

THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

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Fifty-eighth Year

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Nc. 6

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THURSDAY, FEBRUARY 10.

It is wonderful how many American Tories are anxious that Britain should be governed by Radicals and Laborites. Why is this?

Germany, having a deficit on account of naval expenditure, is borrowing \$85,000,000 at 4 per cent. Prussia also is borrowing for Prussian purposes \$85,000,000 more at the same high rate.

We have read a good many histories in our time; but the most truthful and the fairest that ever we came across was the Irish Annals—the Annals of the Four Masters. It is a pity that they are not more read.

The best rampart against Social Democracy and mob rule, says a private letter just published, of that able man, Cecil Rhodes, is Federalism, and he adds that the one reform needed in the British constitution is the establishment of such a system. We are fortunate in having such a system already established in our own country.

An intelligent American observer, in reference to the evolution of the Brittanic United States, remarks that the American revolution and the conduct of the English Colony in Ireland in 1782, created in the British mind a profound distrust of Home Rule; but that the loyalty and patriotism of the over-sea Nations is now creating among the Tariff-Reformers a belief in the efficacy of that principle as the best means of securing unity between Ireland and Britain.

The spirit of liberty appears to be utterly dead in the American Empire now. The Democratic party are powerless; the Senatorial plutocracy lord it uncontrolled; and the President appears to have sided with the ultra-Tory section of the Imperialist party against the Tariff reform section who would reduce the protective duties to a reasonable limit—that is to the limit required for the purpose of protection of industry, whereas the duties now stand at a height that enriches the capitalist and impoverishes the masses.

Mr. John W. Foster's *Diplomatic Memoirs* contain an interesting reference to Cardinal Rampolla, who was Papal Nuncio in Spain when Mr. Foster was American Ambassador there. Rampolla's first visit to their house is thus described by Mrs. Foster in a visit to a friend: "When I came home I found both of my girls raving about the Pope's Nuncio, who had just been here making a visit. They declared him the most interesting, intelligent, fascinating man they had ever met; and I am afraid if he comes often they may be wanting to change their religion."

A few years after the close of the Seven Years War, when the Radical agitation against the Court in Britain was very violent, a young Englishman of rank, the eldest son of the Duke of Portland (who was a member of the Opposition) travelling on the Continent, and visiting Berlin, was presented to the King. The Great Frederick conversed with him on the condition of Britain, and said: "If I were on your throne for three days, I would teach you what it was to have a King." "I fear sir," replied the Briton, "that the difficulty for you would be to keep on the throne of Britain for the three days."

The Cambridge Modern History, speaking of the fresh rise of Catholicism in English literature in the 19th century, says: "All this indicates a remarkable change of spirit as compared with that which was prevalent a century before. At the earlier date the tendency was towards the absorption of the weaker and more backward sections of the population in the stronger and more progressive; at the later date, the tendency was towards the belief that the weaker sections too had gifts of their own which it was desirable, in the interests of the whole, that they should develop."

Discussing the claim of the Catholic Church to the prerogative of Infallibility, William H. Mallock made the following striking observation: "This claim is one, that no study of ecclesiastical history, no study of comparative mythology can invalidate now, or even promise to invalidate. There is nothing rash in saying this." In the same work he also says of the church: "And with so singular a firmness and flexibility is her frame knit together, that none of her modern enemies can get any lasting hold on her, or dismember her or dislocate her limbs on the rocks of their criticism."

Gilbert K. Chesterton, in one of his latest works, *G. B. Shaw*, bears emphatic testimony to the atheistic tendencies of the present age. "You are free," he says, "in our time to say that God does not exist; you are free to say that He exists and is evil; you are free to say (like poor old Renan) that He would like to exist if He could. You may talk of God as a metaphor or a mystification; you may water Him down with gallons of long words, or boil him to the rags of metaphysics; and it is not merely that nobody protests. But if you speak of God as a fact, as a thing like a tiger, as a reason for changing one's conduct, then the modern world will stop you somehow if it can. We are long past talking about whether an unbeliever should be punished for being irreverent. It is now thought irreverent to be a believer."

In a very interesting book, entitled "Sixty Years as an Irish Landlord" (Digby, Long & Co., London) we find an anecdote which illustrates the notions of some Orangemen concerning the Catholic religion. One day this landlord (Mr. John Hamilton of St. Ernaus, Donegal) was told by one of his tenants (not a Catholic) that at a wake the night before, "One fellow out of America stood up and blasphemously declared that there was no God and that everything happened by chance." "And did no one answer him?" "Troth, it was myself answered him." "And what did you say?" "Well, you see, I was bound to put him down. I am an Orangeman and knew that most of the people there were of that sort, so I up and says to him: 'That's all rank popery.' I knew they all would be with me there. So they hissed him, and hooted, and he had to fly for his bare life." It is not often that we find an Orangeman like this, laughing at the ignorance and foolishness of his fellows.

Mr. Lacky, though a Rationalist, had a keen appreciation of the qualities that constitute the strength of a nation. In "The Political Value of History," speaking of national prosperity and the causes thereof as indicated by history, he writes: "Its foundation is laid in pure domestic life, in commercial integrity, in a high standard of moral worth and of public spirit, in simple habits, in courage, uprightness, and a certain soundness and moderation of judgment which springs quite as much from character as from intellect. If you would form a wise judgment of the future of a nation, observe carefully whether these qualities are increasing or decaying. Observe especially what qualities count for most in public life. Is character becoming of greater or less importance? Are the men who obtain the highest posts in a nation, men of whom in private life and

irrespective of party competent judges speak with genuine respect? Are they of sincere convictions, consistent lives, indisputable integrity? . . . It is by observing this moral current that you can best cast the horoscope of a nation."

Gilbert K. Chesterton is sometimes spoken of in the press on this side of the Atlantic as a convert to the Catholic Church. The *Canadian Extension* refers to him in its latest issue, as "the most noteworthy convert to the faith in recent years," and declares (no doubt justly) that his books "have not received the attention they deserve from Catholic newspapers and periodicals." But is Mr. Chesterton a Catholic? He certainly was not when he published "Orthodoxy" nearly two years ago. Nor is there any indication that he is in his recent work, "Bernard Shaw." The *Dublin Review*, current last July, contained an article from his pen on "The Modern Surrender of Women," and forthwith the *Tablet* (July 21, 1909) referred to him as a non-Catholic contributor, and commended *The Review* on its efforts "to emphasize points of mutual agreement" between Catholics and non-Catholics. If he had been received into the Church since that date, surely the English (Catholic) press would have made some stir about the event, and "The Catholic Who's Who" for 1910 would hardly fail to have some notice of so eminent a man.

A Canadian named J. J. Harpell, writing in the *Contemporary Review* against Preferential Trade and Tariff Reform, assures the British public that Canada, the United States, and Germany, are on the point of abandoning Protection and taking steps towards Free Trade; that Canadian prosperity is "artificial" and due to the influx of foreign capital (as if it was not the tariff which has caused foreigners to build factories here); that our bank deposits are not as great as the amount of foreign capital which has within the last six years flowed in (why has it flowed in?); and that the Liberal party's tenure of office is due not to their having accepted the national policy but chiefly to the "exceptional ability which Canadian political parties possess for retaining power (once they get it) by means of the public purse." So does a man disparage his country for the sake of policy, that is identical with self interest. He gravely informs the people of the United Kingdom that, if they adopt Tariff Reform and Preferential Trade, they will be doing so at a time when other countries, especially the United States and Germany, are about to abandon Protection and gradually establish Free Trade. If he believes all this himself, does he think that he can get others to believe it?

The social evolution that produces prosperity and worldly advancement does not seem to be primarily intellectual. Of the qualities contributing to social efficiency Benjamin Kidd, a brilliant student of sociology, writes: "These qualities are not as a rule of the brilliant order, nor such as strike the imagination. Occupying a high place amongst them are such characteristics as strength and energy of character, humanity, probity and integrity, and simple-minded devotion to conceptions of duty in such circumstances as may arise. Those who incline to attribute the very wide influence which the English-speaking peoples have come to exercise in the world to the Machiavelian schemes of their rulers are often very wide of the truth. This influence is, to a large extent, due to qualities not at all of a showy character. It is, for instance, a fact of more than superficial significance, and one worth remembering, that in the South American Republics, where the British peoples move amongst a mixed crowd of many nationalities, the quality which has come to be accepted as distinctive of them is simply 'the word of an Englishman'."

A series of articles on the "Church and Science" is being published in *The Pilot*. These articles have been a

chief feature of that able weekly for some time; in fact, they began to appear in its columns shortly after the paper was made the organ of the Archbishop of Boston. The writer is evidently a man of no mean ability, and shows himself to be well versed in Catholic teaching. Here is how he concludes a recent article on "the theory that new species have been produced under God's direction by natural laws" (theistic evolution): "That Organic Evolution is for Catholics free ground seems to us evident. It is essentially a biological question, to be settled, if at all, by an appeal to the facts of science. It does not contradict any defined dogma."

For the Catholic dogma of Creation, proclaimed in the Fourth Lateran Council and repeated in the Vatican Council, is couched in general terms and says nothing of the origin of species. Even the remote sources of our faith, Tradition and Scripture, can hardly be adduced against the modern theory of Evolution. Most of the Fathers, it is true, believed in Special Creation. But St. Augustine, the greatest of the Fathers, held a different doctrine, and was not without his followers. Of the Scriptural teachings, as of the Patristic, we may speak more at length on another occasion. But even now let us note that the word "kind" of the first chapter of Genesis, where it is said that God created animals and plants according to their kinds, is hardly to be identified with the word species as it is now technically used in scientific treatises."

Secular education has so often been exposed that we need only notice that Sir Andrew Fraser, ex-Governor of Bengal, writing on the causes of unrest in India, points out secular education, and quotes the warning of Dr. Duff uttered seventy-five years ago: "If in that land you do give the people knowledge without religion, rest assured that it is the greatest blunder, politically speaking, that ever was committed. Having free, unrestricted access to the whole range of our English literature and science, they will despise and reject their own systems, they will inevitably become infidels in religion. And shaken out of the mechanical round of their own religious observances, without moral principles to balance their thoughts or guide their movements, they will as certainly become discontented, restless agitators, ambitious of power and official distinction, and possessed of the most disloyal sentiments towards that government which, in their eye, has usurped all the authority that rightfully belonged to themselves. This is not theory; it is fact." Sir Andrew tells us that it is only recently that either the government of India or religious people in that country have opened their eyes to the evil, but that for some years the government has been granting aid to schools belonging to the various religions, and that there is now a general feeling among all religious and loyal people there, particularly among the princes and gentry, that education must be religious; and he points out that the government may show impartiality in helping all schools as in helping none.

Dr. Wm. T. Porter, professor of physiology at Harvard, says: "Dispensing of charity by cities and towns to the old and physically impaired should be abolished because such recipients have ceased to be useful to the world and considerations of economy require that the money be devoted to saving younger and more hopeful cases."

Views such as this ought to afford the non-Catholic world food for reflection. Dr. Porter simply brushes aside the great law of charity, which is at the very basis of Christianity. How strikingly pagan, too, is this utterance of his! Marcus Aurelius, for instance, who passed as a sage among the ancient pagans, did not hesitate to declare it a weakness to pity the unfortunate. Seneca says that mercy is a vice of the heart. "The true sage," he says again, "is devoid of pity." According to Cicero, these are some of the precepts of Stoicism: "No one is compassionate unless he is foolish or thoughtless; a true man never allows himself to be moved or touched; it is a misdemeanor and a crime to heed the promptings of compassion." "To

give food and drink to a poor man," says Plautus, "is a double folly; one loses what he gives, and prolongs the misery of another." "The poor," says Epictetus, "are abandoned like a dry, infected well, from which all turn with disgust." And all this on account of the worship of the God-State! What was the result? Immorality of institutions and customs so gross and appalling that one can hardly imagine it without a shudder. Corneille was mild when he made one of his heroes say:

"I thank the Gods I am no Roman,
I thus preserve a spark of nature human."

In a work recently published, Sir Oliver Lodge endeavors to prove scientifically that man's soul survives the dissolution of his body. His conclusions are based on evidence furnished by the Society of Psychical Research. That evidence, especially that portion of it based on "cross-correspondence," does seem to prove that messages are actually transmitted from the world of spirits to this. But when Sir Oliver concludes that these spirits are disembodied souls, his argument is fallacious; it is based on a false assumption, namely, that we have no knowledge of another life except such as comes to us through observation and experiment. The scholastics would call that fallacy a *non causa pro causa*. In reality, however, there is another, and a more reliable, source of knowledge concerning the spirit world than the one afforded by physical science. The *Month* says:

"No one who believes, we will not say in the Catholic Church, but in the divine nature of Holy Writ, can deny that there are minds or intelligences, other than human,—Angels and Devils, we call them,—who at times are allowed to communicate with men. Revelation goes further and tells us of the malignant nature of the Fallen Angels and warns us that they can, for their malicious purposes, transform themselves into the appearance of Angels of Light. If so, they can easily 'dramatically resemble,' as Mrs. Verrall puts it, Myers or any one else whom they have carefully observed from the day of his birth to that of his death. Hence, long before Christianity, the Jews were forbidden by God under pain of death, to have intercourse with the so-called souls of the dead. To conclude, then, there is no word of real proof in the whole of *The Survival of Man* that the controls there mentioned are anything but these evil spirits personating the dead with purposes of their own, which we see in the loss of Faith and denial of Christ resulting often from spiritistic practices."

A writer in *The 19th Century and After*, discussing strikes, says that the only way to prevent them is to offer to the workmen co-partnership or profit-sharing. He says that the history of this is ancient. The earliest important case in Britain that he mentions is that of the Sheffield Smelting Co., in 1835. "Since that date up to 1901 eighty-one other firms have followed the example of this pioneer firm. The share in the profits was given variously, by means of a cash bonus, or of a share interest, or of grants to workmen's provident and other funds. Experience is against profit-sharing by means of a cash bonus. The Metropolitan Gas Co. tried this, but found it necessary to replace it by a full co-partnership. To-day the employees in that great business concern own 350,000 shares. Wherever this method has been adopted, it has been successful and has benefited both employers and employed. Why then has not the example been more followed? From the desire of capitalists not to lessen their profits, and from the opposition of Trade Unions, fearing to lose their control over their members. . . . Labour leaders preach Socialism but practise autocracy. . . . The latest proposal for a co-partnership was made in June last year by Sir Christopher Furness, in the purchase of the Wingate Colliery in Durham. The capital of the Company was £200,000. There was reserved one-fourth of this to be taken by the employees, who number 1000. The three directors retain the full management, but there is a Colliery 'Council' composed of representatives in equal numbers of the employees and of the Company, where all questions affecting the interests of either side are discussed. . . . In 1891 Gladstone sent the following message to one of the other (our) side of the Atlantic:—'It is thirt by which self-help for the masses dependent upon labor is principally made effective. To them thirt is the symbol and the instrument of independence and liberty, indispensable conditions of permanent good.'

Lenten Letter.

(From the British Columbia Orphan's Friend.)

Alexander, by the grace of God and favour of the Apostolic See, Bishop of Victoria, to the clergy and faithful of the diocese, greeting in the Lord.

