on which the existence of the canal depends.

The village of Gatun is seven miles along the canal route from Colon, its Atlantic terminus. It is near the middle of a level marshy district, which extends inland to Bohio, where the ascent of the water parting begins. The physical feature which occasioned the location of the dam at Gatun is a group of hills. The dam is to be a mile and a half long, with a total elevation of one hundred and thirty-five feet above sea level. The waters of the Chagres River, which are to be held up by this dam, will make a lake with an area of a hundred square miles and navigable to Obispo, a distance of twenty three miles. By means of deep cuts the summit level thus obtained is carried on to Pedro Miguel, where the descent is made to the Pacific by a series of locks. The maximum height of the summit level above the sea is ninety feet. The Atlantic level is by excavation maintained to the Gatun dam. It is easy to comprehend the significance of the French engineer's opinion as to the importance of the dam and the danger of its failure. Presumably, however, the skill of the engineers will overcome this difficulty, the cost being now a matter of little moment in the eyes of the people of the United States.—*Toronto Globe*.

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D Ibid. ff, p 305.

The Osservatore Romano announces officially that the Holy Father has granted a dispensation from the law of abstinence for Friday, New Year's Day, 1909.

THE VALUE OF TIME.

The coming of New Year's Day almost inevitably sets us looking backward and looking forward. It is a most important marking-place in the division of time and therefore it compels us as it were to consider what has occurred since last we passed a marking-place of the same kind.

It would be well for all of us if we could hear or read such a New Year's Day sermon as that which we find in one of Newman's volumes, and from which we select the following passages:

"Death is continually on the move towards us. Every morning we rise we are nearer the grave than we were. We are nearer the grave than when we entered this church. Thus life is ever crumbling away under us. What should we say to a man who was placed on some precipitous ground, which was ever crumbling under his feet, and affording less and less secure footing, yet was careless about it?"

"The former year is gone; it is dead; there it lies in the grave of past time, not to decay, however, and be forgotten, but kept in the view of God's omniscience, with all its sins and errors irrevocably written, till, at length, it will be raised again to testify about us at the last day; and who among us can bear the thought of his own doings in the course of it?"

In accordance with the suggestion here thrown out, we cannot do better in these closing hours of the year 1908 than meditate a while upon the value of time, with a view of exciting ourselves to repentance for the mis-spent past, and stimulating ourselves to practical good resolutions for as much of the future as may be granted to us.

What, then, is the value of time? Time is worth what heaven is worth; for heaven is the reward which God has promised us if we spend our time in His service. Time is worth what the Precious Blood of Jesus Christ is worth; for every moment of it which is available for the working out of our salvation was purchased by His passion and death on the cross.

How bitterly should we regret having wasted this precious gift! To avoid all wasting for the future we must resolve to do everything we do to please God, not to please ourselves. The commonest functions of life can be lifted to the highest plane. "Whatever you do," says St. Paul, "whether you eat or drink, or whatever else you do, do all for the glory of God."

Again, since we are doing God's work, we must do it as well as we can. St. Ignatius Loyola chose for the motto of his society the words: "To the greater glory of God," and no body of men are more strongly exhorted to constant remembrance of this than the Jesuits.

"I am doing it for God." "So much the worse," replied Ignatius. "If you were doing it for me, I might excuse you. But if you are doing it for God, there is no excuse." One of the prophets of the Old Testament used even sterner language when he said: "Accursed is he who doeth the work of the Lord negligently." An excellent warning to call to mind when we kneel by our bedside to pray, or enter a church to hear Mass. And it is not only in spiritual matters that the warning is needed.

The difference between the everlasting work done by the cathedral builders of the Middle Ages and the "jerry-work" done by so many church-builders of the present day, is doubtless due in great measure to the fact that the former believed they were doing God's work and must not do it negligently, whereas the latter have no higher motive for doing good work than professional pride or fear of consequences. Such motives as the last mentioned are well enough in themselves, but the true Christian should use them merely as stepping-stones on which he may rise to higher things.

He may call to mind, for instance, that the Scripture tells us that "the Lord God took man, and put him into the paradise of pleasure, to dress it and to keep it." Even in Eden man was intended to work, but work would have been a pleasure, not a pain.

He may remember that St. Paul said "He that will not work, let him not eat,"—words which at the present day are a rebuke to those who give more freely to the professional tramp than to the helpless and deserving poor. He may think of the old saying: "Satan finds some mischief for idle hands to do." The name of Sodom has become synonymous with the foulest of sin, and the prophet Ezekiel has said: "Behold this was the iniquity of Sodom . . . pride, fulness of bread, and abundance, and the idleness of her and of her daughters."

It used to be that the average workingman's time was so fully occupied, that it was scarcely possible for him to waste any of it, except by slighting his work. But the working day is growing shorter, and if it comes down to eight hours, there will be at least another eight hours of which the laborer will have to give a strict account. Part of this, no doubt, may be given to legitimate recreation, but it must be legitimate, otherwise it may come true of our workingmen what St. Augustine says happened to some of the great men of the Old Testament: They were holy while they kept busy, but idleness ruined them. And for the rest of this newly acquired spare time they will be expected to make good use of it in doing things which could not be expected of them before.

"They will have an opportunity to improve their minds," say the advocates of a shorter working day. Very good; if they do some serious reading with the idea of pleasing God by developing the faculties which He has given them; especially, if they do such reading as will give them a better understanding of their religion; if they study such matters as will enable them to rise in their trade with a view to winning that decent independence which is so great a help to right living; if they look more closely than they were able to do before into the condition of their children, and gladly take advantage of the increased opportunity of giving them instruction, their spare time will be well occupied.

let it alone this year also . . . and if happily it bear fruit, let us still tremble at the words, "but if not, then after that thou shalt cut it down." The year 1909 will certainly be the last year for many of us; for how many, only God knows. But if whatever portion of it is granted to us be only well spent, it will be for us what we wish it to be for every reader of THE CASKET

A HAPPY NEW YEAR.

Theatricals, Theories and Facts.

To the Editor of The Casket:

SIR,— "Give me leave to be merry on a merry subject," is evidently the motto of your correspondent, "Strawberry Blossom," who appears somewhat out of season, in your issue of Christmas Eve. It is a sad fact that the subject of offences against the sixth commandment is to many merely a jocular one. One can only, I suppose, ask your correspondent to take it on faith that there are those to whom it is not such.

In so far as any argument underlies his communication, it is this: Some respectable people in Eastern Nova Scotia went to see "Nell Gwynn" and made no public denunciation of it that we know of; therefore that play was entirely unobjectionable. It were devoutly to be wished that all could concede the implied major premise. But can they?

It is not always safe to assume that things are facts because they ought to be facts. I have never forgotten an illustration of this seen as a very small boy. Two neighbors who had gone to town together were returning considerably the worse for liquor, one of them, however—the owner of the team—a good deal more so than the other. They drew up at a semi-public place by the wayside, and the more intoxicated traveller entered, sat down and began to chat. It was a cold winter's night and the man outside soon got impatient.

Now, instead of what ought to be facts, let us for a moment glance at what are facts. Some of them are not pleasant facts, and the task of calling attention to them is a most unpleasant one; but your correspondent's virtual challenge forces it upon me. With some people a hint must have the breadth of a barn before it is effective.

Here, Mr. Editor, are a few facts, some of which can be verified from your own columns, the others of which I have on unimpeachable authority.

(1) A few months ago a theatrical troupe gave two performances in your town. The first was, on the score of decency, quite unobjectionable. The second was, in several of its features, suggestive and nasty, and was the subject of a good deal of comment. A few days later, in a public place, it was being discussed by several ladies. All of them who had seen it agreed as to its nastiness. One of them, a non-Catholic, remarked: "Well, you know, Antigonish has the name of liking that sort of thing."

(2) A few weeks ago a local item in THE CASKET, in a distinctly commendatory notice of a forthcoming theatrical engagement, announced the performance of "Nell Gwynn" as one of the two plays to be given.

(3) Thereupon the present correspondent protested, and pointed out that the play portrayed the career of "a notorious courtesan." That his protest was observed, THE CASKET has since contained some evidence.

(4) The Company came, and saw,— and did not give "Nell Gwynn." Just why they did not, in view of the somewhat indirect defences that have since appeared, is a mystery; but the undersigned feels he has some reason to claim at least a portion of the credit.

(5) Though dropped from the Antigonish repertoire, the play was warmly defended before the curtain by the manager of the troupe, and your correspondent "roasted" unmercifully for having objected to the performance of this dramatic representation of the career of a vile strumpet.

(6) The manager's "roast" was applauded to the echo.

(7) The pulpit of one of the churches in your town rang twice within the past few weeks with denunciation of abuses in the town. One of these was the manifestation of the vice to which improper plays are an incentive. The other was, in the opinion of some, closely connected with an institution that has figured in this discussion.

Now, here are seven real facts, in lieu of "Strawberry Blossom's" "seven plagues." I make no comment other than to ask these two questions: (1) Which of those ladies could point to the above facts with greater show of justification? (2) Is this a proper subject for the light jest and the mocking jibe? "Strawberry Blossom" may think it is; but what think those in charge of souls? A SCANDALIZED CATHOLIC.

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Children's imitation bear skin coats, lined throughout with flannelette. Sizes from one to eight years.

Infant's eiderdown jackets, kimona styles, finished with fancy stitching, colors grey, blue, red and white.

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Our collection of gloves, destined for holiday gifts is this year more imposing than ever before and affords to buyers the widest possible choice and a good range of prices.

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In mocha, wool lined and nicely trimmed with fur; would make a nice present for your sweetheart, wife or mother.

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We are the sole agents for the celebrated Moose Head brand furs. Ladies' fur lined coats with rat lining and sable collar. Ladies' persian lamb jackets with mink trimming. Also stoles in all kinds and styles of furs.

The Annex

What Shall I Give?

Some of the most satisfactory gifts to give and that will be appreciated by the men are smoking jackets, dressing gowns, coat sweaters, fancy vests and cardigan jackets. We have a large assortment of ties, knitted mufflers, silk and linen handkerchiefs, gloves in mocha and kid, shirts, braces, etc.

Don't put off your Christmas buying. Come early and select the best patterns.

A. KIRK & CO. Antigonish, N. S.

General News.

Mrs. Carry Nation will be seen on the stage of a London music hall. She has accepted an engagement to give a series of lectures which was offered to her by a vaudeville syndicate.

New Year's day will witness the beginning of the evacuation of Cuba by the United States army of pacification, which has been in possession of the island since the beginning of the provisional government, October, 1906.

The total immigration to Canada for the eleven months ending with November was 143,754 as compared with 268,337 during the corresponding months of 1907, a decrease of 124,583 or 46 per cent.

The quantities and values of field crops for this year in Canada were given out last week from the census and statistics office. An area of 27,505,663 acres of field crops had yielded this year a harvest which, computed at average local market price, has a value of \$432,533,000.

The Roman Catholic Church at Coteau du Lac, Quebec, was destroyed by fire Monday night, entailing a loss of over \$50,000. It was at first feared that the fire would spread to a large convent near by, and the nuns and pupils to the number of over 300 made a hasty exit. The church was burned to the ground, but the convent was saved.

James Dunlop, a member of the Scottish Agricultural Commission which recently visited Canada, addressing a meeting of Scotch farmers, said that on Eastern Canadian farms he was struck by the superior accommodation and comfort of the dwelling houses and the greater convenience of their steadings, compared with those in Ayrshire.

Government ownership of telephones has been a success in Manitoba, and the profits for the first year are placed at a quarter of a million dollars. There is a general expectation of a reduction in the rates beginning with the New Year, and the residential instruments will cost twenty dollars, and the business service thirty or thirty-five in Winnipeg, if it is fulfilled.

In the course of an address on "Development of Railway and General Transportation Facilities in Canada," Hon. C. P. Graham, at the banquet of the Commercial Travellers' Association at Toronto made reference to the future of the Intercolonial Railway. In a few months, he intimated the basis of management of the railway would be changed. He was not, for obvious reasons, able to say more than that.

The problem of underfed children in London's elementary schools is confronting the city authorities this year more grimly than ever. At its annual meeting the London Education Committee recommended that power be sought from the County Council to draw £10,000 sterling (\$50,000) to be expended during the next few weeks in keeping together the bodies and souls of thousands of half-starved waifs who arrive at the schools in anything but a fit condition to learn their lessons.

That the falling off of approximately \$20,000,000 in imports and perhaps \$150,000,000 in exports in the commerce of the United States during the calendar year 1908, is merely part of a general condition which has prevailed the world over, is shown by the monthly statement of the Bureau of Statistics of the twenty five principal countries of the world whose foreign commerce the Bureau records month after month, all but four show a falling off in exports, and nearly two-thirds show a falling off in imports.

Twelve months in jail for Samuel Gompers, president; nine months for John Mitchell, one of the vice presidents, and six months for Frank Morrison, secretary, all of the American Federation of Labor, was the sentence imposed by Justice Wright of the Supreme Court of the district of Columbia for contempt of court in violating from placing on the "Unfair or we don't patronize" list, the Bucks Stove and Range Company of St. Louis. They are out on bail. The trade unionists are taking measures to have the decision nullified.

Henri Bourassa at a joint meeting held at Ormstown, Que., on Saturday night in connection with the provincial elections, warmly repudiated the charge that he was a renegade to the liberal party. He declared that at the last Dominion elections Sir Wilfrid Laurier was so anxious to have him return to the liberal party that he had offered to allow Mr. Bourassa and Mr. Lavergne and Mr. Leflamme, to be returned to the House of Commons by acclamation, an offer which Mr. Bourassa declined. Mr. Bourassa also announced that he had secured in Belgium some very compromising documents in connection with the Lake Abitibi land deal, and at the opening of the legislature he would make charges and demand an investigation. He believed that the ministers of Quebec were perfectly cognizant of the \$70,000 rake off which was intended for the liberal campaign fund.

Fifty Thousand Persons Perish.

The above is the startling news flashed from Rome this week. It is the result of probably the greatest disaster of modern times. Possibly the awfulness of the calamity is so appalling that in the excitement of the time the correct extent of the loss of life is not even approximately given and is wildly exaggerated. We only hope our surprise may prove founded. In the meantime we can only give our

readers the news in all its startling details as furnished by the daily press.

An earthquake followed by a tidal wave devastated the three southern Provinces of Italy on Monday. So widespread has been the effect of the quake that it is necessary to include hundreds of cities, towns and settlements in an attempt to detail the loss of life and property.

The city of Messina was the centre of Monday's terrestrial maelstrom and was shaken to ruins. Flames burst forth to complete the city's destruction and to burn alive untold numbers helplessly pinioned beneath fallen walls and broken timbers.

The Strait of Messina was shaken and twisted by the earth's trembling, for mariners report the channel altered beyond recognition. The ports and villages on both the continent and Sicilian sides were wrecked or inundated, and all lighthouses along the coast were swallowed up. Navigation now is dangerous and in some places impossible.

In the Calabrian district, which was only beginning to recover from the effects of the earthquake of 1905, Reggio was the centre of the earth's upheaval.

The seaport of Reggio is reported as no longer existing and the city proper is in ruins. The loss of life on both sides of the Strait and in Eastern Sicily was enormous. One of the refugees from Reggio, who was the first to bring the news of the city's destruction, tried to make his way to Sicily in a sail boat, but was compelled to return, and finally found safety at a peninsular port. In describing his experience he said:

"The sea was strangely, mysteriously agitated and the heavens were ablaze. Nearing Sicily, the clearing smoke revealed the mystery; Messina was in flames. In the frenzy of despair I turned my boat back to Calabria."

"Starving, bleeding from injuries and almost insane from their terrifying experiences, Messina's survivors are fleeing in all directions. The spectacle presented by the ruined seaport is described as terrifying. In the tumbling buildings are killed and mutilated, with hundreds of the injured imprisoned in the wreckage abandoned to their fate by the fleeing populace. One of those who escaped, said: "The earth seemed to drop and then turned violently on its axis. The whole population, who practically were precipitated from the houses rent in twain, were spun round like tops as they ran through the streets. Many fell crushed to death and others bewildered took refuge for breath beside the tottering walls, where they soon met the fate of their companions."

Despatches received from Calabria confirm the destruction of Reggio. They report that the situation there is as bad, if not worse than at Messina. In Calabria, the region around Montelone, was most affected. The village of Ste Panconi, the inhabitants of which numbered 2,800, was practically destroyed.