REV. FATHERS AND DEAR BRETHREN.—Lent is once more drawing near. On the very threshold of it, Holy Church sprinkles us with ashes, bidding us remember that we are dust, and unto dust shall one day return. Thus forcefully does she put us in mind of our common doom, knowing how apt we are to forget it—how prone we are to lose ourselves in the things of time and waste life's little hour in the eager pursuit of shadows. The thought of our common doom conduces to penance, which is, first of all, a turning away from sin. The Baptist bade the men of his time do penance, for that the kingdom of heaven was at hand; and our Lord Himself warns us, "Unless you do penance, you shall all likewise perish."—Luke 13: 3. The very soul of penance is a true conversion of heart. "Be converted to me," says the Lord by the mouth of the prophet Joel, "with all your heart, in fasting, and weeping, and mourning; and rend your hearts, and not your garments, and turn to the Lord your God, for He is gracious and merciful, patient and rich in mercy."—Joel 2: 12, 13.

Lent is pre-eminently the season of penance; the time for putting off, as the Apostle has it, the old man and putting on the new; the time for a change of heart and a change of life. "Now is the acceptable time, behold now is the day of salvation."—II Cor. 6: 2. "Delay not to be converted to the Lord, and put it not off from day to day; for his wrath will come on a sudden, and in the day of vengeance he will destroy thee."—Ecl. 5: 8, 9. To be converted to the Lord is to mend one's ways and lead a good life. Justly does St Augustine blame the blindness and perverseness of man, in that all he has he wants to be good himself he does not want to be good. Who wishes to have a farm that is not good? he asks, or a wife that isn't good? or a house that isn't good? or even a pair of shoes that are not good? As if bad shoes could hurt you more than a bad life! When your shoes are bad you mend them, or you throw them away and get another pair; your life you will not mend. Is then your life, pointedly he queries, your immortal soul, of less consequence? A theme for Lenten meditation is this thought from one whose own life is such an inspiring example to penitents.

With spiritual penance, or repentance, bodily penance must go hand in hand. And of all forms of bodily penance fasting is without doubt the most effectual and the most pleasing to God. Hence the prophet Joel couples it with true conversion of heart. Our Lord Himself, too, set as an example, when He fasted forty days in the desert. By fasting the people of Nineveh turned away the anger of God; by fasting King David "humbled" his soul (Ps. XXIV, 13, and so found mercy; by fasting in every age of the world great sins have been expiated and great graces have been won. And not only is fasting a satisfaction for sin; it is also a preventive of sin. Any one who is sorry for his sins and confesses them receives pardon. But one must pluck up sin by the roots if one aims at thorough amendment. Bad weeds grow apace, and will grow as long as their roots are in the ground. By fasting sin is uprooted; by fasting we mortify those evil passions of our nature which are the sources of sin. And yet it is not for the health of the soul only that the Church orders the fast; she orders it, as we read in a certain collect of the Holy Mass, for the health of the body also. Not a few of the ills, that flesh is heir to are due to the pampering of the body, and excess in eating. In the case of these especially, the moderate fast enjoined by the Church serves both as a preventive and a cure.

But many are, for one reason or another, exempt from the fast. These should strive to make up by added prayer and alms for what they miss through not fasting. Especially do I commend alms for the Propagation of the Faith. We in this diocese owe more than words can tell to the Association for the Propagation of the Faith. It has been the mainstay of the diocese from its infancy, and only for the help that we still get from it yearly our missions would have to be abandoned. It is but fitting that we should make some return that we should pay

back at least a little by way of showing our good-will and our grateful sense of all that has been done for us. Therefore, I direct that a box be placed at the door of every church where services are held during Lent, to receive alms for the Propagation of the Faith, and that a collection be taken up on some Sunday in Lent for the same purpose.

Of all the pious practices proper to the holy season that is approaching there is none more strongly to be commended than the Way of the Cross. It sets before us in a series of pictures the most moving scenes of the Passion of Our Saviour. It brings home to us as nothing else can the heinousness of sin. We see with our own eyes what the Son of God had to suffer for our sins when "He shouldered His cross and went forth to the place that is called Calvary." Nor is it only for the living that this holy exercise is profitable. It is helpful also, and that in the highest degree, because the many indulgences attached to it, to those who have passed out of this world and are still detained in purgatory; for all of the indulgences are applicable by way of suffrage also to them. I earnestly exhort you, then, to the practice of this devotion. Make the Way of the Cross often, if possible every day, particularly during the forthcoming penitential season. Make it not only for your own sakes and for the sake of the dear ones who are gone before, but for the sake also of Him who first made it for us in pain and weariness and anguish of spirit, and who still bids us sinful ones come and see if there be sorrow like unto His sorrow.

Christian penance is not gloomy and morose. It begins indeed in sorrow, but in the end gives life and gladness. Let us enter upon the practices of the season of penance in the spirit of Him who is the author and finisher of our faith, "who having joy proposed to Him, underwent the cross."—Heb. 12: 2. If we suffer with Him, with Him we shall be glorified. If we sorrow with Him during Lent, we shall sing our alleluias with deeper joy on the morning of the resurrection.

ALEXANDER MACDONALD, Bishop of Victoria.

Suicide—Unchristian and Cowardly.

There are many suicides, and this crime increases as religious convictions become weaker. The hold of religion on the people may be estimated by the suicides in the nation. Statistics show that the least proportion of suicides is found in Spain and in Ireland. It is claimed that in five years nearly 50,000 committed suicide—or threw their lives back in the face of their Creator. They entered the tribunal of the King of Kings without being summoned, and with their work undone.

Of the causes reported for the suicides of a single year, which numbered nearly 11,600, 4,000 were from despondency, 1,000 from insanity, 2,000 from domestic infelicity, 1,200 from disappointment in love, and only 123 from business losses. These figures show that financial reasons are less prominent than some suppose as a cause for suicide. No cure for this tendency of self-murder can be certain, but one ought to cultivate optimism, and frown down any tendencies he may find to pessimism, either in himself or in his friends. This is a good world to live in, on the way to a better.

The suicide is a deserter in the battle of life. He wishes to escape a conflict and he deserts. He throws upon his wife and family a burden he wished to escape, and disgrace and shame added to it. Those who endure to the end, and take up their cross obediently, please God. As the sentinel must stay where he is placed, so must we watch, pray, and work till God calls.

Too little is made of suicides. We saw but yesterday where a minister, speaking before a Y. M. C. A. gathering, justified suicide under certain circumstances. No circumstances can excuse deliberate crime. The Catholic Church refuses her ministrations or Christian burial to a suicide unless his act can be shown to have been the act of an insane person.—The Catholic Universe.

Catholics and Spiritist Phenomena.

The Rev. Robert Hugh Benson concludes an interesting article on spiritism in the current Dublin Review with this summary of the case: "It is becoming increasingly certain that phenomena derided by the early victorians, do, as a matter of

old history, take place, that things are done for which, up to the present, no explanation is forthcoming, which takes into account only the action of human powers as at present known to us. Less and less is it becoming possible, at least for those who have in the slightest degree studied the subject, to dismiss the whole matter as sheer nonsense. There remain the theories by which the phenomena are to be explained; and these, in brief, resolve themselves into three.

"There is, first, the theory of the Spiritists themselves; next, the theory of the materialistic psychologists; and lastly, the teaching of the Catholic Church—teaching, it must be remembered, which has been in the field ever since the conflict first began, almost as far back as history gives us any record at all. It is these two old antagonists—the first and the third—who under other names and in all lands have faced one another so long as the conflict between religion and its bastard sister has formed part of history, and it seems as if it were between these same antagonists, and not with the help of any newborn science that the issue will ultimately be decided. Meantime, the peremptory instructions of the Church are clear enough for her own children, and the reasons she gives for those instructions should surely be enough for those who, if not her children, have at least sympathy with her moral aims. In brief, she tells us that this is not the road to truth, but to deception and error; while admitting the existence of evil spirits and the possibility of their manifesting themselves to souls still incarnate on earth, she points out the extraordinary dangers that menace those who attempt by any backstairs entrance to penetrate regions closed by the hand of God; and, as a proof of those dangers, she points to the uselessness of the information purporting to come through those channels, and the injuries to body, mind and soul sustained by those who persist in such attempts. There is nothing to be gained; there is all to be lost. She does not commit herself to any guarantee of the truth of this or that particular incident or claim; but she leaves us face to face with this dilemma. Either this or that affair is fraud, in which case its investigations is a waste of time, and a fruitful seed bed of self-deception; or it is a reality, and in that case a sinister and perilous reality."

A "Mother's Pet."

Recently a boy of about seventeen was noticed lying in a cluster of weeds and shrubbery at a neglected street corner. His clothes were torn, soiled, and his hands, face and hair filthy. Suddenly he sprang to his feet and dashed away, looking back as if in fear of pursuit.

Shortly after a neat appearing girl ran past, crying bitterly, and a little later an exhausted woman, also running, came up. "Did you see him?" she asked.

"Whom?" we asked.

"My boy," she sobbed.

We explained his course, but she was too broken hearted to follow further, and the girl, too, had failed.

"What is wrong?" we asked.

"It's my poor boy," said the mother. "He hasn't been home for three months, and just a minute ago I saw him peeping around the corner, and I called, but he ran, and now he is gone again."

"Why?"

"He don't want to work. His father died six months ago, and this boy was our only son, and he was petted so much, but later on his sister and I wanted him to help us make an living, but he wouldn't, and finally ran away. Oh, if he will only come back, I won't ask him to work. I'm so afraid he will go to stealing."

"Why don't you have him attended to by the police?"

"Oh, I couldn't inform on my own son! I love him so!"

And here came in the demon and seven little witches. The boy knew that sooner or later he could loaf into a tidy home, bullyrag a doting mother and a frightened sister into sharing their earnings with him rather than see him forced to go to school or to do his duty in helping to provide for the home.

How many parents have a pet, hearty, vicious and domineering whom they love too well to give a severe disciplining? Boys so brought up help to fill the jails and find the gallows.—The New World, Chicago.

Six "Minds" for Boys.

- 1. Mind your tongue! Don't let it speak hasty, cruel, unkind or wicked words.
2. Mind your eyes! Don't permit them to look on wicked books, pictures or subjects.
3. Mind your ears! Don't suffer them to listen to wicked speeches, songs or words.
4. Mind your hands! Don't let them steal or fight or write any evil words.
5. Mind your feet! Don't let them walk in the steps of the wicked.
6. Mind your heart! Don't let the love of sin grow in it. Don't give it to Satan, but ask Jesus to make it His throne.

MISSIONS

PALM

Best quality up to date Mission supplies at lowest wholesale prices. Order your Palm now for Palm Sunday. TENEBRAE, PASCHAL CANDLES, EASTER ENVELOES, ETC. ALTAR PLATE, VESTMENTS ETC.

J. J. M. LANDY, Religious Goods Dealers 416 Queen St. West, Toronto, Canada.

Advertisement for Amherst Make Excels shoes. Features a detailed illustration of a shoe with numbered callouts: 1. CHOICE UPPER STOCK, 2. SOLID LEATHER HEEL STIFFNER, 3. ALL LEATHER HEELS, 4. TOUGH SOLID LEATHER OUT AND INSOLES, 5. DOUBLE TIPS, 6. WAX SEWED SEAMS, 7. SKILLED WORKMANSHIP. Text includes 'WHERE AMHERST MAKE EXCELS' and '7 POINTS THE PERFECT NUMBER'.

Professional Cards section containing advertisements for O'Mullin & Gray (Barristers, Solicitors, Etc.), D.A. McISAAC (Veterinarian), DR. J. L. McISAAC (Dentist), DR. C. S. AGNEW (Dentist), E. LAVIN GIBROIR (Barrister and Solicitor), BURCHELL & McINTYRE (Barristers and Notaries), D. C. CHISHOLM (Barrister, Solicitor, Etc.), Joseph A. Wall (Barrister, Solicitor, Etc.), ALBERT McKEAN (Land Surveyor), and FOSTER BROS. (Druggists, Antigonish).

MOTHER LOVE.

The afternoon sunlight filtered through the trees and rested, with a touch that was more a caress, on the bent head of a woman. She was well past her prime, but her face, despite its wrinkles, bore traces of a girlish beauty that age could not entirely efface. Her hair, simply drawn back from her forehead, was thickly sprinkled with gray, her eyes were soft and dark, and a peaceful smile played about her lips. By her side on a wicker table lay an open letter, toward which she glanced, ever and anon, though her fingers kept busily at her task.

She was knitting a pair of socks for Kevin, and the work could not bear of delay, for he was coming home to-morrow, this time for good. His visits before had been flying ones, when he came for the Christmas or summer holidays, but now he had finished college, and there would be no more partings.

How light seemed the past years of toil, how infinitesimally small her sacrifices, now that her aim was accomplished. He would not be ashamed of the hard-working mother who had made his position possible, nor of the homely farm on which he had been born.

'Oh, Kevin, my own,' she half whispered, 'what a foolish old mother I am.'

Hastily she dashed away a tear drop, not of sorrow but of pure bliss, for 'tears are deeper joys than smiles,' and her cup of happiness was full to the brim.

His letter was all that a son's letter should be, tender, bright and affectionate, with perhaps just a touch of bravado over his triumphs, but not enough to mar the filial spirit of the whole.

Busily her needles clicked between her fingers, and busily her thoughts flew back, back, over the years that were gone. So absorbed was she, that it was with something of a start she heard the garden gate creak, and steps crunch on the gravel walk. She lifted her head, then with a little cry sprang to her feet.

'Kevin, she cried, and ran unsteadily across the wide porch. At the top step she waited with outstretched arms, framed in the roses that ran riotously over the wide pillars. The boy quickened his steps, and a moment later the two were clasped in each other's arms.

'Kevin, lad, you are a day earlier than you expected,' she laughed tremulously, 'not but what I am glad, but how did it happen?'

'I left immediately after graduation, instead of staying an extra day,' he replied, 'I was hungry for you, mother, and he kissed her boyishly.

His arm still about her, he led the way indoors, where a cool breeze swept through the hall from the broad back door to the front. The stairs, wide and easy, led up from the shaded living-room, and there was a sense of rest and quiet over all. At the door of his room they halted, and Kevin gave a surprised exclamation.

'If you were not expecting me until to-morrow,' he said, 'how is it everything is in readiness for me to-day?'

She held him off at arm's length.

'Kevin,' she said, 'your room has been ready for you for weeks. Ah, you little know your mother, if you think she would wait until the last minute to prepare for you.'

The boy's eyes grew moist. 'God bless you, mother,' he said.

After she left him, he looked around the room. A great bowl of roses stood on the table, vases of sweet fern and grasses adorned the mantel, and fresh towels hung by the maple washstand. The lowing of the cows sounded familiarly in through the open window, and from across the field came the breath of new mown hay.

With mixed feelings he stood there, his hat still in his hand. Peaceful, simple, as it all was, he felt that to live here for long would mean a gradual crushing out of his life's ambition. His years of study would be unprofitable; fame called more loudly than sacrifice, yet it was with a pang that he thought of his mother. She would be alone again. But swift upon that thought came another, and a selfish one: 'Her life is drawing to a close; yours is but beginning; she must not stand in the way of your advancement.'