Catania suffered from the effects of a tidal wave, and a similar body of water inundated the handsome streets of Messina, which flank the harbor, covering them with a thick layer of mud, which renders more difficult the succoring of the wounded. Many of them could be seen lying under the wreckage.

It is reported that the villages of Faro and Ganzirri, adjoining Messina, have disappeared.

In the mountainous regions inland, the population has taken refuge in grottoes and caves, where peasants and priests, soldiers and persons of gentler birth are living in common.

DIED

At Merland, Ant., on December 24th, RICHARD BAILEY, aged 55 years. R. I. P.

On the 27th inst., after a long illness which was patiently borne, ALEXANDER KELL of Church Street, Antigonish, at the advanced age of 80 years. Deceased was an honest, upright and religious man. He was much esteemed by all his acquaintances. He was fortified in his last days by the rites of Holy Church. A sorrowful wife, two sons and two daughters and several grand children survive him. May his soul rest in peace!

At City Hospital, Boston, Dec. 19, 1908, of pneumonia, a XENIA GRINDA, wife of Andrew Roach. The deceased was 22 years and 3 months old, was a daughter of Wm. W. Carr. She was born in Antigonish, which place she visited during the summer of 1907 and made many friends, who will regret her early death. Interment took place in Mount Benedict Cemetery after Requiem Mass at St. Philip's Church. She is survived by her husband, one child, parents, three brothers and four sisters. May she rest in peace!

The sad uncertainty of human life and the tragic way in which sorrow comes upon our most joyful days was never better illustrated than in the parish of Mahou on Christmas Day, 1908. A model young man, who, until a few short days previous had given great promise of a long, happy and a useful life, was on that day borne to the Church on a bier, a Mass offered up for his soul and his body consigned to the grave. ANTHONY, son of DONALD A. BEATON, of Mahou Mines, was only in the 25th year of his age, when a sudden attack of the deadly spinal meningitis in a few days caused his death. His short life had always been an active and an industrious one. Of a serious turn of mind he had ever been faithful and careful in attending to his religious duties. This was shown especially in his devout reception of the last sacraments and his calm resignation to the divine will. His death took place on the 22d inst. His brother, the Rev. August D. Beaton, P. P. of Bay St. Lawrence, celebrated the Mass. The sympathy of the community goes out to the parents, brothers and sisters of the deceased in their bereavement.

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Rev Er McLennan, Thorburn, 1 00
Arch Chisholm, McPherson's P O, 1 00
Andrew J McInnis, Cross Roads Ohio, 1 00
Alex McDonald, West Mahou Mines, 1 00
Rev J F Chisholm, St W Margaree, 1 00

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The undersigned buys marketable Furs of all kinds, at highest prices. CHAS. G. WHIDDEN, of C. B. Whidden & Son.

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For sale 3 cows, 2 to calve in March, 1 to calve in April. Also wanted to buy, 3 fresh calved cows. TAYLOR BROS, Antigonish.



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We sincerely thank our very many customers for their valued trade this season. We never had the like. The tale is quickly told. Good goods, right prices and courteous treatment did it all. You will find it always the same with us, and when not so kind, give us a chance to make it right. We will meet you half way every time. Our prices will continue to be lower than anybody else, and anything you have to sell you will get the top notch for.

To the Farmer

We are your friend, we buy anything you have and will always use you right. At this festive season we extend to all, our thanks with the wish for

A Merry Christmas and A Happy New Year

BONNER'S BIG GROCERY

Chisholm, Sweet & Co.



To Our Customers.

While extending to you a New Year's greeting, we wish to add a word of thanks for your splendid holiday patronage as well as your support and co-operation during the year just closing.

\$12 invested here, will clothe any man with an all-wool Bannockburn Hewson Tweed Suit.

The oval tag stamped "Hewson Tweed" and attached to a garment means that the cloth used in its construction was spun of pure Nova Scotia wool and nothing else; that it was especially prepared to meet the requirements of our farmers and mechanics—those who need clothing possessing the hardest wear-resisting qualities.

To serve our customers exceptionally well, we have had these Hewson cloths made up in double-breasted suits, with double-sewn, raised seams, lined with heavy, strong materials, tailored in the latest style and perfect fitting. The price for all sizes is \$12. Separate pants \$2.95 a pair.

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Our price list will be issued in a few days when it will be seen that our prices are as usual below all competitors. As an instance we offer Men's Overcoats at \$3.50; Men's Pants, 90c; Men's all-wool Suits, Tweed, single or double-breasted, regular price, \$9.00 for \$6.75. Men's all-wool fleecy-lined Underwear, 38c. Men's all-wool Sweaters, 65 cents. Men's grey socks, regular price 25c., for 12c. Don't forget to get our price list as our Fall Sale includes all departments.

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The Catholic Layman.

Addressing the Knights of Columbus in Philadelphia, the Rev. Dr. Garrigan spoke as follows:

Weakened faith is the fruitful mother of those false principles that are sapping the very moral life of many of our Catholic men and bringing scandal to those outside the Church and opprobrium to her fair name. Weakened faith it is that destroys firm consistency of moral character and has made too common in the minds of many Catholic men that absurd, stupid, impious persuasion that the application of the moral law changes with the circumstances of persons, places and times. In other words, that a Christian can, as it were, divide himself into two distinct persons, and according to the circumstances either assume or reject moral responsibility. Mere opportunists, they are after the manner of Pontius Pilate in the trial of our Blessed Lord.

It is this persuasion that distinguishes in a man the various consciences so commonly heard of nowadays. There was a time when a man was supposed to have but one conscience, his guide and judge in every phase of life. But now it is common to hear of a civil and a religious conscience, of a political conscience and a Christian one, of a public and a private conscience, of a social, a scientific, a diplomatic conscience. All, dear friends, iniquitous subterfuges by which foolish men deceive themselves trying to make themselves believe that what they cannot do as Christians it is a sin and the law of God forbids it is perfectly lawful for them as citizens, or officials, or diplomats, professional men or scientists.

But if weakened faith does so disturb our moral life, incomparably greater is the damage it does to our life of faith itself. In fact, it is to weakly undetermined faith we must trace the origin of perhaps the most dangerous enemies the Church of to-day has to combat. We call them Modernists when they deal in philosophy and theology and strive to cover their errors with abstruse reasoning and cumbersome phrases that neither to themselves nor to any one else have a precise meaning. They are termed Liberal Catholics when they act upon the principle that religion is a thing for the Church alone and must never be allowed to interfere in any way with social intercourse. There are many Catholics who delight in being called liberal-minded, broad-minded, but believe me, dear friends, 'tis but another name for indifference. Their slogan—first principle—is to respect the opinions of others. Education, civility, ordinary courtesy demands as much. And they will hint, these liberal Catholics, at the superstition and intolerance of the Middle Ages, and even the inquisition will loom up before their minds if anyone should dare to call by their right names the blasphemies that nowadays mask under the name of religion. "Respect the opinions of others," they say. And I agree with them. We must respect their opinions as we ourselves are respected. But it would be interesting to define just what is an opinion. Opinion, according to philosophers, can be held only about things that are certain, neither certainly true nor certainly false. It is a judgment formed on reasons that do not produce certainty, as, for example, in the realm of literature there are many opinions as to the relative merits of various authors; in medicine there are different opinions as to the different schools; in philosophy there are, for instance, various opinions as to the origin of ideas. In a word, so long as the truth or falsity of a matter is not clear and sure, you may have your own opinion of the matter, and it would be arrogance on the part of any one who would deny your respect for your opinion. Whilst then you remain within the realm of opinion others may combat it, they may repudiate it, but ordinary politeness demands that they respect it. But tell me, dear friends, if a man were this morning to proclaim to you the doctrines of the Communists and extreme Socialists; that private property is theft; that capital is a tyranny; that the family is a mere conventionality; if he should say that it is lawful for you to steal, to calumniate your neighbor, to lie, to lay snares to corrupt the fidelity of your wives and the purity of your daughters, would it be unbecomingly intolerant, fanatic for you to raise your voice in indignation against him? But should that same man deny the divinity of Christ, the eternity of hell, the divine institution of the sacrament of penance; should he maintain that the Catholic Church is not the one true Church, the Pope is not the Vicar of Christ; should he assert that the soul dies with the body, there is no distinction between the good and wicked in the next world, the liberal-minded Catholic tells you you must respect his ideas. It would be intolerant, fanatic, bringing the barbarity of the dark ages into the enlightened twentieth century not to do so. "In matters of religion you must respect others' opinions." But tell me, is it an opinion that Jesus Christ is not God? Is it an opinion to deny the existence and eternity of hell, the immortality of the soul, confession, the Church? Oh, no. Now you are within the realm of Catholic faith, and that which denies those eternal truths is not opinion; it is error, it is heresy, and we cannot, must not have respect for heresy. Any compromise with heresy means a denial of Christ before men.