The tea bell interrupted his meditation. He made a hasty toilet and hurried downstairs, where his mother was waiting to serve him. Her old hands trembled a little as she poured his tea, but her face was radiantly happy. 'And to think that you are to be with me now for good,' she said as if thinking aloud. 'Kevin, I am almost afraid.'

Kevin did not answer, and his mother looked up quickly. 'You are not going to leave me?' she asked nervously, her mother heart anxious at his silence.

This time Kevin could not answer. The little mother stood still, her toil-hardened hands loosely clasped, her head bent. The joy that had so transfused her a moment before, disappeared, and in its place came sorrow. Kevin dared not look at her, it was his own hand that had dealt the blow, and he felt himself a brute.

But the battle was fought and won in the mother's heart. She crossed the room and laid both hands on her son's shoulders.

'Look at me, lad,' she said, tenderly. Raising his eyes he met hers, brimming with a mother's sacrificing love. His own revealed his purpose as clearly as words could have done, and the mother needed no more. 'Go, then, my son, and God bless you,' she said.

A few days later, Kevin left for the city, carrying with him the last of his mother's savings. It is only fair to say he was ignorant of the slimness of her resources, when he accepted the

loan. It would be a help in starting in business, he had told her; later he would repay her over and over again.

She watched him as he went down the road, care free and confident, and in heart followed him, long after the bend hid him from her sight.

Letters came at first opportunity, full of hope in his new venture. He would have a home for her soon, and a wan little smile hovered about her lips as she read and re-read the precious sentences.

Then there came a lull in the correspondence, months passed with no word from him, and vague, restless fears disturbed the mother-heart.

She was sitting alone one afternoon in the same chair in which she had been on the day Kevin came from college. She had grown very old in the year that had elapsed since then, and her shoulders were bowed with care. No letter had come for six months—what could be the cause?

The garden gate clicked as of old, and steps sounded on the gravel walk. The old lady leaned forward eagerly; visitors were rare in these parts—but she was doomed to disappointment, it was not Kevin, but a stranger. He lifted his hat courteously as he reached the steps, and something in his face made her cry out:

'You have news of my son, of Kevin. Tell me what you know?'

He bowed. 'I wish that the news were good,' he began, when a flash in the mother's eyes arrested him.

'Good, of my son, Kevin. If you mean he has done anything wrong, I will not believe it,' she said proudly.

The man hesitated, and there was a look of pain in his eyes as he answered:

'Would that someone besides myself could bring you the news. It is harder for me than you can realize. I am Kevin's best friend, and he has sent me to you.'

The little mother remained immovable, and he was forced to continue:

'Sums of money had been missed from time to time, and on investigation the guilty one was discovered. The man forced himself to go on: 'Kevin was arrested, tried, and sentenced to a year in prison.'

He paused, averting his face that he might not see her suffering. 'He said he was not guilty, but—'

She interrupted him. 'Why do you say "but"? she demanded. 'Is not his word enough for you, as it is for me? You claim to be his best friend; why do you not believe in him? The court is not infallible. My son's word is more to me than any juror's verdict.'

She raised her white face to the summer skies.

'Dear God, Kevin is not guilty,' she cries. 'He is not, he is not.'

The gate clicked again, this time it seemed to those who heard it, aggressively. A man thoroughly imbued with the importance of his office, stalked up the path, and, without a word of apology for his very evident interruption, passed an official document to the little mother.

'You will please read it at once,' he said.

She broke the seal with trembling fingers, read it through quickly, then swayed, and would have fallen had it not been for Kevin's friend. With one arm about the frail form, he supported her to a chair, and stood over her, while he looked at the agent in a way that made that man retreat several inches.

The old lady threw him a grateful glance, then with an effort rose to her feet.

'You understand the import of this paper,' she said quietly, addressing herself to the agent. The man nodded.

'Is it necessary to foreclose the mortgage at once?' she pleaded.

'Can you not give me a little time?'

The agent shook his head. 'Business is business, ma'am,' he said; 'his manner was brutally cool, and his hard lips were smiling. 'There is no need of further parley,' he continued; 'a week from to-day you must get out of here,' and he turned on his heel abruptly.

As in a dream she heard the gate slam shut behind him, she knew Kevin's friend helped her to her room, drew the blinds, and urged her to lie down. She knew that he stayed with her all that day and that his presence was a help to her, but she felt strange and unreal, and the events just passed seemed more a hideous nightmare than a stern reality. How she lived during the week that followed, she never knew. Donald, as she learned to call him, came to see her every day and she grew to lean on him. Vaguely she wondered how the furniture would be packed; she knew she was unable to do it herself, and, manlike as she thought, Donald never mentioned it.

The week drew to a close. The day before the eviction was to take place, Donald did not come as usual. She mourned his absence, and drooped visibly as evening drew near. Feebly she dragged herself from one room to another, touching the shabby old furniture with fingers that trembled sadly.

'Good-by,' she whispered, 'good-by. I give you up for Kevin's sake, to give him money I risked you all, now—but Kevin is innocent, I know he is innocent, my poor little boy.'

She went out on the veranda. All the earth was bathed in the soft rosy afterglow of a dying sunset. Toward the west, the clouds were a mass of tender color, although fading visibly to twilight gray. The scent of her roses hung heavily on the air, but their fragrance gave her no pleasure now. She sank wearily into her rocker, 'for the last time perhaps,' she half whispered.

Her back was turned to the little gate, and she did not hear it click, or the light footsteps that made their way softly up the gravel walk. Two men came, but only one made himself

visible to the little mother. She held her hand eagerly.

'Donald, I have been looking for you,' her voice broke a little. 'It—is the last day, you know.'

He smiled at her. 'Be brave, little mother,' he said. He sat down beside her, and took her wrinkled hand in his. 'Little mother,' he repeated, 'if you could have anything you desired, what would you ask?'

Something in his voice startled her. 'To see Kevin, my son,' she cried tremulously, 'and to have all the world know as I know, that he is innocent.'

The man behind the rose vines stirred, but a look from his friend stayed him.

'Would you rather have that than your home,' he questioned, 'than all this that you love so dearly?' and he swept the farm with a gesture. She looked at him reproachfully.

'Donald,' she said, 'to see my son, I would give up all this world holds dear.'

There was a sudden movement, two strong arms were clasped around her neck, and a voice hoarse with emotion cried out 'Mother.'

An instant of tremulous uncertainty, then, 'Kevin, my son,' she sobbed brokenly. It was enough for her to know that he was there, to feel his arms about her, and in the joy of the moment asked not why or how.

Later it was explained to her, bit by bit. It had been a case of circumstantial evidence. Kevin was not guilty, although the case had been strong against him. The real thief, repenting after the court decision, had confessed his crime, and Kevin was released.

But the crowning touch came next morning when Donald triumphantly showed her a paper, signed with the bailiff's signature, renouncing his claim on the farm. 'It is yours, all yours now, little mother,' he said simply.

The mother read between the lines. She looked at him, her eyes brimming with gratitude, and more than gratitude. 'And yours, Donald, too,' she said; 'you have saved it for me, for us, now you must share it with us, and I shall have two sons instead of one.' She drew them both toward her. 'God bless you both,' she said tenderly. —Mary Adelaide Garnet, in The Sacred Heart Review.

Striking Parochial School Statistics.

We find in the Boston Pilot the annual report of the Rev. George A. Lyons, parochial school supervisor for the Archdiocese of Boston. It furnishes facts and figures that bear striking testimony to the character of the educational work carried on with funds supplied by the Catholics of the Archdiocese of Boston, who voluntarily have taxed themselves in order that their children may have the benefits of a Christian education. Every dollar of this self-imposed tax is a protest against the system of dissociating moral from intellectual training in the schoolroom. Catholics believe that both kinds of training are needed for the upbuilding of character, and so believing, they submit to double taxation until such time as the justice of their demands for practical recognition of the service they are rendering to the cause of true education and society at large shall be complied with.

It is just fifty-one years since the first parochial school for boys was started in Boston. Previous to that date there was a school for girls in the West End in care of Sisters. But Catholic boys attended the public schools. The figures furnished by Father Lyon's annual report show a marked difference between the condition of things in 1859 and in 1909. From the report we learn that buildings representing an investment of more than \$2,700,000 are maintained

in Boston alone by the various parishes for the education of Catholic children. This means an annual saving of over half a million dollars for the City of Boston, which, if it were not for the existence of the parochial schools, would have that amount added to the big school bill it has to settle every year.

In the entire Archdiocese of Boston there are seventy-nine grammar schools, and 26 high schools in which 52,142 Catholic boys and girls receive an educational training to fit them for the battle of life. As one-third of this number attend the parochial schools in Boston, Father Lyons has deemed it proper to do some figuring to show how Boston's school expenditures are reduced by the taxation the Catholics of that city have imposed upon themselves in the cause of a system of education which at one and the same time develops the intellect and moulds the character. The annual cost of educating a pupil in the grammar grades of the Boston schools is \$30.27. More than two and a half times that amount, or \$80, is expended every year upon each pupil in the high school. Now, more than 17,000 pupils attend the Boston Catholic grammar schools, and about 380, the high school. Consequently the city saves every year \$514,500, which it would have had to pay for the education of the boys and girls attending the Catholic grammar schools. In addition to this it saves \$30,906 which it would have to expend on the pupils attending the Catholic high school. Boston experts estimate that the investment in school buildings represents \$150 for each pupil in attendance. Hence the saving to the city in building investment in consequence of the existence of the Catholic grammar schools and the high school amounts up to the considerable sum of \$2,700,000.

These figures speak for themselves. They are eloquent of the financial sacrifices the Catholics of Boston are making for conscience sake. In doing so they are not only loyal to their own convictions, but at the same time are loyal to the best interests of the State, which will be immeasurably strengthened by the service of citizens who from childhood have been taught to reverence and obey God's laws, which is another way of saying that they have been instilled with convictions that make for the highest form of citizenship. At present the Catholics of Boston, New York, and of other American cities are penalized in the form of a double school taxation for rendering this inestimable benefit to the State. It is an injustice so glaring that sooner or later it will disappear when its true character becomes better understood by the country at large. —The New York Freeman's Journal.

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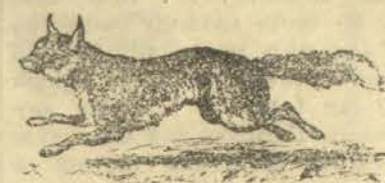
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Harry W. Frost

ESTABLISHED, 1852

THE CASKET,

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

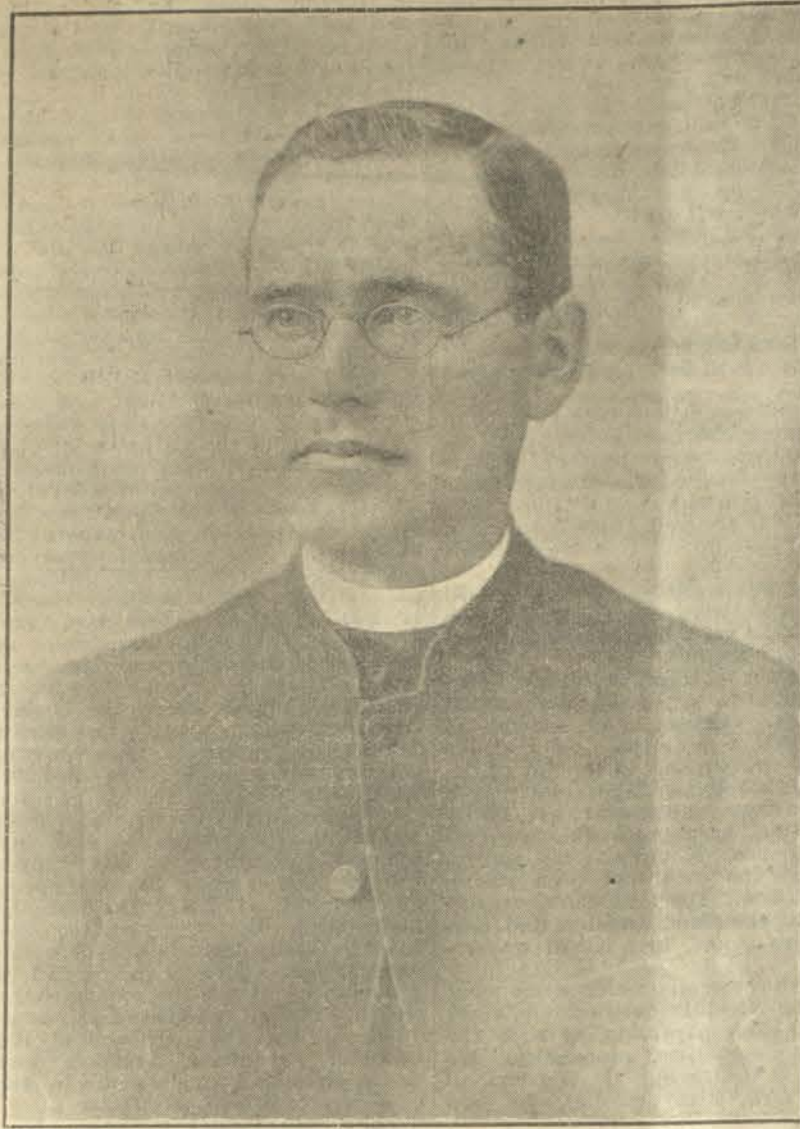
THURSDAY, FEBRUARY 10.

THE WORK OF SIR WALTER SCOTT.

The London Times remarks concerning Scott's poetry, that this year (1900) is the centenary of "the central year of Scott's poetic fame, the year during which purchasers were found for six thousand expensive quarto copies of 'Marmion.' . . . During the seven years between 1805 and 1812 Scott was the visible monarch of English poetry." Scott then fell from this throne (which Byron seized) and has never been restored. "Perhaps a part of the explanation lies in himself. The royal exile who finds another Kingdom is the less likely to recover his own. The disputed claims of the poet were forgotten in the acknowledged sovereignty of the author of the Waverley novels. . . . Is there no room for the suggestion that 'back to Scott' must be one of the mottoes of an attempt to take a complete view of English poetry. . . . He found English poetry divided between satire and meditation (if we exclude Milton) . . . Into that world he broke suddenly with the 'Lay' and with 'Marmion.' And in a moment all the blood in the British world ran faster. . . . Has any poet, except Euripides and Gray, ever received so great and moving a testimony to his power over the heart of plain men as is to be found in Lockhart's story of the scene at Torres Vedras? . . . Here is a poetry which is not doggerel, and yet which sticks in the memory of a schoolboy, a boatman, or a private of the Guards, as nothing else but doggerel would. Here is the language of a scholar and a gentleman, the eye of a poet, the ear of no mean master of the art of metre, and the result is what a soldier can march to, and a child understand. . . . There is one other thing. Scott is one of the greatest of the poets of patriotism. No man of letters did so much as he did to fill Scotland and England with eager consciousness of the national life, pride in remembering its glorious past, courage and will in defending the great inheritance, faith in the future to which it must be handed on. . . . He was the very voice of what was greatest in the great aristocracy which carried Britain through the long years of war that filled his middle life. His was the voice of the thing which was the need of the moment, the thing that has always come best from aristocracies, the voice of unquestioning, unflinching, unalterable will. . . . One can never escape repeating the reflection that Scott's lameness which gave us a great man of letters, may have cost us a great captain and a hero."