I cannot better conclude than by offering for your imitation a Catholic life made ideal, made saintly by strong yet simple ideal Catholic faith. It is not a St. John the Baptist, the model of strength of character. His austere life, his super-human penances, his perfect humility might frighten you. Nor is it some saintly Bishop, whose

prayers and fasts and ecstasies and miracles would awe you into silent wonderment. Nor yet is it some holy martyr who braved the wrath of cruel tyrant and gave up his life rather than deny one tittle of his faith—although all these and many more are products of the faith. But I would propose to your imitation a layman like yourselves, a man who lived within the memory of some here present—a man who was always faithful to his noblest self; a man who, with gentle heroism, accomplished the vow of his youth of spending and being spent to the last beat of his pulse for "the truth that had given him peace"; a man who consecrated his life and labor to the noble conflict of the Catholic faith against the infidel politics and Voltairian society of France, a model of Catholic youth, Catholic manhood, Catholic fatherhood, Catholic citizenship—Frederic Ozanam. And I will let Cardinal Manning, a contemporary, speak of him:

"Frederic Ozanam was a pure and noble soul on fire with charity to all men, especially the poor; consumed by zeal in the service of the truth; pious with a filial tenderness; exemplary in every path of life; more eloquent in the supernatural beauty of his thoughts than in the loving words that fell from his lips, more illuminated with the ardor of Christian faith than with the manifold lights of literary cultivation. Such a man bore in him a Catholic heart full of all instinctive loyalty, as ready to give his life for a jot or tittle of his faith as he was to counsel the Archbishop of Paris to tread in the steps of the Good Shepherd and to lay down his life for his sheep. May God raise up on every side laymen like Frederic Ozanam!"

A Catholic Comedian.

The theatrical world is often, and not without cause, looked upon as destructive of practical Catholicity. The following appreciation of the late William Farren, long associated with the Haymarket Theatre, London, has therefore its significance and its moral:

The high, proud sense of his profession which won his triumphs, was not confined to his player's life: there was an inner life of faith which was more to him than the glare of the footlights. He was never an aggressive, but always an unmistakable, Catholic. He wore his creed as a badge, not as a rapier. Playgoers who delighted in his finished comedy did not know that William Farren carried his Lady's Beads upon him; and that, no matter how many hours he spent upon the stage or in the greenroom, he offered the Mother of Christ fifteen mysteries of her Rosary day by day. To be a Catholic he was not content, but proud. This was partly the reason why, as he neared the end, he left the land of all his triumphs for the land of all his beliefs. He said that he could not catch his breath so well amidst our Northern mists. We shrewdly suspect that it was the clear, sunlit air of faith that drew him nearer to Rome; and from Rome to his dying bed came the prize blessing of Pius X. It was in Siena, on Friday, September 25, that he was summoned into the presence of all he valued most. They clad him in the brown habit of a Franciscan Tertiary, and laid him, amidst the fellow-townsmen of Catharine Benincasa, in the beautiful Campo Santo of the Misericordia. Almost his last act of faith was to say that any notice of his death might be accompanied by the words, "Fortified by all the rites of Holy Church."

The solemnity of the meeting was somewhat disturbed when the eloquent young theologian pictured in glowing words the selfishness of men who spent their evenings at the club, leaving their wives in loneliness at home at this happy season.

"Think, my hearers," said he, "of a poor neglected wife, all alone in the great, dreary house, rocking the cradle of her sleeping babe with one foot and wiping away her tears with the other!"

Beginning of Extension.

Rev. Francis C. Kelly, president of the Catholic Church Extension Society, told the members of the Catholic Woman's League of Chicago Sunday the story of the beginning of the movement which brought about the recent notable congress of Catholics in Chicago, which he described as the largest gathering of prelates, clergymen and laymen ever held in the United States.

It was a simple narrative, but it was received with the keenest attention, as it was filled with the personal experiences of Father Kelley while he was putting forth every effort to get the movement started.

"The movement began like all great movements begin—in a small way," said Father Kelley. "I was pastor of a parish in a small town in Michigan some years ago. The parish had

fallen into decline when I went there and had only eight pew-holders, although the town had a population of 3,500. I started in to build a church at the same time that the Methodists started a similar project. I met with poor success in getting financial support, while our Methodist brethren got along fine. I was discouraged, when one day I asked a business man of the town why I was not receiving the assistance I required.

"He told me that I ought to go to my church extension society for funds, the same as the Methodists did, but when I inquired into the matter, I found that the Catholic Church had no extension society. I learned that practically every Protestant denomination in the United States had church extension societies, and I began thinking how to make a beginning.

"Soon after I began a lecturing tour in the west, speaking not only in the larger cities but also in the small cities. I found a decided lack of Catholic churches. In my inquiries I learned that the Church was fast losing its adherents, simply because there were no places of worship. Children of Catholic parents were deserting the faith and joining other denominations. People were riding and driving twenty miles in order to attend Mass."

Father Kelley then described the condition he found at Ellsworth, Kan., when he went there to deliver a lecture. He found a brave-hearted priest living in abject poverty, who was unable to offer him the hospitality of his home because he did not have

accommodations for a guest. He found a church ready to tumble in ruins and without the ordinary furniture of a chapel.

"I was stirred to the bottom of my heart when I heard this brave priest declare that he was going to stay and fight it out," said Father Kelley, "and soon thereafter I wrote an article for *The Ecclesiastical Review* describing my experiences and giving my argument for a church extension society. That started a controversy in the church publications all over the country. The movement had started, but it made little progress. I was about ready to give up the fight when chance took me to the retreat at Notre Dame, and there I met Archbishop Quigley for the first time.

"I sought his aid and advice and told him what I had been doing to start a church extension society. The archbishop was intensely interested, and said he had been advocating missions for years and that the time was at hand when the movement for a church extension society should be started. On his suggestion, invitations were sent to twenty persons to attend a preliminary meeting at the archbishop's house. Nineteen responded to the invitation, and among them were two archbishops, two bishops, and the others were enthusiastic priests and laymen.

"The Catholic Church Extension society was born at that meeting in the house of Archbishop Quigley, whom I firmly believe is the greatest and most far-reaching prelate in the United States."

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Nun Wins her Ph. D.

Chicago University has awarded the degree of Doctor of Philosophy to a sister of St. Elizabeth's College, Convent, N. J., on the completion of her work there as fellow in biology since 1906. The sister is the first of her order, that of St. Vincent de Paul, to hold a fellowship at Chicago University, and the award was the only one made that year for original research in biology.

The completed thesis is "The Embryo of Ceratozamia: A Physiological Study," and is published among the university pamphlets, signed by the sister's name "when in the world." There is no sign whatever that the work should be credited to the Catholic Church.

The sister who has won such distinguished honor at Chicago University is a member of the community of St. Vincent de Paul of New Jersey, and one of the teachers in the Catholic College for girls near Morristown. While the authorities there are proud of the credit reflected by one of their number on the order, they express no surprise, and explained that in the last three years more than fifty of the sisters had been doing graduate work at several of the foremost universities in this country. In the list are half a dozen students at Chicago University, some at Yale, some at the Boston Institute of Technology, and a large number at Columbia.

The members of the order are quite used to the surprise with which this work is viewed by outsiders, as this was the attitude taken by the college professors when the sisters first appeared in graduate work. The story is told of a Catholic sister who had already won her degrees from Yale in her subject and was looking for a chance to complete her study for the doctorate at another university. The head of the department asked, quite scornfully, if she had already finished the regular freshmen and sophomore requirements in that line. In reply she merely showed her credit slip from the former university. The head of the department looked over the papers with growing wonder.

"What!" he exclaimed, "you've been to Yale and got those marks from So-and-So? I studied under him, and would have been proud to have got as high." Then the previously doubting professor shook hands with his prospective pupil and welcomed her as a woman worthy of his steel.