And there is a point perhaps of still higher glory—the universality of his sympathies, the unifying power of his magnanimous fairness to the lowly, whether they were what are called the lower classes or the adherents of lost historic causes. Those that failed were compensated by the romantic glamour of his imagination. To him it was all the same whether he sang of the battle of the Harlaw or of Killiecrankie, of Binnockburn or Flodden. All the great actions of both races were, for him, a common stock, which belonged to all alike, and in which all might take equal pride. He taught the Saxon Lowlander to understand and honor the Celt of the Highlands, and he taught the Englishman to understand both. And he, this narrow-minded Tory politician, as he was called, dispelled the anti-Scottish prejudice which "the party of civil and religious liberty" had fanned into flame in England in the days when the Earl of Bute was Prime Minister, in the days when they had wasted the blood and treasure of their country in making it easy for the Americans to secede, and when they were persuading a deceivable populace that the Scotch Minister who understood their interests, was selling them to France. To have eradicated that evil passion is the noblest work of Scott.

William Baxter, an Englishman, was instantly killed on Saturday by a fall of coal in a colliery at Scellarton.



Rt. Rev. Dr. McNeil, Archbishop Elect of Vancouver.

Our London Letter.

LONDON, Jan. 27th, 1910.

The battle of the polls, which has been so hotly contested, is nearing a finish, and public interest is beginning to flag just the faintest bit, the crowds do not wait so eagerly in the squares and public places, though the conversation of the man in the street, no less than he of the train or omnibus, is of politics alone. Many of the papers are expiating on the golden opportunity now presented to Mr. Redmond to become the dictator of British Government, but the observer has been quick to see that the Irish leader's power is not the absolute thing that it once was, and that the Irish peasantry is getting restive under the imminent prospect of Budget taxes, which appear to be the only reality left them for contemplation, as the Home Rule mirage becomes fainter in the plains of the future. The pronounced success of Mr. Healy and Mr. William O'Brien at the polls, to say nothing of six other Independent Nationalists, has shown what effect Mr. Asquith's flink movement has had in Ireland. All sorts of theories are rife as to what method of procedure will be resorted to, to get the country out of the financial difficulties in which she will shortly find herself if a Finance Bill of some description is not quickly passed. Some are inclined to think a Coalition Government will be formed, of which Lord Rosebery will be asked to take supreme command; others see the Liberals again accepting office, and being defeated immediately by the Irish vote, which will now certainly go against the Budget. Most people are agreed that another General Election may be expected almost immediately, probably in May. This will have the effect of weeding out a few more Socialist labour members, whose finances cannot stand the strain so soon again. It will also, in all probability, clinch the verdict of the country for T.R.F. Reform and Colonial preference.

As regards our own Catholic candidates, the fortunes of war have been various and prominent Catholics who stood on either platform have found the result to be to the ranks of the victors and the defeated. In London three Catholic T.R.F. Reformers have won, in the persons of Sir William Dunn, for W. Southwark; Major Archer Stree for Epsbury; and Lord Claude Hamilton for Kensington. In the provinces three Liberal Catholics have retained their seats with increased majorities; for Liverpool, Salford and Leeds have returned Messrs T. P. O'Connor, Hildars Belloe and J. O'Grady, respectively. In Scotland, Mr. Hussey Walsh was defeated at Carlisle, while a Scots Catholic, Lord Ninian Crichton Stuart, brother of the Marquis of Bute, contested Cardiff and lost. Mr. Gratton Doyle had the same bad fortune at Gateshead, and Mr. Stuart Cox was no more successful in Duffield. Baron de Forest, an ardent Liberal but staunch Catholic, is one of the losses to record this week, and has been quickly followed by Mr. Norris, Liberal, and Major Sykes, Unionist, in two divisions of Yorkshire, Colonel Sir Ivor Herbert managed to retain his seat at Chapsow Mon, with a good majority, which seems to prove that candidates once tested are usually approved, whichever side their sympathies are on.

It is a curious fact that many of those who cannot comprehend the spiritual allegiance and the love and devotion which Catholics throughout the world owe and tender to the sovereign Pontiff, are men who are quick to appreciate something of the same feeling when applied to a merely human loyalty. The occasion of the 17th anniversary of King Edward's accession to the throne of the British Empire has been marked by various expressions of good will towards the

person of the Sovereign as such. We are told the King is always in power, above all controversies which may rage in various parts of the empire that he is the head of all governments and is looked up to by the people for which those governments exist as the living embodiment of the liberties and loyalties, the traditions and ideals, by which, as peoples, they mean to live. He is the one continuing and unchanging symbol of the unity of method, aim and sentiment, which holds the empire part to part as one system working to one goal. The words could almost be taken without alteration to suggest to some enquiring Protestant the first rudiments of what the Father of Christendom is to that mighty empire of the Catholic Church embracing all tribes and tongues, yet working as one system to one goal under his inspired leadership.

Another instance of the points given us sometimes by our enemies, comes from Paris where M. Jaures, the Socialist deputy, in concluding the debate upon the schools question spoke for three hours. In the course of his remarks he attacked M. Barras, the eminent professor, avowedly a scientific free thinker, for his championship of the Catholic Church. The latter responded with one of the most remarkable tributes that has ever been paid to the Church, when he said that he had become the respectful defender of Catholicism because experience had revealed to him that it was synonymous with social health and implied the most elevated sentiments. (Continued on page 5.)

Great Hockey Game at Cambridge, Mass.—St. Francis Xavier's Defeats Harvard by score of 4 to 1.

What some of the Boston papers call "the hockey game of the season" was played at the Harvard Stadium, in Cambridge, Mass., on Saturday last. Although the weather had been unsatisfactory up to Saturday, and consequently the game uncertain, about a thousand persons, many of them Canadians, turned out to see the game. The greatest enthusiasm prevailed and the numerous supporters of St. Francis Xavier's expressed their feelings in no uncertain manner.

The St. F. X. hockeyists speak in terms of unmeasured admiration of the fair play and courtesy extended to them by the Harvard players and their numerous friends. Owing to the lateness of the game the winning team was reluctantly obliged to forego the pleasure of accepting the pressing invitation of the Harvard Canadian Club to dine with them on Saturday afternoon. In the evening they were the guests of the Intercollegiate Club, whose kindness and hospitality they are unlikely to soon forget.

Among the flattering references to the St. F. X. team are the following: "The St. F. X. team is made up of wonderful skaters. . . . Harvard was played in every department of the game."—Boston Post.

"Fast skating and superior stick work on the part of the St. Francis hockey squad, gave it a win over the Crimson by 4 to 1. Though neither scored during the 1st half, Harvard was clearly outclassed, both in speed and stick work."—Boston Herald.

"The Canadians excelled in every part of the sport. Their skating was fast and accurate. In the stick work they were equally accurate."—Boston American.

"Every man on the St. Francis team was an expert skater and clever with the stick. In the second half St. Francis scored twice on lightning dashes by the forwards. The Harvard men tried hard to tie the score, but their opponents showed an equal burst of speed and the puck was again twice caged by the visitors before the end of the half."—Boston Globe.

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Bargains in Suits
Bargains in Ulsters
Bargains in Overcoats

Something has to be done to develop business during February. We never could see anything to be gained by carrying goods over. Our plans are on a large scale, and our eyes are on the future. The more we can sell now and the quicker we can reduce our stock the better. It is a time for bargains. Don't fail to give us a call.

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Team and Carriage Harness. Buy now before advance in prices. Amherst high shoes for men and women, boys and girls, kept constantly in stock.

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Just opened out a shipment of Crockery from England's latest designs; quality the best.

Custom Tailoring

You run no risk when placing your order with our tailors. A full line of latest patterns in Suits and Overcoats to select from. Fit and workmanship guaranteed.

Highest market prices paid for Pork, Hides, Butter, Eggs and all farm produce.

Thos. Somers, Antigonish, N. S.

General News.

Regina City Council has imposed a \$50 tax on all vendors of cigarettes.

Walton Routledge, of the Northwest mounted police, has been appointed commissioner of police for Glace Bay, controlling the strike district generally.

Hugh Ross and A. D. Gunn will be the candidates for the mayoralty of Sydney, C. B. All the wards of the city are to be contested.

Toronto has trouble with typhoid fever. There were sixty-one cases of it and nineteen deaths from it last month. Already this month there are thirty-three new cases.

At a meeting of the directors of the Bank of Nova Scotia Monday afternoon at Montreal, Mr. H. A. Richardson was appointed general manager. Mr. Richardson is a native of Liverpool, N. S.

William Whyte, second vice-president of the Canadian Pacific, announced that the double tracking of the road will be continued in the spring from Winnipeg to Portage la Prairie. Year after year the C. P. R. will build a double track on the more congested portions of their system, said he.

There has been a serious outbreak of rabies in Western Ontario, which has led the Canadian government and the Ontario authorities to take drastic action. Since the first outbreak in 1909, over 100 domestic animals have been bitten by mad dogs and died, 42 persons, half of whom were children, have been bitten. As the epidemic is on the increase the Canadian government has made an order requiring every dog in the district to be chained or muzzled.

For several months negotiations have been going on for a merger of large firms engaged in the fish business on the Nova Scotia coast and on the Gaspe shore, and now it is known that an agreement has been reached under which this will be accomplished. The firms embraced in the merger will be the Charles Collas Co., A. G. Jones & Co., Halifax, the Atlantic Fish Company, Ltd., of Lunenburg, and Zwicker & Co., of Lunenburg.

A fire on Monday night which destroyed the small home of Mr. Dunster of Lake Edward, near Perth Junction, N. B., caused the death of three of his children—two boys and one girl. The children were suffocated as they slept and their charred bodies were found in the ruins. The mother and two other children escaped from the building, but were badly burned. The father was away from home, acting as night watchman.

The system of National Labor Exchanges, created by the British government to deal with the unemployment problem, went into effect last week. One hundred exchanges will be started in February and 150 more during the next six months. Their object is to bring men desiring work into touch with employers wanting labor.

The Census and Statistics Monthly of the Department of Agriculture for January, estimating the value of farm animals in Canada, sets milk cows down at \$36 a head, other horned cattle at from \$22 to \$33, swine at \$7.90 a hundred pounds, and sheep at \$5.80 a head. These figures are \$2 a head for milk cows, \$2 to \$1 a head for horned cattle, and 66c, a head for sheep higher than the estimate of a year ago, while in the case of swine the increase is \$2.04 a hundred pounds.

Our London Letter.

(Continued from page 4.)

M. Jaures, apparently inspired to refute his own allegation against the Church, received this statement as though it confirmed his worst fears, and cited La Bruyere to prove there were those who defended Catholicism in the interests of society, adding that it was the case to-day that the principle defenders of this religion were thinkers who did not belong to the Church. What a testimony to the gracious and beneficent power of the only true Christian teacher in this twentieth century.

That there is another and terribly potent organization for evil opposed to this beneficent influence is very clearly brought out by the much talked-off articles on the Ferrer episode which Hilaire Belloc is contributing to the *Dublin Review*. In describing the career and just punishment of this notorious anarchist and anti-Christian, that clever Catholic writer dwells rather on the obscure but important fact which underlies all the shouting and commotion rather than on the personality of the man himself. He asks, why was it that it was the fate of Ferrer which raised such a sudden and simultaneous storm all over Europe, when many other anarchists, men and women, who had been implicated in the Barcelona outrages had already paid the penalty of the law. After proving that the court martial which tried him was a properly constituted tribunal, that the evidence of his guilt was irrefutable, the writer goes on to draw attention to the fact that after Ferrer's execution, when the explosion of anarchistic feeling thereon throughout Europe was being enquired into, the excitement ceased as suddenly as it began. Mr. Belloc also notes that the attack on the Church, its property and its devoted priests and nuns, was carefully organized, and that the horrors of pillage, murder and incendiarism which deluged Barcelona were confined entirely to religious establishments, not one of the rich Jew usurers of the city losing so much as a half-

Personals.

Mr. Thomas D. Morrison of D'Escousse, C. B., was in Town over Sunday.

Mrs. M. H. Reddy, of Sambro, is now the guest of her mother, Mrs. Morrison, Mulgrave.

Mrs. G. A. Baker, and child of Antigonish, are visiting Mrs. Baker's parents at Sydney, C. B.

Mr. Alexander McDonald who has been for the past 20 years in the West, arrived home on January 8th, to remain among his friends at St. Joseph's and Lower South River, Antigonish.

Messes. Alex. McDonald, of Copper Lake, Ant., Dan McDonald of Antigonish, and Christopher Chisholm of Antigonish left on Tuesday on a few weeks' tour of Western Canada.

Norman Macneil of Grand Narrows, N. S., a former St. F. X. student has recently been granted a B. N. by the Pennsylvania State Board for the Registration of Nurses. Mr. Macneil is a graduate of McLean's Training School, Boston, Mass., and is one of the first two men to get such recognition from the Keystone State.

Town Council.

The first meeting of the new Council was held on Monday evening last. All the members were present with Mayor Stewart presiding. The following committees and officials were appointed:

Public Accounts and Finance.—The Mayor, Councilors Wall and Kirk.

Commissioners of Schools.—MacIsaac, the Mayor and Wall.

Police and Licenses.—Wall, Kirk and D. D. McDonald.

Poor and Insane.—Melsaac, D. D. McDonald, and Frank McDonald.

Street Commissioners.—The Mayor, Melsaac, and Landry.

Fire Pumps and Tanks.—Frank McDonald, Landry and D. D. McDonald.

Arbitration Committee.—The Mayor, Wall and Kirk.

Assessment Appeal Court.—Kirk, Wall and Melsaac.

Water Commissioners.—Landry, Kirk and Melsaac.

Presiding Councillor—Melsaac.

James O'Brien was re-appointed Commissioner of Streets and S. A. Hulbert Superintendent of Water Works.

Dr. W. Huntly MacDonald was re-appointed Health Officer. The following other officials were also appointed:

Fire Works.—P. S. Floyd, C. E. Whidden, J. S. O'Brien, James Kenna, and David Somers.

Town and Fire Constables.—R. L. McLean, A. R. McDonald and Thomas McAmis.

Surveyors of lumber and wood.—John McDonald (Ban), Allan Gillis, Alex. McDonald and Rod McDonald.

Lock-up Keeper.—Angus D. MacGillivray.

The appointments of Assessors, Revisors of Electoral Lists and Caretaker of Reservoir were deferred until a future meeting.

The appointment of License Inspector was also deferred until a special meeting to be held on the 21st inst., and in the meantime applications for the said office and that of policeman are to be asked for through THE CASKET. John McDonald was appointed policeman temporarily until the 21st.

A large number of accounts were passed and several referred back for further particulars.

After the meeting Mayor Stewart very kindly invited the members of the new and old Councils with the Clerk to a sumptuous repast at his home on Pleasant Street. A very enjoyable evening was spent, and the kindness and hospitality of Mrs. and Mr. Stewart were very much appreciated by all present.

Among the Advertisers.

Girl wanted for general housework. Apply at Casket Office.

Just received, 40 half lbs. No. 1 herring. Somers & Co.

Girl wanted, for general housework. Apply to Mrs. L. R. Rettie, P. O. Box 664, Truro, N. S.

A good fresh milk cow wanted. Apply to James Thompson, Cloverville.

When wanting anything in crockeryware, tinware, or enamel-ware, call at Haley's Market.