The sister, who is doing research work in biology at Chicago, began as a pupil of the late Prof. Appar of New Jersey. Then she went to the Boston Institute of Technology and studied there for three years, but did not try for any degree. Returning to the headquarters of the community at Convent, she took a Bachelor of Arts course at St. Elizabeth's and made a specialty of Art, although all her previous study had been in biology. After two years the community sent her to Chicago University to work for a master's degree in science. She not only won the degree, but also the research fellowship which has resulted in her obtaining the doctorate.

The practice of sending sisters to famous universities for postgraduate work has grown up within the last ten years and is part of a definite plan. At present there are only three Catholic colleges for girls in this country, and in two of those the instructors are outsiders. At St. Elizabeth's, however, the idea was formed to have even the most advanced courses taught by the sisters, and those of the order who had manifested studious tendencies received opportunities for further work.

The head of the community, Mother Xavier, wanted the best instruction and the latest methods of teaching, and so the foremost universities were selected. At the same time this fitted in well with the rules of the order, for, of course, a sister could not enter college and join in the student life of the place. The university must be near enough some religious house, so that the sister may live there while pursuing her studies. For this reason Chicago, New York, Boston and New Haven are picked as suitable places. Sisters are sent in pairs, partly so that the religious life may continue uninterrupted and that the sisters may have companionship without going "in the world."

Our Spoiled Walls.

(By Rev. I. J. Kavanagh, S. J., Loyola College, Montreal.)

Many of the readers of *The Catholic Record*, lay and clerical, are interested in the preservation of the purity of their white plaster walls, while some have had painful experience of the spoiling of mural decorations by the appearance of dark bands upon the frescoed surface.

The defacement of lath and plaster walls and ceilings by the laths showing through is a common matter of complaint. Certainly the dark lines in question are very unsightly on a plain white surface, but they are more than unsightly when they appear on a decorated surface. However, it is a mistake to suppose that these lines are due to the laths showing through. In point of fact, they really mark the intervals between the laths. This assertion can be easily verified by the prod of an awl, but the explanation of the fact may need some reflection.

Few people appreciate at its fair value the amount of ventilation that goes through brick and plaster walls. Air or any other gaseous substance simply cannot resist their natural tendency to penetrate into the smaller than microscopic pores that permeate most solids. Selecting common illuminating gas to illustrate my point I find I can get light enough to write these lines from a jar, the gas for which has to pass through four inches of pressed brick or plaster. If the brick or plaster were damp, or

were its surface painted, the flow of gas would be stopped. This easy passage of air through dry unpainted brick and plaster explains why the atmosphere of new edifices, halls and churches, maintains itself so much purer than after the paint brush of the decorator has checked this desirable and draughtless supply of fresh air.

In some cases, however, this transpiration is not desirable. For instance, if a living room be above a kitchen or next to it, then heavy painting on wall and ceiling will conduce to a pleasanter atmosphere, and a less general diffusion of news from the kitchen.

We may now undertake the explanation of the dark lines which are always unsightly and sometimes so disastrous. The splendid Mayer frescoes in the Gesu at Montreal barred and marred by them is a case in point. The air of our dwellings and assembly halls is always more or less charged with a very varied and unnameable assortment of dirt. This dust-laden air oozes through the plaster, and all the more abundantly when there is no wood backing. As it filters through, it leaves behind on the surface all its solid or non-gaseous cargo; more air passes where there is no lath, and it is along the line between the laths that most dirt is deposited and greater blackening takes place. The dryer the wall, the more abundant is this transpiration; hence it is that there is more blackening near ventilators or heating apparatus.

Before taking up the question of prevention, one cannot refrain from suggesting that our walls and ceilings ought to get more cleaning than they do. If one has a fancy for gem hunting, the wall of a living room would afford ample and diversified sport.

If the objectionable banding is to be avoided and the plaster surface be still retained for purposes of fresco decoration, one has the alternative of completely suppressing the transpiration or equalizing this transpiration all over the wall. Heavy painting might avail for the former, while the latter might be secured by inserting seamless paper in the thickness of the plaster and backing it with close-jointed boards. The new ready made plates of plaster ought to be perfectly effective in this relation. If builders understood the nature of the trouble in question they would soon find means to suppress it.

The Cholera in Manila.

The cholera epidemic in Manila seems to have abated. During the scare Catholic priests and teachers did much to instruct the Filipinos in matters looking toward the betterment of hygienic conditions. Governor General Smith invited Archbishop Harty to co-operate with him and the Bureau of Health in the work of stamping out the cholera scourge. To make their efforts as far-reaching as possible it was thought advisable to have all parish priests instructed to inform the people of the danger they ran in connection with cholera, and to advise them how they might avoid contagion. From the beginning the Catholic daily, "Liberator," rendered meritorious service in urging the people to have the fullest confidence in the health authorities and to assist them by complying with their regulations and by facilitating the work of general disinfection. The "Philippine Catholic" chronicles the death of a cholera victim, a Sister of Charity, Sister Louisa Graels. When another member of the community and four pupils of Santa Isabel were seized with the dreaded malady, Sister Louisa volunteered her services in caring for the sick. She had charge of the stricken religious, but was herself speedily taken down, and thus, true to her sublime calling, fell while at the post of duty. She had seen twelve years of service in the Philippines, and was beloved by all who knew her.

A New Song for the Pope.

At the celebration of the feast of St. Andrew, the apostle of Scotland, the other day, a new song for the Pope was rendered for the first time. During the annual banquet held in the Scotch College, at which the chief members of the Scotch, American, Irish and English colonies in Rome attended, a song recently composed by the well-known Canon McGinnes, of Edinburgh, was sung by the Scotch students. As it may some time attain the popularity of the verses composed by Dr. Murray, it will be of interest to quote the lines:

A SONG FOR THE POPE.
The Rock is he on which the Church stands firm,
Against that Rock, hell's gates shall ne'er prevail,
"The Kingdom's Keys" Christ placed within his hands;
O Rock! O Key Bearer! to Thee all hail!
Amidst false teaching leading souls astray,
His Faith we follow—it can never fail;
He guides the Bark, he drives the wolf away;
O Plo! O Pastor! to Thee all hail!
CHORUS.
God bless the Pope! God bless the Pope!
God bless, God bless the Pope!

The body of prelates, priests and distinguished laymen remained standing during the singing of the verses, joining with much enthusiasm in the refrain.

It may not be inopportune to note here that it has been decided to celebrate suitably during the year 1930 the twenty-fifth anniversary of the episcopal consecration of Pius X. The precise date on which the anniversary shall fall is November 16.

Principal N. Cumming on Agriculture in Nova Scotia.

The following valuable address on agriculture in Nova Scotia was delivered before the Canadian Club of Halifax on December 4th. We com-

mend it to our agriculturists. The agriculturist possibilities of our Province are clearly and concisely shown: The person who travels through the province of Nova Scotia and endeavors to estimate its agriculture from car windows, gets a most erroneous idea of the country. The surface of Nova Scotia is greatly varied by small ranges of mountains, hills, vales, lakes and rivers, and its agriculture is, for the most part, confined to the river valleys and to such areas, here and there, as in Cumberland, Pictou and Antigonish Counties, where the land gradually slopes toward the sea.

With the single exception of the D. A. R., which runs through our renowned fruit valleys, practically every railway line traverses, rather than runs through our agricultural lands. For example, the passenger from Halifax to Truro crosses over at Stewiacke a beautiful piece of land from one to two miles in width, sloping down to the Stewiacke river. On either side the train runs through wooded or only partially cleared areas. Unless, therefore, the tourist knows the actual survey of the land, he may be inclined to think that the area of good agricultural soil in this vicinity is quite limited. And yet, were he to get off the train, he might drive for thirty miles up this river, passing through settlement after settlement of prosperous farmers and through fertile farms, quite unsuspected from the car window.

Many similar cases might be instanced, which help to explain how emigrants, landing at the port of Halifax and passing through our province by the I. C. R., fail to estimate the possibilities of this province by the sea.