Everything sold for cash. Your produce is equal to cash, no credit, at Haley's Market.

Wanted, a girl to do general housework in small family. Address X, care of Casket Office.

Wanted, a boy that is not afraid of work, to make himself generally useful. Address, P., care Casket Office.

Wanted, a girl to work in a small family for her board, one who wishes to attend school or sewing. Apply at Casket Office.

Yesterday, a phoroptometer was put in readiness and for use at Wallaces. As usual eyes examined free. See ad.

Wanted to buy, a horse, good worker, weight 1000 to 1100, not over ten years. Address F. B., South Side Harbor, Antigonish.

The balance of stock in horse blankets, mitts, gloves, lumbermen's stockings, etc., you can now buy at a big discount, at Haley's Market.

Highest market prices paid for all kinds of country produce, goods given in exchange, at the one price—cash price—at Haley's Cash Market.

3 of the 8-day clocks shown in Wallace's window and 3 only will be sold for \$2.70. Guaranteed and sold everywhere for \$3.75, and \$4.00. 5 of the alarm clocks for \$1 cts each.

Lent at Bonner's—Best guaranteed herring, quarter barrels and half barrels, Newfoundland cod, boneless strip and block cod, canned lobsters, s. and ls., salmon, etc. Only 2 lbs. oysters left.—secure a few, last of the season. Fresh cod, mackerel, herring and finnan haddie received twice a week. The Big Grocery.

DIED

Suddenly, at Antigonish, on Saturday morning, 5th inst., CHARLES McDONALD, aged 72 years. Interment was at Heatonbury cemetery on Monday, 7th inst. R. I. P.

At Tracadie, on Feb. 1st, after receiving the last rites of the Church, NICHOLAS MYETTE, aged 79 years, leaving a widow, four sons, three daughters, three brothers and three sisters. He was a good husband and father. He will be much missed by numerous friends. R. I. P.

At Bailey's Brook, on the 19th ult., in the 72nd year of her age, consoled by the last rites of Holy Mother Church, CATHARINE, widow of the late ALEX. GIBSON, Esq., and daughter of the late Alex. McDonald, Beaver Meadow. Her devout Christian life was rewarded by a happy death. May her soul rest in peace!

At McAr's Brook, Ant. Co., Jan. 23rd, after a lingering illness, fortified by the last rites of the Church, MARGARET, aged 72 years, leaving a sorrowful wife, one son and two daughters to mourn the loss of an affectionate husband and father. Deceased was an uncle of the Rev. W. A. McPherson, Johns town, C. B.

At the Boston City Hospital, Jan. 12th, 1910, of pneumonia, MARY A. MORRIS, aged 23 years, formerly of Mabou Coal Mines. She went to her eternal reward, strengthened and consoled by the last rites of the Catholic Church, of which she was always a devout member. A large circle of relatives and friends extend their heartfelt sympathy to her brother and sisters in their sorrow for the loss of a kind and affectionate sister. R. I. P.

Suddenly, of heart failure, on Jan. 26th, JOHN KENNEDY, of Broad Cove Chapel, while visiting his son at Inverness. The deceased was 71 years of age, and leaves a widow, five daughters and three sons to mourn the loss of a good husband and kind father. He was of a kind and charitable disposition, and was always prepared for the end. The remains were conveyed home and buried in Broad Cove, after a Requiem High Mass, on the 31st ult. May he rest in peace!

On Feb. 1st, 1910, at the residence of her daughter, Mrs. J. McEachern, College St., after a lingering illness, patiently borne, MARY, widow of the late JOHN CAMPBELL, in the 83rd year of her age. She was a woman of sterling character—kind and amiable, and above all a devout Catholic. Fortified by all the rites of the Catholic Church, her death was a happy close to a life well spent. Three daughters and one son survive to cherish the memory of a kind, Christian mother. R. I. P.

At her residence, Acadia Street, New Glasgow, on January 21, 1910, after a few weeks' illness, Mrs. ALLAN McDONALD, aged 34 years, leaving a husband, four children, a mother and one sister. Deceased was a daughter of the late Angus McDonald, College Grant, Lochaber, Ant. Fortified by the last rites of the Church, of which she had always been a faithful member, she passed peacefully away. Interment was at St. John Baptist cemetery, New Glasgow, on Feb. 1st, after a Requiem High Mass. Mrs. McDonald was a sincere Christian woman, and was widely respected and beloved. May she rest in peace!

DONALD MULLIN, aged sixty-four, at Grand Mira, Tuesday, Feb. 1st, 1910. Mr. Mc Mullin lived all his life where he died. His wife, Mary Campbell, predeceased him about twenty three years ago. He leaves two sons and three daughters. Mr. M. was a devoted Christian and was noted for his peaceful disposition, and kindness to the poor. His comfortable home and cheerful friends were ever open to his friends and no man was ever permitted to depart hungry from his door. Living at peace with the world, he lived the simple life, and strengthened by the Sacraments of his Church, he departed on his journey full of courage and hope, believing that he who doeth good, will both with call him in his own good time. Requiescat in pace.

JAMES DAVIS, aged 16, only child of Robert and Mrs. Davis of the Commercial Cable Co.'s staff, Hazel Hill, N. S., of pneumonia, at Memorial College, N. S., on January 29th. The parents, who have the deepest sympathy of the community, were able to reach the bedside of their only child, and their natural grief under the distressing circumstances was modified by the kindness and attention shown him and by his edifying death. After solemn mass in the village church, the remains were escorted to the train by the whole college community—professors and pupils. The interment took place at Canso on Wednesday morning, February 2nd, while the church, crowded with a congregation of over 100, and with a choir, and the beautiful floral offerings, showed the deep sympathy of all. Solemn Requiem Mass was celebrated, with Father Angus McDougall of St. Joseph's College as celebrant, Father Chisholm of Port Felix as deacon, and Father McKeough as sub-deacon. The faith that prompted the parents to present St. Angus Church, Dover, its beautiful altar, and to dedicate their only child to the service of the altar, will now sustain them as they make light their cross. Rest in Peace!

At Woolburn, Mass., on the 31st Jan., 1910 after a few months' illness, consoled and fortified by the ministrations of the Church, in the seventy-seventh year of her age, MARY, widow of the late JAMES McDONELL, formerly of Fraser's Mills, Ant. Co., and daughter of the late Alexander Cameron, Esq. Some ten years ago she went to reside with her family, who had taken up their abode in the United States. Three sons and three daughters survive her, who were left fatherless at an early age, and who will now, more than ever, cherish, in loving memory, the prudent care, the wise guidance and self-sacrificing devotion, sometimes in the face of difficulties, that raised them to a state of independence. Her fond neighbours at the old home will now recall her characteristic cheerfulness, and her practical sympathy for the afflicted and sorrowful; yes, and husbands, who as children of the school near by, for many years in succession, knew her open heart and hand, will now utter a fervent prayer for the soul of the good, kind, & God-fearing woman. Her body, accompanied by a son and daughter, arrived at St. Andrews on Thursday evening, 3rd inst., and lay in Church over night where, in life, she herself so dearly loved to be. The next morning, after a Requiem High Mass sung by the pastor, the funeral, largely attended, proceeded to South River cemetery, where interment took place, close by the graves of her husband and eldest daughter. May her soul rest in peace!

Property for Sale

THE desirable property situated on West St., Antigonish, occupied by the undersigned, is offered for sale. It consists of about a quarter of an acre of land—one of the best vegetable gardens in town—a 9 room dwelling house, 21 x 25, and a barn 23 x 35, shingled all round. Being within two minutes' walk of St. Francis Xavier's College, and five minutes' walk of Mr. St. Bernard, it affords an excellent opportunity for a person desirous of educating a family.

Also the property adjoining the above, consisting of house 15 x 22, recently repaired with new sills, posts, floor and line and about one half acre of land, with small wood house on premises; will be sold separately or combined. For further information apply to

ROD A. McDONALD,
Box 294, Antigonish, N. S.

Land for Sale

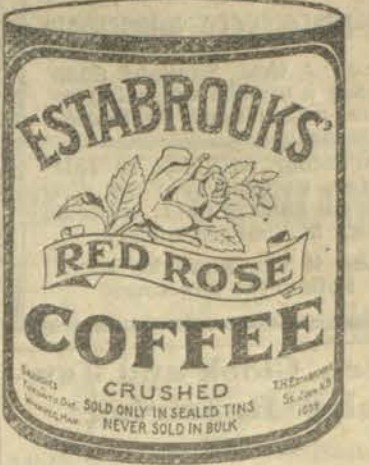
A lot of land containing 50 acres 3 miles from Antigonish, on the Old Gulf Road. This lot has fine good hard wood and piles on it. For further particulars as to price and terms apply to

JAMES THOMPSON, Cloverville

Did you ever hear any one say they could not get good coffee except in the States?

I have heard it, scores of times, and it's one of the reasons that made me decide to go into the Coffee business.

Of the Americans who visit us in summer, hundreds take home a supply of Red Rose Tea because they have never used such good tea before. I determined to put up a coffee that would make for itself just as good a reputation. It has not been easy, but I am sure I have succeeded.



Estabrooks' Red Rose Coffee, put up in sealed tins is—well, it's good coffee. You and your American friends will say so.

Estabrooks' RED ROSE Coffee

ORDER A TIN IN TIME FOR BREAKFAST

A good combination is Estabrooks' Coffee for breakfast and Red Rose Tea for other meals

FREE TO BOYS and GIRLS

We want every boy and girl to sell 3) beautiful Shamrock Badges for St. Patrick's Day, at 10 cts each. When sold, send the \$3 to us. Then we'll give you absolutely FREE, either the dandy Indian Chief or the Indian Hiawatha Suit, shown in picture, express charges prepaid. Send no money—we trust you. Badges sell on sight—everybody wants one.



Indian Chief, or Indian Hiawatha Suit

Boy's suit is made of Khaki Colored Drill. It consists of jacket, trimmed with Fast Red Fringe, with laced front. Pants trimmed to match jacket. War Bonnet of Brilliant Feathers. Girl's suit consists of Blouse, trimmed with Red Fringe, with laced front, skirt, trimmed to match. War Bonnet of Colored Feathers. Every boy and girl wants one of these merry suits. This is an easy way to get one, FREE, so write us to-day. When remitting, state age of Boy or Girl.

CANADIAN NOVELTY SUPPLY HOUSE
164 Market Lane, London, Canada.

THE CANADIAN BANK OF COMMERCE

HEAD OFFICE, TORONTO ESTABLISHED 1867

B. E. WALKER, President Paid-up Capital, \$10,000,000
ALEXANDER LAIRD, General Manager Reserve Fund, - 6,000,000

A GENERAL BANKING BUSINESS TRANSACTED AT ALL BRANCHES

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

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

FOREIGN BUSINESS. Cheques and drafts on the United States, Great Britain and other foreign countries bought and sold. 123

ANTIGONISH BRANCH
W. H. HARRISON, Manager

Gates' Acadian Liniment

remains unequalled as a liniment for man or beast.

FARM FOR SALE

The valuable and well known farm situated at Beech Hill road, about 2 1/2 miles from the Town of Antigonish. It consists of 290 acres, 81 of which is in good state of cultivation, and 133 in pasture 45 in intervals land, and 67 well-wooded. Soil is a fertile loam. Farm cuts annually fifty tons hay. Dwelling 34 x 25 ft. is 8 x 3. Pasture is well watered; water, house and well at barn, will be sold on easy terms. Apply to

WILLIAM CHISHOLM, Beech Hill
Box 325, Antigonish.

Hides! Hides! 500 Hides Wanted

C. B. Whidden & Son are paying cash as usual and pay as high as the highest. Also want

1000 Pelts
C. B. Whidden & Son.

A Phoroptometer

Added to the instruments we now have, gives us an optical equipment only equalled in a large city. Call and have its many uses explained.

WALLACE The Jeweler and Optician

SUNLIGHT SOAP



AN EXPERIENCED HOUSEWIFE

knows that Sunlight Soap means a wonderful saving of time and labour in house-cleaning.

Whether with hot or cold water, nothing gets the dirt off so quickly and without injury as Sunlight Soap.

Use it the Sunlight way. Follow the directions.

Watch, Clock and Jewelry Repairing

The undersigned is now prepared to do the highest grade of work on all watches, clocks and jewelry entrusted to him. Your jewelry repairs will be correctly and promptly attended to, at a moderate charge, if you leave them with

Pratt, The Jeweler,

Main St. First door west of R. R. Griffin's office

When You Want Society Supplies

Such as Badges, Pins, Buttons,

for League of the Cross and Auxiliaries' Holy Name Society, St. Alroya Sodality, or any Society you belong to, or

Souvenir Spoons

as prizes for K of C, C. B. A., L. O. C., or P. W. A., send to us. We will send samples and prices upon request.

T. P. TANSEY
14 Drummond St. MONTREAL



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 24.

WANTED

1000 Calf Skins; 1000 Wool Pelts; 5 Tons Wool for which we will pay

CASH

Also on hand a full line of Groceries, Boots and Shoes, Crockeryware, Shirts, Overalls, Etc., Etc.

Macgillivray & McDonald
Opposite Post Office.

Inverness Railway & Coal Co

INVERNESS, CAPE BRETON

Miners and shippers of the celebrated

Inverness Imperial Coal

SCREENED RUN OF MINE SLACK

First-Class for both domestic and steam purposes

COAL! COAL!

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

INVERNESS RAILWAY & COAL CO
Inverness, C. B.
J. McGillivray, Superintendent, Inverness, N. S.
JAMES KENNA, Local Agent

Gates' Little Gem Pills.

A dinner pill for the liver and bowels. Action gentle and efficient.

An Hour With The Pope

(Continued from last issue.)

As I once more pass through the proud and gloomy rooms on my way to the Scala di San Damiano, I am struck by the startling contrast between the austerity and intimacy of the papal study which I have just left and the sumptuousness of these magnificent antechambers. The august prisoner of an idea, who guides the destinies of Catholicism, has preserved amid the splendor of his prison-house the habits of his ecclesiastical life; from this point of view the Pope has remained the humble country parish priest. Rising at five o'clock, he is found by the dawn, as of yore, in his oratory, where every morning he says Mass, served by his private secretary, Monsignor Bressan. Then, after an early cup of coffee and milk, come reading and correspondence, followed by a short walk in the lonely garden. Receptions and audiences, the reading of reports, interrupted by a frugal meal at noon fill up the monotony of the long, cloistered days. And, again as of yore, when the day is waning and the church bells ring the evening Angelus, Pius X., like the apostles before him, summons two of the faithful whom devotion or employment brings to the Vatican and speaks a kind word to them, thus literally fulfilling the precepts of St. Paul to become "all things to all men so that all may be gained over to Christ." Only these meetings, instead of being held, as in the time when the Pope ruled the diocese of Venice on some piazzetta, some picturesque and popular square, are held nowadays in the loggia, to which Michael Angelo and Raphael have set a frame of undying beauty.

It is by means of the anecdote, a philosopher has said, that man reveals himself most thoroughly. This aphorism is all the more true, in my opinion, when we have to do with a person who belongs to history. And so I have striven, in these hurried travelling notes, with the aid of the personal talk which I was able to gather, of the movements and attitudes during my audience—of the things, in short, which I saw and heard—to set down the most striking and characteristic features of this interesting and majestic contemporary figure. The impression which I have retained is that of a very noble, very upright, very candid mind. These are admirable qualities in the priest; are they enough for the Pontiff summoned to fulfil the delicate and formidable task of governing a community of more than two hundred million souls, and defending the interests of a Church whose power is being more violently contested now than it ever was before? This is another question, the complexity of which cannot be denied.

The irony of fate decreed, as we know, that Pius X., the idealist, the essential peace-maker, should, on the very morrow of his accession, be flung into the midst of one of the most serious struggles that Catholicism has had to sustain since the French Revolution—the struggle that decided the rupture between the Holy See and France. Leo XII. had already foreseen the dread crisis; and nothing but the flexibility of his political genius, to which the philosopher's definition, "Genius is one long spell of patience," might be applied—nothing but this flexibility, this suppleness, had delayed the outburst. The predecessor of Pius X. considered that the Church in France, as elsewhere, could only retain its sphere of influence by collaborating with "the permanent forces" of the country. He therefore made it his study to reconcile Catholics with the existing Governments, or to draw closer the union which he thought necessary, at all costs, between Church and State. That is why he first advised and subsequently ordered the French Monarchists to rally to the Republic.

The advice was respectfully received, but was not followed; and it procured Leo XIII some harsh criticism. Nevertheless, it had this advantage: that it vented more difficult the efforts of the anti-clerical Government to create plausible motives for a quarrel between Paris and the Vatican. The Pope wished, above all things, to avoid the breaking off of the Concordat, which, since the days of Napoleon I., had allowed the Catholic Church its standing as the official religion of France, and placed the priests on a level with the civil officers by conferring upon them the same rights, privileges, and salaries.

With Pius X. things changed. Pius X. expects less from men and politics. He did not shrink from acts which were judged severely by certain politicians, but which were applauded by the real Catholics, even though they were at variance with the principles of diplomacy.

In the year following his accession, he delivered a frontal attack on the French Government by expressing in a speech delivered to the cardinals his indignation at the brutality of Combes, the Prime Minister, in expelling the congregations, robbing them of their property, and closing the religious schools. "We condemn," he declared, "and loudly deplore these harsh measures, which are essentially opposed to the idea of liberty, properly understood, to the fundamental laws of the country, to the intrinsic rights of the Catholic Church, and to the rules that govern civilization itself."

Legitimate as this vehement protest was, it none the less constituted a direct criticism of the French Government which the latter was not slow in resenting, and which it turned to account forthwith in order to lend force to its campaign against the Vatican. The quarrel between the two powers

assumed a more bitter form when the question arose of appointing a number of new French bishops. Everybody knows that, by the terms of the Concordat, the nomination of bishops was subject to a previous understanding between the Holy See and the government. As no agreement could be come to, the vacant bishoprics remained without incumbents; and this led to profound perturbation among the French clergy. Meanwhile, the incident took place which was destined to be the conclusive cause of the official separation of Church and State. When it was decided, in 1904, that M. Loubet should go to Rome to return the visit which the King of Italy had paid him in Paris the year before a grave question arose: Would the Pope receive the President at the Vatican? The tradition had, until that time, been strictly observed which ever since the days when the Pope was despoiled of his States, prohibited the ruler of a Catholic country from paying an official visit to the Italian sovereign in Rome. And this tradition, on first principles, excluded the possibility of any such event.

Would Pius X. make an exception to the established rule, in view of the special circumstances of the case, and in order to avoid a complete rupture with the French Government? M. Loubet, who secretly lamented the increasing separatist tendencies of his ministers, was keenly anxious that the Pope should make this exception. He opened his heart on the subject to the Cardinal-Archbishop of Bourdeaux.

"Let the Pope receive me," he said, "in order to lay the storm which I shall be powerless to ward off if he offers France an insult in my person."

This was the opinion also of a certain number of French Bishops. Nevertheless, Pius X. refused to give way. He argued that the Roman observance was positive, and allowed of no exception whatever; and that to receive M. Loubet would, for the Holy See, be tantamount to accepting the accomplished fact and recognizing the Italian constitution, which robbed the Pope of his temporal power and his States. In reality Pius X. feared that, by opening the doors of the Vatican to the official guest of the King, he would expose himself to the just recrimination of the Emperor of Austria, the King of Portugal, and the King of Spain, to whom similar favors had been refused in the past.

M. Loubet's journey took place. The Pope, not content with taking no notice of it—a course which he was fully entitled to adopt—deemed it his duty to register a protest, through diplomatic channels, with all the Catholic Powers, against the President's visit to the Quirinal, which he styled an "offensive act" towards the Holy See.

However strictly in accordance with tradition this attitude may have been, I think that it was to be regretted from the more practical point of view of the political relations between France and the Vatican. It supplied members of anti-clerical party with formidable arguments in favor of their case, and, at the same time, it wounded the susceptibilities of a large number of Frenchmen, who considered that the Pope's action was a sort of declaration of a breach with France. Ministers at first contented themselves with recalling our ambassador at the Vatican; then things went from bad to worse, until they ended in the separation of Church and State and the institution of religious persecution in France.

In this tragic and painful era now opening before the Church the Pope asserts the characteristics that mark his personality and his policy.

"Let the bitterest events come," he declares, in the consistory of November 14th, 1904. "They will find us prepared and not afraid, for we are justified by the words of Christ."

And elsewhere, speaking of the persecution of which the clergy are the object, he asks:

"Does liberty exist when men openly admit that they are trying to weaken religion by ruining the helpers whom Providence has appointed to its Church in view of her mission?"

It was with the moral omnipotence of principles that the Pope meant to resist the brutal force of his adversaries.

The law of separation of Church and State, voted by the French Parliament after prolonged discussions, on December 7th, 1905, breaks off the last relations that existed between the two Powers and inaugurates for the clergy a period of persecution and singular brutality. The decree of separation implies not only the suppression of the salaries awarded by the Concordat of Napoleon I. to the bishops and priests, but also the reversion to the State of all the real property, the convents, palaces, rectories, and churches, which like the public buildings, belong to it by right, if not in fact.

The excitement in the French Catholic world is great. The Government, realizing the gravity of the steps which it has taken, and fearing the outburst of indignation that would show itself among the majority of Frenchmen, including even the unbelievers, if it touched the Churches to drive God from them and to prohibit public worship, proposes an arrangement which, under the name of "associations of worship," would authorize the Church to retain her ecclesiastical goods. It is a question of organizing, in each parish, associations composed of lay elements whose business it would be to administer ecclesiastical property under the control of the State and to ensure the service of public worship. The priest, therefore, is entirely dependent on the civic power. Moreover, this arrangement deprives the Church of the free exercise of her authority and of her rights.

The Pope, notwithstanding the comparative security which this suggestion undoubtedly affords to the continuance of the exercise of public worship in France, rejects it with energy.

"Nothing is more opposed to this law," liberty of the Church than this law," he proclaims, in his Encyclical of February 11th, 1906. "When, in the consequence of the existence of the associations of worship, the Separation Law prevents the clergy from fully exercising their authority and their care over the souls of the faithful; when it assigns the supreme jurisdiction over these associations to the State and submits them to a whole series of limitations, outside the common law, which render their foundation difficult and their maintenance still more difficult; when, after proclaiming liberty of worship it restricts its exercise by multifarious exceptions; when it deprives the Church of the domestic supervision of the buildings of public worship and invests the State therewith in her stead; when it fetters the preaching of Catholic faith and morals and imposes a severe and exceptional penal system upon the ministers; when it sanctions these provisions and many other provisions of a like character, which easily give scope for arbitrary conduct, what does it do but place the Church in a position of humiliating subjection and, on the pretext of protecting public order and peaceful citizens, who still form the immense majority in France, of the sacred right of practising their own religion? And, therefore, it is not only by restricting the exercise of public worship, to which the Separation Law falsely reduces the whole essence of religion, that the State injures the Church; it is also by hindering her influence, which has always been so salutary, over the people, and by paralyzing her activity in a thousand different ways"

(Continued on page 7.)

Glimpses of Catholic History.

(Rev. Theobald Mathew)

The "Apostle of Temperance," as this ornament of the Irish priesthood has been universally called, was born in Thomastown, in the County of Tipperary, on the 10th day of October, 1790.

His gentleness of disposition, piety, and the studious habits, which characterized his maturer years, were so fully and uniformly displayed in his boyhood that his father, Mr. James Mathew, had no difficulty in selecting him from among his numerous sons as the one destined by Providence for his special service and glorification.

The young Theobald, therefore, his preparatory studies having been completed, was sent to Maynooth College in his seventeenth year, where, however, he remained but one term, having resigned on account of some trivial breach of discipline. Still following the advice of his parents, seconded by his inward promptings, he resolved to prepare for the ministry, and having placed himself under the care of the Very Rev. C. Corcoran of Dublin, Superior of the Capuchins, he was on Easter Sunday, 1814, duly ordained. After a brief residence in Kilkenny, the scene of his labors was transferred to the city of Cork, where he was soon destined to become a ministering angel to its inhabitants, long years before his exertions in the cause of temperance commenced.

While yet an assistant, and charged with a partial care of a small congregation, his reputation as a confessor and a devoted friend to the poor and

suffering became the subject of popular encomium. No sinner was too vile whom he did not endeavor to lead to repentance, no poverty so obscure which he could not find out and alleviate, and, as in the cholera season of '32, when pestilence and disease in its worst forms brooded over the fair city, he was ever found, at the risk of his own life, by the bedside of the dying, breathing words of hope and consolation. Nor were his efforts confined to the observance of the stricter duties of his sacred calling. The learned friar, the accomplished gentleman, was fond of little children, paid marked attention to their schools and institutions, played with them and talked to them, and was never more happy than when mixing in their sports, dispensing his smiles and presents with equal discrimination and generosity.

Becoming satisfied that intemperance was one of the great curses of society, he entered on his new career with the greatest zeal. On the 10th day of April, 1838, the first temperance society was formed in Cork, and sixty names, at the head of which stood that of "Rev. Theobald Mathew, C. C.," were signed to the roll; in less than six years nearly as many millions of men and women of all grades and positions had bent their knees before the holy man to receive his benediction and to promise before God to relinquish forever the fascinating vice that was destroying their bodies and imperiling their soul's salvation.

"Having hoisted the banner of temperance in almost every parish in Ireland," to use his own words, he resolved to visit England, arriving in Liverpool July 1, 1843. His reception, in the large manufacturing centres and cities was one continued ovation. Thousands and tens of thousands of all ages and sects thronged round him to take the pledge wherever he appeared. As early as 1844, he contemplated a voyage to America, and though two United States ships, the Jamestown and Macedonia, were successively placed at his disposal in 1847, his presence in his native country could not be dispensed with at that trying hour. However, on the 2nd of July, 1849, he left home for New York, where he was received in a manner so flattering and enthusiastic that he must have felt that the cause to which he had devoted the evening of his life had as many and as earnest advocates on this as on the other side of the Atlantic.

The good priest remained with us for nearly two years and a half, and finally took his departure in November, 1851.

He expired surrounded by his friends on the 1st of December, 1859. His remains repose in the cemetery of the city which was so long the witness of his many virtues, and his name is never mentioned by those who knew him and his great work but with prayers and benedictions. His best epitaph, perhaps, are the lines engraven on his marble bust in the Barberini Convent at Rome, which read as follows:

FRATER THEOBALDUS MATHEW,
ORDINIS CAPPUCCINORUM,
TEMPERANTIAE
IN HIBERNIA ET UBIQUE TERRARUM
PROPUGNATOR.
—The Catholic Citizen.

Lifebuy Soap is delightfully refreshing for Bath or toilet in hot weather. For washing underclothing it is unequalled. Cleanses and purifies.

It May Be Pneumonia

"A hard chill, pain through the chest, difficult breathing. Then fever, with great prostration." If this should be your experience, send for your doctor. You may have pneumonia! If your doctor cannot come at once, give Ayer's Cherry Pectoral. When he comes, tell him exactly what you have done. Then do as he says. No alcohol in this cough medicine. J. C. Ayer Co., Lowell, Mass.

Keep the bowels in good condition. One of Ayer's Pills at bedtime will cause an increased flow of bile, and produce a gentle laxative effect the day following.



"BEAVER" FLOUR

You see, she can depend on "Beaver" Flour. She knows its uniformly good qualities. She knows what white, homemade flavor bread—what light, delicious Cake and Pastry—she gets when she uses "Beaver" Flour. That is why she always orders "Beaver" Flour and insists on having it. Do you?

Dealers—write for prices on Feed, Coarse Grains and Cereals. The T. H. Taylor Co., Limited, Chatham, Ont 80

An Hour With the Pope.

Pius X., as we see, rightly considers that it is important above all to protect the dignity of the Church, even at the cost of the most cruel trials.

If you wish to defend religion, he says in the same encyclical, 'two matters, are of the very greatest importance. You must, in the first place, model yourselves so faithfully upon the precepts of the law of Christ that your acts and your life do honor to the faith which you profess.

The necessity for a close solidarity thus becomes apparent as one of the fundamental principles of the Supreme Pontiff's policy. He returns to it incessantly in all his allocutions; and I am bound to say that after a period of irresolution, the Catholics of France have gradually grouped themselves in a body around the pontifical throne.

It is contended, on the other hand, at the time of the collisions, not always unattended by bloodshed, which took place in France when the state, on the pretext of taking possession of its churches, tried to draw up the inventory of their contents, that the Pope had advised resistance by force.

'It is not by means of violence,' he says in the encyclical of August 17th, 1906, 'but by dint of firmness that Catholics, by entreaching themselves within their rights as within a citadel, will succeed in breaking down the obstinacy of their enemies.'

Nor does his conception of the part which the oppressed Church should play lack grandeur. Deprived of her riches and her resources, he sees her more powerful for the very reason that she is more democratic and adorned with the halo of her poverty.

The anti-clerical Government, dreading the popularity which the Church might gain as a martyr, has refused to give her this opportunity.

Had he acted differently—the failure of his several endeavors proves it—he would have run the danger of rousing violent protests in France, even among non-believers. For the Frenchman, in spite of all things, retains an affectionate respect for God's house, because it calls up fond memories before his eyes, because all his kin, living or dead, have frequented it, and because its steeple has tolled, and will toll, all the solemn and decisive hours of his life.

The peaceful firmness of Pius X., therefore, has been able, up to the present, to accept in a certain measure the attacks that have been made upon it. Certainly the hour has not yet come to form an impartial judgment of the Pontiff's policy, which is one that cannot be appreciated in its immediate results, but only in its remote and distant consequences.

'Governments have brute force on their side; the Church has time on hers,' said the Pope lately to a bishop who was giving voice to his anxiety.

I think that we may well seek in this profoundly true definition of the real power of the Church the explanation of the attitude of the Pope himself. Pius X. is persuaded that the crisis through which the Church is at this moment passing is a equal that will blow over, and believes that the Church will recover her strength and her vitality, not by striving to guide the evolution of ideas into certain channels, but, on the contrary, by repudiating it with all the energy at her command. That is why Pius X. never ceases fighting every manifestation of that Modernism which he considers the enemy of the faith, and why he wishes gradually to bring Catholics back to the very principles from which the religion of fraternity, forgiveness, and love drew its inspiration.