As a matter of fact, the actual area cleared by farmers, though many times larger than appears to the cursory traveller, is relatively small. Out of the total land area of 14,483,000 acres in Nova Scotia and Cape Breton, but slightly over one-third (13, i. e., 5,000,000 acres, is occupied by farmers, and even of this but 1,834,802 acres is cleared, i. e., about one-eighth of the total land area. However, it is estimated that about two-thirds of the total land area could come under the farmer's plow, and, although this large area will not be fully occupied until a greater congestion of the world's population occurs, yet it is satisfactory to Nova Scotians to know that the province has a capacity of five times as much productive land as is now under the plow, and considering, as will be shown later, that the land under cultivation now does not yield more than half of the amount it is capable of yielding, at least ten times its present production.

Before entering further into statistics, I wish to present some features of Nova Scotian agriculture which differentiates it from the agriculture of more essentially agricultural countries. Nova Scotia is a province of many industries and the efforts of the citizens are probably more diffused than those of any other people, at least in North America.

The majority of those who live upon our lands, at some time or other in the course of the year, are engaged in lumbering, or fishing, or mining, all of which industries offer good returns in ready cash to the man who engages in them. While from one point of view this variety of resources appears as a great asset to the province, yet in so far as it has led to diffusement of effort it has had a retarding influence certainly upon the agriculture and, I believe, on the general industry of the majority of our citizens.

There is nothing comparable with permanent investment of increased earnings to ensure progressive effort. The man whose profits consist largely in increasingly productive fields, will, in the end, prove a more steady and industrious citizen and will leave for his family a field of work which will keep a larger proportion at home than the man who, after a winter's work in the woods, or elsewhere, receives several hundred dollars of ready cash, much of which is likely to be spent on things of incidental importance.

We may talk of mines and manufacturing and fisheries as important and remunerative industries, but, after all, the solid foundation of industries on which the permanent prosperity of Nova Scotia, as well as of other countries of the world must rest, is agriculture.

Now, Nova Scotian farmers have a very attractive market to cater to. At the present it is far from supplied, much produce being shipped into the province from the other provinces of the Dominion. This condition has led to very high prices and a guaranteed sale for everything raised on the farm. At present we are exporting most of our apples, and some butter, eggs, mutton, potatoes, turnips and strawberries, but should an over-production of these and other lines of farm produce occur, we have every possible facility for shipping to Europe, South America and other countries of the world. The markets open to Nova Scotia farmers are unlimited and should inspire far greater production.

Now, to this diffusement of effort and its influence on agriculture. It has led to a type of agriculture requiring relatively little labor. Lands that should be plowed every four to six years are left untouched from ten to twenty, or even more, years. Stables that should be filled with cattle are almost unoccupied, in order that the owners may not be tied at home and even many well filled stables are so poorly looked after, in order to economize labor, that the cattle are frequently a source of loss, instead of profit to their owners.

Other important lines, too, are neglected, but the last mentioned is the one which is accountable for more exhausted fields in the Province of Nova Scotia than any single item. Except in new countries, where the

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fields, have not, as yet, become exhausted of their virgin fertility, it is impossible to maintain fertile fields except through the medium of live stock.

In many parts of the Province of Nova Scotia the practice is to sell hay and oats and thus save the work of feeding stock through the winter. The result is that every single pound of fertility that went to produce those crops is sold off the farms.

If, on the other hand, these crops were fed to cattle and sheep and horses and stock of various kinds, the conditions would be entirely changed. For the man who sells butter sells no fertility off his farm, and the average general farmer who sells some butter and some milk and pork and beef and horseflesh sells off his farm not more than one-tenth of the fertility which would be sold under a hay and oats marketing system.

From this standpoint alone it is easy to see how, of two equally good farms, whether they be situated in the east or the west, one may become completely run out and the other one be, at least, as productive as when it was first cleared and put under the plow.

Had this province of Nova Scotia, from the first of its agricultural history, been farmed along live stock lines, there would be, instead of many a run-out field, farms on every side not to be surpassed in any part of America. In the province of Ontario there are kept one head of live stock to every six acres. In some of the richest agricultural sections of Europe one head of live stock is kept on every two to three acres, and on the most successful farm of which we have knowledge, the average was one head of live stock per acre. In Nova Scotia it is estimated that there are kept one head per every fourteen acres.

Now, it is absolutely impossible, without the too extravagant use of commercial fertilizer, to make lands produce at all satisfactory with the above ratio of acres to live stock. It should not be done in a year, but in the course of a period of time the number of head of live stock kept in Nova Scotia, if the lands are to have a fair chance, should be doubled.

If in other countries of the world it has been found that this minimum proportion of cows was necessary to successful field husbandry, it can be none the less so in the Province of Nova Scotia. When, therefore, you pass by a run-out farm, do not proceed to blame either the country or the climate.

Consider the above and other matters, and decide if rather the cause of run-out farms is not due to careless methods of farming, of which the value of live stock has been too much disregarded. "In live stock lies the salvation of maritime agriculture."

Every one knows that there are degrees of excellence in live stock, but perhaps not everyone knows how vitally important it is that if farmers will keep live stock, they should keep nothing but the best. I can most easily illustrate this by quoting you some figures in regard to the milk cows of the province.

The average dairy cow in the province of Nova Scotia produces about 3,000 pounds, that is 1,200 quarts, per annum. It costs to keep this cow about \$35.00 to \$40.00. Valuing butter at 25c, the year round and milk at 3c, per pound wholesale, both of which prices are higher than the average farmer receives the year round, it may be just possible to make this cow pay. Generally, however, she is an unprofitable animal.

Now, there is no need, if the farmers of Nova Scotia will only pay proper attention to their business, of having this low producing type of cow. In Holland and also in Denmark, the average production of the daily cows is between 7,000 and 8,000 pounds per annum. I know of a number of farmers in Nova Scotia, whose cows average from 6,000 to 8,000 pounds per annum and at the Agricultural College, Truro, where we have given special attention to this matter, our whole herd of dairy cows averaged last year 10,000 pounds per annum. Surely, then, it is evident that the farmers in the Province of Nova Scotia can have a class of cows that can produce, at least, double the amount of milk which is now being produced. All that is required is more attention to breeding and feeding.

According to the most recent Dominion census, there are, at the present time, 143,362 cows in the province of Nova Scotia.

At 3,000 pounds each, these cows are giving 430,086,000 pounds of milk which, at 1c. per pound, is worth \$4,300,360. It is evident, therefore, that

by even a moderate improvement in our dairy cows, the value of their produce being doubled would be increased at the rate of over \$4,000,000 per year. It is for this, more than anything else, that our Agricultural college is striving with all its might and main and, I believe, that the time will come when not only these results, but greater results will be achieved.

We have already stated that the farmers could and should double the number of head of live stock, and if this were done with the above the increase in the value of dairy products alone would be \$8,000,000. The same relative increase might be made in our beef cattle, sheep, swine, horses, poultry. Working along this line of improvement, a bleak county such as Aberdeen, in Scotland, has been transformed from a county that one hundred years ago was known only for its fish and granite, into one of the most prosperous communities in all of the British Isles.

Of all of the above classes of live stock industry, Nova Scotia is best adapted to dairy husbandry. Beef raising pays very well in our marsh areas and isolated sections of the country, but at best the margin of profit is small, for our beef raisers have to come into competition with the stock men of the cheap western lands, whose beef can be sent in carload lots to Nova Scotia at rates which we can scarcely compete with.

(Conclusion next week.)

Watch, Clock and Jewellery Repairing

B. A. PRATT'S, Jeweller, West End.


Would You Succeed?

Eight years ago a young man completed our Business Course and entered the employ of a Halifax firm. For the past year he has held the position of Sales Manager and their yearly output is over Two Million Dollars. He says that only a business training would have enabled him to either obtain his first position or hold his present one. A business training may help you. Will you have our booklet?

The Maritime Business College

Kaulbach & Schurman
Chartered Accountants,
HALIFAX, N. S.

Elegant rooms, Magnificent equipment, perfect text books, individual instruction, high right methods of teaching, energetic teachers, are characteristics of the
EMPIRE BUSINESS COLLEGES
which mark their superiority. Our catalogue tells all about them and your name and address sent to us on a post card will bring it to you.
1909 Term begins
MONDAY, JANUARY 4th
EMPIRE BUSINESS COLLEGE
Amherst, N. S.,
Moncton, N. B., Sydney, N. S.,
Truro, N. S.


West End Livery Stable
The subscribers have opened a FIRST-CLASS LIVERY. Carriages, Harness, almost all new. Good Driving Horses, Double or Single Rigs can be supplied at short notice.
In connection with our Stables, Horses always on hand for sale.
E. B. WHIDDEN & SON,
Head of Main Street : : Antigonish
Telephone 20.

RAW FURS
Trial Shipment Solicited
Highest prices, honest assortment, and prompt returns. Shipments held separate until remittance is approved.
Write for Price List and Shipping-Tags. We Pay Express.
THE BRITISH CANADIAN FUR CO. Dept. R
2 and 4 Lemoine St., Montreal, Can.
BRANCHES: London, England; Leipzig, Germany; Moscow, Russia.

NEW ADVERTISEMENTS.

Property for Sale—John McGillivray, page 8
 Notice—H. P. McPherson, page 8
 Happy New Year—Chas. Sweet & Co., page 5
 Happy New Year—Palace Clothing Co., page 5
 Notice—D. C. Chisholm, page 8

LOCAL ITEMS.

WALDREN'S Photo Studio will be open from Tuesday, noon, Jan. 5th, till Saturday, Jan. 9th.

PRICE WEBBER, the old dramatic favourite, expects to visit Antigonish about January 25th.

THE STORES of the Town will resume early closing three nights a week with the New Year.

ST. F. X. COLLEGE CLASSES will be resumed on the 7th prox. Examinations on the 8th and 9th.

DR. COX will be at the Merrimac Tuesday afternoon and Wednesday morning, Jan. 5th and 6th.

A HIGH MASS was celebrated in the parish church at Truro, on Monday morning for the repose of the soul of the late Father Mullins.—Month's mind.

IN THE BOSTON papers is a list of persons prominent as candidates for the Mayoralty of Cambridge, Mass. In it we notice the name of Dr. John E. Somers, formerly of Antigonish.

SMAS IN TOWN.—The delightful sleighing for a number of days previous to Christmas and since had the effect of causing a large number of people to visit the Town. Consequently the Christmas trade was never much better than our merchants enjoyed last week. The day itself passed off pleasantly. The good weather permitted all to have an outing, and a large number passed the afternoon in sleighing.

A TELEGRAM was received in Town Tuesday night announcing the sudden death the same evening at Brookline, Mass., of Mrs. H. K. Brine, of pneumonia. Mrs. Brine was with her husband who was abroad for his health. Mr. and Mrs. Brine were residents of Antigonish for some fifteen years. For the last five years they resided at Inverness, C. B. Mrs. Brine was a woman of a most lovable character. All who knew her will regret her sudden death. Interment will take place in Antigonish on Tuesday morning, at 10.30 from the Anglican Church.

CURLING.—The interest in curling here appears to be increasing year by year. At a recent meeting of the Club, six new members were elected and there are others to follow. The ice is now in good condition and members are looking forward to a good season's sport. The first game in the Trophy Series will be played at Truro between Yarmouth and Antigonish about the middle of January. The following are the senior and junior trophy skips, respectively, for the year: W. P. Cunningham, D. C. Chisholm, Dr. W. F. McKinnon; W. S. Copeland, Tupper Foster and N. K. Cunningham.

CHRISTMAS AT THE CATHEDRAL.—As announced, the Masses at the Cathedral at Christmas commenced this year at midnight. The good roads and pleasant weather enabled all the parishioners to attend, and the Cathedral was thronged to the doors. Rev. Fr. Tompkins sang high Mass and Rev. Fr. Nicholson preached on the great Festival of the Nativity, giving a most instructive discourse. The high altar was a pleasing and elevating sight, the decorations of white and colored lights, flowers, etc., were chaste yet strikingly beautiful. The choral service was in keeping with the joyous occasion, and its excellence gave evidence of careful preparation by the organist and choristers. An orchestra of violin, cornet and baritone added much to the grand choral effect. A large body of people received Holy Communion.

ROBERT DICKSON died at his home at Truro on the 21st inst., after an attack of pneumonia. Death was unexpected. He was ill but one day. Deceased lived in Antigonish for about thirty-five years, only returning to his former home at Truro a year ago. During the greater part of his residence here he was one of our most prominent citizens and leading merchants. His place of business, the building now occupied by Wilkie & Cunningham, was one of the leading general stores of the Town. A naturally pleasant, cheerful disposition was somewhat saddened by financial reverses sustained in mining enterprises, and his later years were therefore not spent in active life. A large circle of acquaintances will regret to learn of his death.

AT OUR LADY OF LOURDES CHURCH, Lourdes, Pictou County, on Thursday, Nov. 26, Rev. W. McDonald, P. P., united in marriage Miss Mary J. Currie of Stellarton and Mr. William Campbell of Pictou Landing. The bride was attended by Miss Annie Grant of Thorburn and the groom by the bride's brother, Mr. Joseph Currie. After the ceremony the bridal party and guests to the number of about 150 assembled at the home of the bride and spent a most enjoyable evening. The young couple received many handsome wedding gifts. Their many friends wish Mr. and Mrs. Campbell a long and happy married life.

At Harbor Boucher on the 18th inst. Rev. J. A. Butts united in marriage Mrs. Isabel Connors of Harbor Boucher and Mr. Joseph McNeil of Antigonish. Mr. and Mrs. McNeil were the recipients of many presents.

THE DANCE RECITAL at the Celtic Hall on Tuesday evening by Madame and Monsieur D'Albert was quite successful. The programme also included vocal and instrumental numbers. Though rather a novel entertainment for Antigonish, it was de-

cidely pleasing. The several dances were artistically executed, and the poetry of motion, of which we hear so much, was beautifully illustrated by the D'Alberts, both of whom are admitted to be masters in their calling. Miss Alice MacDonald of Pictou, a pupil of the D'Alberts, proved to be a versatile entertainer. She cleverly danced the Hornpipe, presided at the piano on occasion with good ability, and sang several numbers very acceptably. Mr. Crowe, a favorite vocalist in Antigonish, gave two numbers in his usual pleasing style. His well modulated voice grows in sweetness with each appearance. The instrumental numbers by Miss Anna McKinnon, Miss Alexina McKinnon and Miss Kathleen McGillivray showed good technique and were highly appreciated. Mr. Angus McDonald at the pipes, was heartily applauded.

REV. J. N. McLENNAN, for the past five months curate of St. Joseph's parish, North Sydney, left Monday to assume his new duties as parish priest of Thorburn, N. S. On the eve of his departure, he was invited to the meeting room of the local branch of the League of the Cross, where he was greeted by a large meeting. On behalf of the society, the president, Mr. Frank Maynard, read a lengthy and well worded address as an expression of regret at the loss being incurred by the branch on their being deprived of such a zealous and earnest temperance worker. The address was accompanied by a purse containing a handsome sum of money, subscribed by the members. In reply, Father McLennan feelingly thanked the society. Since coming to the parish he had learned what a wonderful agent for good the League of the Cross was. This became most strikingly manifest to him when taking the census of the parish. Then he found evidence of better spiritual health in the hands of the League of the Cross members. Rev. Father Kiely followed, and whilst referring to the virtues of Father McLennan in glowing terms, expressed his most profound regret at his departure.—*Sydney Record.*

Personals.

Mr. Percy Williams of Sydney was in Town recently for several days.

Mr. J. A. H. Cameron, barrister, Mabou, was in Town this week.

Mr. D. G. Whidden of St. Lin, Quebec, spent Christmas in Antigonish.

Mr. A. G. McNeil of the *Greetings*, Port Hood, was in Antigonish over Christmas.

Mrs. Allie Foster of Sarnac Lake, N. Y., is spending the holidays in Antigonish.

Mr. Samuel McDonnell, K. C., Inspector of Customs, of Port Hood, is unwell. He is recovering and will soon resume his duties.

Dr. Frederick Gray of Battle Creek, Sask., arrived here on Monday to spend a few weeks with his parents, Mr. and Mrs. R. M. Gray.

Rev. Alexander McKenzie of Glace Bay and Rev. R. McIntyre of the College left on Friday last to spend a few days in Boston.

Mr. John McKinnon, barrister, of Halifax, and Dr. Ralph MacDonald of Halifax, spent Christmas in Antigonish with their respective parents.

Mr. H. DeLorey of Brookline, Mass., returned home on last Friday after paying a visit to his mother, Mrs. Peter DeLorey, East Tracadie.

Mr. Christopher D. Chisholm of Tracadie, Ant., is at his home. Mr. Chisholm has a construction contract in New Brunswick on the T. C. Railway.