Is he right? Has he a true conception of what should be the conduct and the attitude of the Church in these days? The future will tell us. What is quite certain is that the Pope who ardently and nobly realizes the most striking expression of holiness, scorns the subtleties of politics. He does not understand them, does not know them. He has marked out for himself a straight course amid the rocks; he will faithfully pursue it to the end. — Rene Lara, in The Living Age.

Soldiers are usually a bore — they drill so much.

Belgium To-Day.

At his accession, the new King Albert of Belgium finds a unified, prosperous country over which to rule. The population of Belgium is 7,180,547. The great majority of the inhabitants, according to the comprehensive article in the Catholic Encyclopedia, are Catholic; but the lack of religious statistics makes it difficult to give the exact number of non-Catholics. There are about 30,000 Protestants, 3,000 to 4,000 Jews and several thousand persons who, not having been baptized, do not belong to any faith. The kingdom is divided into six dioceses, namely: The Archdiocese of Mechlin and the suffragan Dioceses of Bruges, Ghent, Liege, Namur and Tournai. Each diocese has a seminary and one or several preparatory schools for the training of the clergy; there are, in addition, the Belgian College at Rome, a seminary to which all the Belgian bishops send the best of their pupils, and the College of the Saint-Esprit at Louvain, where a superior theological course is pursued. The secular clergy number 5,419; the regular clergy, 6,237; these latter are distributed in 293 houses. The religious orders in Belgium have 29,303 members living in 2,207 houses; the members of the orders, both male and female, devote their time chiefly to teaching and nursing the sick; the male orders also aid the secular clergy in parochial work.

Under the guidance of this large body of laborers for the Church, the religious life in Belgium is intense, and the works of piety and charity are very numerous. Statistics of these charities are given in Madame Charles Vloebergh's 'Le Belgique charitable,' in the preface to which M. Beernaert states that no country has their equal. Belgium also takes a share out of all proportion to the size of its territory in international works of piety and in foreign missions. It is at the head of the work of the Eucharistic Congress, two of its bishops, Monseigneur Dautreloux, of Liege, and Monseigneur Heylen, of Namur, having been the first two presidents of the association. Five sessions of this congress have been held in Belgium; at Liege (1883), Antwerp, Brussels, Namur and Tournai. Equally distinguished are the services of Belgium in the sphere of Catholic missions. The congregation of secular priests of the Immaculate Heart of Mary, founded at Scheutveld near Brussels in 1862, labor for the evangelization of Mongolia and the Congo; several of their members have suffered martyrdom in these countries. The Belgian Jesuits have, for their mission-field, Calcutta and Western Bengal. Their missionaries are trained in the Apostolic school established at Turnhout. The American seminary at Louvain (1871) aids in recruiting the secular clergy of the United States. Other religious orders also labor for the evangelization of foreign regions. The toils and heroism of a number of the Belgian missionaries have given them a world-wide renown; such are Father Charles de Smedt, the apostle to the Indians of the Rocky Mountains, and Father Damien de Venster, who devoted himself to the lepers of Molokai.

The great success of Catholicism in Belgium is largely explained by the freedom it enjoys under the Constitution. 'The freedom of religions and their public exercise, as well as the right to the expression of opinions on all subjects are guaranteed, with the exception of misdemeanors committed in exercising this liberty.' (Art. 14). The sole restriction to this liberty is contained in article 16 of the Constitution which says that a civil marriage must always precede the religious ceremony, with such exceptions as may be established by law. The priest who, in fulfilling his duty, blesses a marriage in extremis under this article is in danger of prosecution and condemnation; the law which the Constitution provided for, and which would have protected such cases, has never been passed. With the exception of this and the law authorizing divorce, to which, however, recourse is seldom had, it may be said that the legislation of Belgium conforms to the Catholic standard of morality. Although the Church is independent in Belgium, and the country has no State religion, it does not follow that the governmental and the religious authorities have no connection with each other. Tradition and custom have produced numerous points of contact and relations of courtesy between Church and State. The latter pays the stipends of the Catholic clergy as well as of the clergy of the Protestant and Jewish religions, very moderate salaries which have been slightly increased by a law passed in 1900. The State also assists in the expense of erecting buildings for religious purposes and of keeping them in repair. The parishes have been granted a civil existence and can hold property; each parish has a board of administration, of which the mayor of the town is a member by law, for the aid of the clergy in the management of the finances of the Church. The Liberal Party, it is true, has tried a number of times to get control of the church property, but the law of 1870 (a compromise law), concerning the temporalities of the different religions, only requires the supervision of the public authorities over expenses concerning which the intervention of these authorities is requested. Students at the theological seminaries, who are to be parish priests, are exempted from military duty. Finally, the civil authorities are officially present at the 'Te Deum' which is sung on the national anniversaries; and except during the period of 1880-84 (see above) the Government has maintained diplomatic relations with the Holy See.

The most successful work of the Belgian Church has been done in the field of education, in spite of most violent opposition on the part of the Liberal Party. Article 17 of the Constitution, says, concerning instruction: 'Teaching is free; all preventive measures are forbidden; the repression of offences is reserved to the law. Public instruction given by the State is equally regulated by law.' The Constitution, therefore, supposes at the same time, a free instruction and an instruction by the State; it guarantees complete liberty to the first and subordinates the latter to the enactments of the law. The Catholics alone have made use of this article of the Constitution to establish a flourishing series of schools and colleges leading up to a university. The Liberals have contented themselves with founding a university (subsidized by the city of Brussels and province of Brabant) and an insignificant number of schools, and are generally satisfied with State instruction for their children; this instruction they endeavor to make as neutral, that is, as irreligious as possible. They also favor in every way State instruction to the detriment of the free teaching. There are two State universities, Ghent and Liege, which have, respectively, 1,000 and 2,000 students. There are also 20 State atheneums with 6,000 students, besides 7 communal colleges having about 1,000 pupils; these institutions are for secondary education in its upper classes. The lower classes are taught in 112 intermediate schools, 78 of which are for boys and 34 for girls, with a total of 20,000 pupils. There are also 11 intermediate schools opened by the communes, 5 for boys and six for girls, with a total of 4,000 pupils. — The New York Freeman's Journal.

How British Statesmen Play.

The pastimes of eminent statesmen are many and varied—shooting, fishing, and yachting have each their respective adherents, while motoring, tennis, and games of all sorts are scarcely less popular.

In the mental precision, keenness for debate, and powerful intellect of the Prime Minister, we find his tastes for recreation reflected. For instance, a few years ago, in the pre-motoring days, when cycling was the fashion, he is said to have invented a machine so original and ingenious in device that he was asked by the King—then Prince of Wales—to make him another like it. Mr. Asquith has one weakness, we are told, and that is for golf, with which he amuses himself occasionally in the Parliamentary recess.

The leader of the Opposition—as everyone knows—finds his chief recreation in golf, and, despite his apparent lack of energy, he is a keen athlete and automobilist. When he began to drive a motor-car the newspapers rather unkindly dubbed him a chauffeur, because of his love for high speed. He is a member of the Handel Society; music forms his principal indoor recreation. As a philosopher and man of letters his reputation is world-wide, his interest in psychical research being a matter of common knowledge. That he was a leading member of that curious society—made famous by certain novelists—known as 'The Souls,' most of our readers may not be aware.

The stir and excitement of political life appear to furnish sufficient diversion to Mr. Lloyd-George, who plays the game with the daring, ardor, and tirelessness of the true lover of sport.

Politics likewise absorb the main energies of the President of the Board of Trade. The sportsmanship of Mr. Winston Churchill has, notwithstanding, revealed itself in every stage of his career—for example, when he fought with the Spaniards in Cuba; again on the battlefields in the Sudan and South Africa, when he held the post of war correspondent; and finally by the strategy with which he outwitted his captors when taken prisoner by the Boers. Indeed each role was distinguished in turn by the unflagging spirit and disregard of consequences that mark his attitude in the House of Commons. In the making of books Mr. Churchill finds another source of amusement, his talents in this line being exhibited no less in the brilliant letters sent home from the seat of war than in the literary excellence of his 'Life' of his famous father, Lord Randolph. Further, as a huntsman and polo-player, Mr. Winston Churchill is in the front rank.

The Earl of Rosebery—a statesman probably unexcelled in the multiplicity of his mental gifts—has many recreations. He is best known to the man in the street as the owner of two horses that have won the Derby. An able yachtsman and sportsman, Lord Rosebery is equally at home in all branches of literature, his claim to a niche in the world of letters being fully justified by his fine studies of Pitt, Oliver Cromwell, and Lord Randolph Churchill. He is a master of wit and satire, his felicitous choice of words making him as delightful a talker as he is unrivalled in Parliamentary debate.

Lord Rosebery's son-in-law, Earl Crewe, is a member of the Jockey Club, and amuses himself with shooting and hunting. He is an enthusiastic book-collector, and owns a library of thirty-two thousand volumes.

If rumor may be credited, the Secretary for Foreign Affairs—whose exceptional oratorical powers are the envy of less gifted men—prefers angling and tennis to politics. In fact, Mr. Gladstone, speaking of Sir Edward Grey, affirmed that he 'never remembered a man possessing so signal a capacity for parliamentary life and so small a disposition to it.' Sir Edward, it may be recollected, was the winner of the M. C. C. and Queen's Club tennis prizes in 1896.

The recreations of the Right Honorable Augustine Birrell include pedestrianism, golf and book-collecting. The popular Irish Secretary is,

however, best known as the author of the delightful series of essays, 'Obiter Dicta' and 'Res Judicatae.' Mr. McKenna, First Lord of the Admiralty, combines the study of mathematics with the sport of rowing. He has rowed in crews that won the Grand and Stewards' Cups at Henley. Hunting and cricket are the favorite amusements of the Right Honorable Walter Long.—Weekly Globe.

Our London Letter.

(Continued from page 6)

penny or suffering the slightest indignity. He sees only one solution for all this, that the whole episode was the work of that vast International organization of Freemasonry whose ramifications are everywhere and whose one great enemy is the Catholic Church.

Dom Gilbert Higgins, C. R. L., a London priest, justly celebrated for his preaching, has been distinguishing himself in France where he has preached a triduum in Rouen Cathedral in honour of Joan of Arc, his elegant French diction delighting his audience. The celebrations closed with a magnificent procession, and the bestowal of the Holy Father's blessing, after which the Archbishop of Rouen conferred upon Father Higgins the dignity of honorary Canon of the Cathedral.

Another of our distinguished preachers, in this case a convert, Farther R. H. Benson, has been lecturing in Dublin to a large audience on a subject which he has studied deeply and which is another of the sources of danger that Catholics have to fear and shun to-day. Spiritualism, which is the theme of the priest novelist's latest book, has obtained an immense hold on the imaginations of that large section of modern Society which, having no settled religious belief, hankers after the unknown. Its attacks are subtle, since as Father Benson pointed out, many people first take it up at moments of extreme loneliness and doubt, as when they have lost someone dear to them, and being without the consolation which the Catholic Church would give them in work and prayer for the beloved one, search eagerly for some trace of that withdrawn presence. The lecturer expressed his opinion that chicanery plays only a small part in the more advanced seances, while evil influences are easily to be detected. He brought forcibly to prominence the ludicrous and futile side of spiritism which in itself would deter men and women of deep feelings from meddling with the matter. It must be a hideous thought for thinking beings to imagine that a strong, true brave soul which laboured and steved here on earth, has nothing better to occupy it in the great Beyond than absurd tricks with furniture, hideous noises and the answering of banal questions. He noted also the daring of the modern spiritualist who does not hesitate to produce the most prominent and illustrious men who have gone before by the influence of some illiterate and flaccid female whose personality so imbues the "spirit" that Cardinal Manning has been heard to drop his H's and speak a "Benedictine" with a strong American accent.

There has been more than one instance recently of bigotry which seeks to exercise its influence beyond the grave by forbidding legatees to espouse the Catholic faith, marry a Catholic or baptise their children in that church. The latest of these is the will of a wealthy Rochester lady which has just been proved at £90,000 gross. Mrs. Smith leaves this comfortable sum between her two unmarried daughters with the proviso, that, should either or both of them enter a convent, Anglican or Catholic, they shall immediately forfeit their fortune, as "being unable to spend it on themselves it would go to the upkeep of such institutions." Mrs. Smith's opinions this side of the grave can never now be altered, yet it is interesting to note by another recent occurrence that, while we remain in this vale of tears, it is never too late to realize the Catholic Church. Perhaps a unique conversion was that reported this week from Nottingham, where an aged gentleman of the name of Meakin, who is just entering on his 99th year, has been received into the Church. Mr. Meakin was confirmed in the Cathedral and made his first Communion at Christmas. He is still able to get about, and is in the possession of all his faculties, while his reminiscences of Waterloo heroes, whom he remembers distinctly in his early childhood, are quite enthralling in their vividness. What a mystery is there. Ninety-eight years without the faith, and now in very truth "At evening time it shall be light!" Glasgow has a beautiful new church which, under the dedication of the noble and beautiful patron of youth, St. Aloysius, now occupies a fine site in the Garnethill district. The Archbishop will solemnly open it next month, the preacher both morning and evening being Father R. H. Benson.

Scottish Catholics are mourning a devoted priest in the person of Father Cunningham of St. Conval's, Linwood, who died rather suddenly last week at the early age of forty-eight. He was an old alumnus of Blair's and the Scots College in Rome, and had done much good work at Paisley, Glasgow, and Pollockshaws in the twenty-five years of his priestly life. A great gathering of clergy and laity assembled at Dalbeth for the obsequies and a touching panygeric was preached by Father Morrison. The work and worry entailed by financial burdens of his new mission, which he was beginning to overcome, are believed to have hastened Father Cunningham's death. R. I. P. CATHOLICUS.

Our Fall and Winter Stock

is now complete consisting of a full line of Canned Goods, Fancy Seeded and Loose Raisins, Cleaned Currants, Prunes, Dates, Figs, Nuts, Spices and Candied Peels, Fruit and Confectionery

Oats, Butter, Eggs, Wool, Tallow and all Country produce taken in exchange. Give us a trial. You will be satisfied.

D. R. GRAHAM.

Gates' Life of Man Bitters

—and— Invigorating Syrup cures chronic diseases when taken together.

The Virtue of Flaxseed as a medicine for Coughs, Colds and all Irritations of the Throat and Chest has long been recognized. SIMSON'S FLAXSEED EMULSION is a palatable combination of Flaxseed and healing remedies which cures Coughs quickly. 6 oz. bottles sell at 25c. each. The weakest stomach can digest this medicine easily. THE NATIONAL DRUG & CHEMICAL CO., LIMITED HALIFAX, NOVA SCOTIA.

Gates' Nerve Ointment

The greatest healer. Cures Bronchitis, Catarrh, Burns, Cuts, Piles, Galls on Horses, etc.

Bull-Dog

TWIST Chewing Tobacco

The only one which does not give thirst for water after using.

Always the same and always good.

TRY IT

Insist for the Bull-Dog tin tag on each stick.

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HALIFAX to BOSTON, Wednesdays 8 a. m.

Passengers by Tuesday's trains can go on board steamer on arrival at Halifax without extra charge.

From Boston Saturdays at noon. Through tickets for sale, and baggage checked by Railway agents.

For all information apply to Plant Line Agents at Halifax. H. L. CHIPMAN, Manager

NEW ADVERTISEMENTS.
 Seed Fair—A. McDonald, page 8
 Tenders for Farm—Della Whalen, page 8
 Housekeeper Wanted—Rev. M. Coady, pg 8
 Tenders Wanted—R. Chisholm, page 8
 Entertainment—Celtic Hall, page 8
 New Phonometer—Wallace, page 8
 Auction Sale—F. H. McPhie, page 8
 Notice—D. C. Chisholm, page 8
 House to Let—A. Kirk & Co., page 8
 Wheelwright Wanted—F. N. Blake & Co., p. 5

LOCAL ITEMS

K. of C. meeting to-night, 7.30 sharp.
ACKNOWLEDGMENTS and other matter crowded out.

THE CARNIVAL FAIR at Glace Bay, in aid of St. Ann's Church organ fund, closed on Saturday. It was very successful; over \$1000 was netted.

THREE RINKS of Stellarton curlers played a friendly game with the Antigonish juniors here on Tuesday afternoon and were defeated by 30 points. Following is the score made by the respective rinks:

STELLARTON		ANTIGONISH	
H. Ross	Skip 11	J. M. Almon	Skip 12
J. Loyd	Skip 7	M. Fraser	Skip 22
G. H. Stiphins	Skip 8	J. P. McKenna	Skip 22

WEDDING BELLS.—An interesting event at St. Ann's Church, Thorburn, on Jan. 18th, was the marriage of Miss Catherine M. Chisholm of Big Island and Mr. Patrick J. Druban of Westville. Rev. J. W. McLennan, P. P., officiated. The bride was attended by Miss Annie McKinnon of Lismore, and the groom by his cousin, Mr. Daniel Druban, of Springfield. After the ceremony the happy couple, followed by the good wishes of their numerous friends, left on the noon train for Sydney. On their return they will reside at Westville, Pictou Co.

ST. FRANCIS XAVIER'S INTER-COLLEGIATE DEBATORS CHOSEN.—The following young men have been chosen to represent St. Francis Xavier's College, Antigonish, in the Inter-Collegiate debate with Mount Allison: J. S. Wallace, '12; J. M. P. Coady, '10; and M. J. Coady, '10, (leader). St. Francis Xavier's never had better or more abundant material to choose from. The three young men who will uphold the honor of the blue and white are clever and faithful students, and may be depended upon to give an excellent account of themselves and the institution they will represent. The debate takes place at Sackville about the middle of March. The subject is "Compulsory Arbitration in Labour Disputes."

THE FIFTH ANNUAL SEED FAIR in Antigonish will be held in the Celtic Hall on Tuesday, March 1st. Each year interest in the Seed Fair is increasing, exhibits are growing more numerous, and the variety of seeds displayed is greater, so that this year the promoters of the Fair (the Antigonish County Farmers Association) are anticipating the most successful Fair yet. The prize list for the coming Fair contains 31 sections, in each of which first, second and third prizes will be given. There will also be prizes of \$2 for the best exhibits of white oats from each polling section of the County, and a silver cup, donated by Mr. James Broadfoot of the Queen Hotel, will be given for the best exhibit of white Russian wheat and banner oats.

DURING THE WEEK following Easter Sunday the people of Antigonish will not want for wholesome entertainment. Dr. Henry Lawrence Southwick, President of the Emerson College of Oratory and Boston School of Expression, will give six programmes in Celtic Hall and St. Francis Xavier's College, which will at once be highly interesting and most entertaining. The matter will include comedy from Shakespeare, Sheridan, Dickens, etc., and a choice collection of funny recitations and readings from various sources. He will also present two of Shakespeare's tragedies in his own unrivalled manner. Dr. Southwick's training as actor, professor and journalist have given him special fitness for the interpretation of the best English literature. He appears in Antigonish under the patronage of St. Francis Xavier. At least one programme will be given in Celtic Hall, the remaining ones in the College Assembly Hall. See advertisement in another column.

THE OPERA "PINAFORE" has for over a score of years delighted the English-speaking music-loving public, its lively music, sweet and catchy airs, and keen satire of the ridiculous conditions that once prevailed to a great extent in the British navy, strongly appealing to the popular fancy. On Tuesday "H. M. S. Pinafore" was presented at the Celtic Hall, Antigonish, by a number of ladies and gentlemen of the Town. We feel satisfied that this presentation in no way detracted from the popularity of "Pinafore." All the features that go to ensure a successful rendering of an opera were well provided for—the staging effects were appropriate; the costumes were elaborate; at least the principal characters were elaborately costumed, and the orchestral music was good. A few of the performers have really good talent, both as singers and actors, and were noticeably more natural and clever than the majority, yet where all acquitted themselves well, it would be unwise to attempt to particularize. The choruses and several of the solos were most acceptably rendered, the large audience, one of the largest at an entertainment in this town in recent years, being well pleased with the performance.

HARVARD VS. ST. FRANCIS XAVIER.—The game started at 3.45, Harvard electing to defend the north goal, giving them the advantage of the good ice and the high wind that was

blowing. Referee Campbell called the players together, and warned them that rough tactics would be promptly and severely punished. The puck was faced at 3.47, and was, at once, taken to the Harvard end, where St. F. X. had several shots for goal, all of which were neatly turned aside by Chadwick, Harvard's goal tend. The play remained at this end of the rink for some minutes, when the Harvard players, by a fine piece of combination, in which all the forwards participated, carried the puck the length of the ice, Hicks shooting, but it was stopped by "Toby." The puck was again taken to the Harvard end and, with a few exceptions, was in their territory for the remainder of the first half. Fry as they would, however, the St. F. X. boys could not get the puck by the Harvard defence, which was one of the best our boys ever played against. At least twenty shots were stopped by Chadwick, who was playing a star game. It could be seen, however, that Harvard was completely outclassed, and it was only a question of time before the Xaverians would score. Second half.—With the wind in their favor, the visitors started off with a rush and, before the Harvard players had time to get their bearings, the puck was down at their goal. Their wonderful defence, however, had the visitors baffled for a few minutes, but was, at length, broken when Captain Frank, catching the puck on a rebound from Chadwick's pads, landed it into the net for the first score of the game. Needless to say the Canadians present made themselves heard. The Harvard team, however, with their characteristic tenacity, did not consider themselves, by any means, defeated, and, after the face-off, made a fierce onslaught on their opponent's goal. Their attack was repulsed by the grand defence of the Xaverians, and they were beaten back to their own ice where the play remained for about ten minutes, during which time Ray Mahoney scored twice, after fine combination work. The Harvard team was playing better hockey now, being determined to save themselves from a "shut-out," and started a four-man combination, which was broken up by the excellent work of Chisholm and McIsaac. The puck hovered about the St. F. X. goal for about two minutes, and the Harvard forwards, after having about five shots for goal, slipped in one from a mix-up in front of the net, Dunstan doing the trick. The play now became faster than ever, and, with

about five minutes to play, the Xaverians, by great combinations, repeatedly carried the puck into their opponents' territory. The grand defence of the Harvard team however, kept them guessing until Fraser by a pretty shot notched up number four for the "blue and white." Shortly after the bell rang for time, and the Xaverians retired from the ice to receive the congratulations of an enthusiastic crowd of supporters. The Harvard players and supporters were greatly pleased with the sportsmanlike conduct of the visitors, the father of one of the players expressing himself as follows: "While wishing our boys to win, I am, nevertheless, pleased to have them defeated by such a gentlemanly team as the St. Francis seven. It was a great game." The victorious team returned home on Tuesday. On their arrival they received a grand ovation, practically all the people of the town turning out to greet them. The students were on hand with a large sleigh which was tastefully decorated with the College colors, Harvard and St. F. X. banners. A long rope was attached to the sleigh and as many as could lay hands on it drew the team to the College, amid the cheers of the town people and the yells and songs of the students.

Choice salt herring and No. 1 dry cod at Haley's Market.

NOTICE.

TENDERS will be received by the undersigned up to noon of Tuesday, the 15th day of March, 1910, for the purchase of the farm situated at Cloverville, about three and one-half miles from the Town of Antigonish. It contains one hundred acres of land, part under cultivation. It is well wooded and watered, and has a good orchard. Highest or any tender not necessarily accepted.
 (MISS) DELIA WHALEN.
 Box 97, Antigonish.

Housekeeper Wanted

Wanted, immediately,
 a Good Housekeeper.
 M. COADY, P. P.
 Pictou, N. S., Feb. 8, 1910.

FIFTH ANNUAL Seed Fair
 of the
 Ant. Co.'y Farmers' Assoc.
 will be held in
Celtic Hall Antigonish
 on—
Tuesday
March 1st, 1910
 For the sale and exchange of various classes of Seeds.
 A seed separator is in operation at Falt's mill, where exhibitors can have their seeds cleaned.
ALEX. McDONALD, Secretary
 Ant. Co. Farmers' Association

Auction Sale.

To be sold at public auction on
Friday, Feb. 18th,
 at the store lately owned by J. McMillan & Co., the following household furniture: Chamber Suite, Extension Dining Table and One Half dozen Chairs, Rug, Parlor Suit, Kitchen Tables and Chairs, Beds and Mattresses, Carpets, Blinds, Curtains and Pictures; Stands, Lamps and other ware too numerous to mention.
TERMS CASH.
 Sale begins at 1 p. m.
F. H. McPHIE, Auctioneer.

WANTED

One first class wheelwright, and one first-class carriage blacksmith, steady work and good wages.
F. N. BLAKE & CO.,
 Pawtucket, R. I.

HOUSE TO LET

House to let on Church St., now occupied by Mrs. Sears. Possession given first of March. Apply to
A. KIRK & CO.

NOTICE.

Applications for the offices of Policeman and Inspector of Licenses of the Town of Antigonish, will be received by the undersigned up to noon of
Saturday, the 19th day of February, Instant,
 from persons qualified to fill said offices.
 By order,
D. C. CHISHOLM, Town Clerk.
 Dated Town Office, February 9, 1910

ENTERTAINMENT FOR EASTER WEEK

Under the Patronage of St. Francis Xavier's Colleg.

ANNOUNCEMENT!

Professor Henry Lawrence Southwick, the distinguished Class of Honorary Teacher, Orator and artist, is presented to the people of Antigonish with the following claims:
 His personality, with its tiny command the interest of an audience. He is a man to be remembered among a thousand.
 He is a man of broad culture. His lectures will bear the test of searching literary criticism. He has won enviable distinction as a reader, especially in the interpretation of Shakespeare. His work possesses the attractiveness and force that win the public, together with the literary finish and artistic beauty which command the praise of scholars and thinkers.
 At the present time, President of Emerson College of Oratory, Boston, Henry Lawrence Southwick was, for some years, Master of English in the William Penn Charter School of Philadelphia, and for several seasons has been a prominent and brilliant figure on the Lyceum platform. He has lectured before leading colleges and prominent women's clubs, and his services have been in constant demand at teachers' institutes and educational gatherings.

Celtic Hall, Antigonish
 —ON—
March 29th, 1910

GREAT STOCK-TAKING AND BLIZZARD SALE

of MEN'S and BOYS' WINTER SUITS, OVERCOATS, REEFERS, FUR COATS, UNDERWEAR, HATS, CAPS, BOOTS, SHOES, OVERSHOES, STUB PROOF RUBBERS, ETC., ETC.

Our profit is lost sight of. Jot it down, but one such chance a year
 20 to 33 per cent off on Suits and Overcoats.
 33 to 50 per cent. off on all odds and ends.

We have been taking inventory and cleaning house; found many broken lots in men's, boys' and children's clothing, boots, shoes, etc. Never cleaned a closet yet, but that you found something you had lost track of, so in store keeping, stock-taking brings to light many little things, and make prominent many important facts. We're going to right the matter with our BLIZZARD SALE, going to right them with very low prices, prices so low that every garment in these broken lines will be sold. Now is your opportunity. This is the plain truth, plainly put. Get here soon if you want first choice. No deception, goods back up our ad. TRY US. Slim purses will grow fat at this sale.

Palace Clothing Company
 Main Street, Antigonish, N. S.

Just Received

One Car Gold Coin Flour
 One Car Royal Household Flour
 One Car P. E. Island Oats.

Also a large stock of
Corn Meal, Chop Feed, Bran and Midlings.

Get our prices before purchasing.
 Still on hand a few
Horse Rugs, Sleigh Bells and Skates

which we offer for cash at bargain prices.

D. G. KIRK, ANTIGONISH, N. S.

An Easy Way to Buy an

Unusually Good Piano

Here's a piano with all the good points of inside and outside construction multiplied and the weak points eliminated. A piano as perfect in richness of tone, strength of construction and beauty of finish as a lifetime of observation of the best features in the best pianos can make it. Because the manufacturer is making a large number of these exceptional pianos exclusively for us—according to our specification—we are able to sell it at an exceptional price—
\$350.00
 And to let you pay for it at the rate of \$15 down and \$8 per month. The first payment brings the music of this fine instrument into your home, after that you will scarcely notice the small monthly payments.
WRITE US NOW

J. A. McDONALD Piano and Organ Co.
 46 Barrington St., Halifax, N. S. ALSO AMHERST, NEW GLASGOW, SYDNEY, GLACE BAY, MONCTON

RAW FURS Wanted.

Highest Prices, Honest Assortment and the quickest returns in North America. Send your collection to
D. P. McNEILL
 89 Dupont St., Brooklyn, N. Y.
 No duty on Raw Furs. We pay express charges.
SEWING MACHINES.
 For more than fifty years Singer Sewing Machines have been recognized as maintaining the highest standard of excellence. Easy running, it has to equal for light or heavy work.
 Sold on easy terms.
 Also orders taken for foot spinning wheels
S. G. KEATING, Agent, Antigonish.

Farm for Sale

The subscriber offers to sell her farm with dwelling house, out house and barn, in good repair. Apply to
MRS. THOMAS TORPY,
 Afton Station, January 17, 1910.

Stationary and Marine Engines

I wish to advise the readers of the CAS. that the Fraser Machine & Motor Co., of New Glasgow have appointed me their agent for Antigonish County. I shall be pleased to call upon or correspond with any one interested in Marine or Stationary Gas Engines.

JOHN E. FALT, Antigonish

FURS
 The undersigned buys Furs of all kinds at highest cash prices.
CHAS. G. WHIDDEN
 direct exporter.



JANET C. McKEAN
 Puoll of the Woman's Art School, New York, will open classes in
DRAWING and PAINTING.

Studio, Church Street FARM FOR SALE OR TO RENT

The Gregory farm at Antigonish Harbor containing three hundred acres, with first class buildings. Easy terms. Possession May 1st next. Apply to
MRS. GREGORY,
 Court St., Antigonish
 Or to the undersigned,
F. H. MACPHIE, Agent.
 Antigonish, N. S., January 28th, 1910.

FOR SALE.

The 51 acre farm, situated at the North Grant Antigonish Co., owned and formerly occupied by J. J. Delaney. This farm has a good house, barn and orchard. The soil is excellent and has good water thereon—also well provided with material for fencing. Terms can be made to suit purchaser. If desired, a 25-acre wood lot can also be purchased. Apply to the owner, or to the undersigned.
F. H. MACPHIE, Agent.
 Antigonish, N. S., January 10th, 1910.