Mr. John A. McNeil is spending a short vacation with his parents, Mr. and Mrs. Allan McNeil of Fraser's Mills. Mr. McNeil is an efficient police officer in New York City.

Messrs. John A. MacAdam of Eskasoni, C. B., and Daniel MacAdam, Meadows, C. B., were in Town on Monday paying a visit to Rev. Father MacAdam of the Cathedral.

Mr. A. Chisholm of Halifax and Mr. Frank Chisholm of the Royal Bank, Truro, spent Christmas in Antigonish with their parents, Mr. and Mrs. Colin A. Chisholm.

Duncan A. McDonald, lately foreman for the Am. Tel. and Tel. Co., is at present at his home at Marydale. He was summoned from New York on account of the illness of his mother and expected to return in a few days. Affairs at home, however, necessitates his remaining there indefinitely.

Arctic sleigh robes, wind and waterproof, \$7.00, \$8.00 and \$9.00, at Chisholm, Sweet & Co.'s.

NOTICE.
Unpaid Taxes.

Notice is hereby given that WARRANTS WILL POSITIVELY BE ISSUED against all persons whose taxes are unpaid after

Sat., the 2nd day of Jan., 1909.

Persons whose taxes are still unpaid should, therefore, govern themselves accordingly. I have already issued too much time making notices to pay up, and this NOTICE IS THEREFORE FINAL.

By order of Council,
 D. C. CHISHOLM,
 Town Treasurer.

House and Land For Sale.

Nine acres of land with House and Barn at Knapton, Pictou Co., is herewith offered for sale. The situation would make a convenient home for either a fisherman or a tradesman. Apply for further particulars to

JOHN MCGILLIVRAY, blacksmith,
 Lismore, Pictou,
 or to R. McDONALD,
 665 Harrison Ave., Boston.

Mr. A. G. McKinnon, manager of the local telephone exchange, leaves next week for Halifax to spend three months in acquiring larger experience in telephone work at the head office of the N. S. Telephone Co., after which he becomes manager at New Glasgow. Mr. McKinnon has given every satisfaction to telephone subscribers in Antigonish. He was always prompt and courteous. He will be succeeded in Antigonish by Mr. E. A. McDonald of Truro.

Three members of the family of Duncan McIntosh, of L. S. River, are home during the Christmas holidays after an absence of several years in far away lands. Miss Mary has come from Chicago. Miss Christina has been for some years a member of the staff of the New York City Hospital, the greater part of last summer having been spent by her in touring the countries of Europe. Alex. J. has been for the last ten years on the Pacific Coast—his winters being spent in Seattle and his summers in that Nome so interestingly described in Father Devine's "Across Wildest America." Mr. McIntosh is to return West immediately.

Among the Advertisers.

Ice creepers, 20c, 30c, and 50c, a pair at Chisholm, Sweet & Co.'s.

Wedding rings made to order at B. A. Paatt's, Jeweller, West End.

We make a specialty of lumbermen's clothing. Extra values in stub-proof rubbers and Arctic socks. Chisholm, Sweet & Co.

Lost, on road between Antigonish Town and Springfield Road, a sleigh robe. Finder will please leave at Cassett Office.

Two strayed sheep are at the barn of George McIsaac, Briley Brook. Tops off right ears, two splits on left ears. Owner can have them by paying expenses.

For sale, a lot of land on Church St., about forty feet frontage being the southern half of the lot now occupied by Dr. Pethick. Apply, stating price to Allan MacDonald, barrister, Antigonish.

Beginning Jan. 5th, the dancing class will meet on Tuesday evenings. Private instruction from 2 p. m. to 4 and following morning. Juvenile class at 4. Instruction will be given the juvenile class in society and fancy dancing and in the delartian method of physical development. Rate for juvenile class will be fixed when probable number attending is ascertained.

Four by-elections for the Quebec legislature were held on Monday and in each case a supporter of the Gouin government was elected.

NOTICE.

The Annual Meeting of the Cassett Printing & Publishing Company, Limited, will be held at The Cassett office on Tuesday, January 14th, at 3 p. m. By order,
 H. P. MACPHER ON, Secretary.

FOR SALE.

3 Pairs Bob Sleds—2 light pairs, and 1 heavy pair.

Apply to JOHN CAMERON, Heatherton.

EXTRA! EXTRA!

8 at Evening,

—At the—

CELTIC HALL

Not only will you see the funny, entertaining and latest

Moving Pictures

but you will hear the render of

Popular Music

of the day.

10c ADMISSION 10c

Everyone, no matter who he or she may be, should hear and see an entertainment once a week, takes the blues away. Come this Saturday night, hall is comfortable and warm. Well ventilated. All come, get seats.

Public Notice

To my customers and the Public:

My shop will be closed for work on and after December 25th, until further notice.

HENRY B. CAMERON,
 Blacksmith, West Lochaber

FOR SALE.

A WOOD LOT,

containing 110 acres. Situated near Beaver Meadow. Apply to

CATHERINE MCADAM,
 Glen Aylmer

Antigonish Co. Farmers' Association

NOTICE

The annual meeting of the Antigonish County Farmers' Assoc. will be held at the Court House, Antigonish, on Saturday, Jan. 2nd, 1909, at 10 a. m.

By order,
 W. VINTEN, Secretary.

CARRIAGE-MAKER WANTED

The undersigned wants a carriage maker. For further information apply to D. B. HAT, T. E. P. O. Box 151, Duncan, British Columbia.

A Happy New Year

1908, FAREWELL

ALL HAIL 1909

Old 1908 has been a great one for this store, prosperity has thrived on merit, thousands of new patrons have been added to our list. Our business has more than doubled, and a grand start made to begin the New Year. Thanks and best wishes to you—our patrons, but we are not content with the battle already won, we have other worlds to conquer, and renewed efforts and great energy will be put forth to merit your increased patronage. Look to us for reliable and desirable goods, look to us for the lowest prices—look to us for satisfaction at every point, we'll not disappoint you, wishing our friends, one and all

A HAPPY NEW YEAR

With a full measure of health and happiness, we are very truly yours,

Palace Clothing Co.

and Popular Shoe Store. Home of Good Goods
 Main St. - - - Antigonish.

Cold Weather Goods at

D. G. Kirk's Hardware Emporium

A large and well selected stock of

Coal and Wood Ranges, Parlour and Heating Stoves, Stove Pipe, Coal Hods and Shovels. Genuine Acme Skates, Velox, Regal, Micmac and Starr Hockey Skates Hockey Sticks and Pucks, Single and Double Bitted Axes, Cross-Cut and Tree Saws, Sleigh Shoe, Spring and Caulk Steel, Horse rugs and Surcingle, Driving Harness, Bells and Whips, Saskatchewan Buffalo Robes, Coats and Mitts, Imitation Lamb Coats and Mitts.

All robes and coats bearing the Saskatchewan trade mark are intelligible with rubber and are absolutely wind and waterproof. Lock for the diamond trade mark on each robe and coat with the manufacturer's name, Newlands & Co., in the diamond.

Orders filled promptly and prices low.

D. G. KIRK
ANTIGONISH, N. S.

Boots and Shoes at Cost

Having decided to make a change in my business, I now offer my entire stock of

Boots, Shoes, Etc., at Cost for Cash until further notice. Everything new and in good condition. No old or shop worn goods. Remember this is absolutely a bona fide sale at cost prices and is for cash only. I must request all persons indebted to me to settle before January 1st, 1909.

N. K. CUNNINGHAM

Cunningham's Shoe Store

"Eastern Canada's Greatest Music House"

These words have a meaning when applied to this business. If there is anything you want in the music way that is worth while, you will find it here.

No other general music house in all Canada carries a wider range of music wares than is to be found here.

Don't you think that a house with so many branches: That carries pianos that have been proven to be the best there is anywhere—the Helitman & Co., Goulay and Karn, that carries the world renowned Pianos. That receives the new Victor Gramophone Records as soon as they are issued every month?

That carries a very large assortment of Victor Gramophones and Columbia Phonographs, a say nothing of sheet music, etc., etc. Is in a position to give the best prices and terms! Just see for yourself.

J. A. McDONALD Piano and Music Co.

Eastern Canada's Greatest Music Store.

Halifax, Amherst, Sydney, New Glasgow, Moncton.