

THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-eighth Year

Antigonish, Nova Scotia, Thursday, March 24, 1910.

Nc. 18

THE CASKET.

PUBLISHED EVERY THURSDAY MORNING.

YEARLY SUBSCRIPTIONS, \$1.00.

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

ADVERTISING RATES.

ONE INCH. First Insertion, SIXTY CENTS.
Second, FORTY CENTS.
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THURSDAY, MARCH 24.

Canon Keating says: "Do not avoid non-Catholic clergymen or local persons of weight out of distrust of their principles. You will gain much more by being friendly than by holding aloof."

Twenty years after his conversion Newman wrote in the *Apologia*: "From the time that I became a Catholic, I have had no anxiety of heart whatever. . . I have been in perfect peace and contentment; I have never had one doubt."

Rev. Mr. McBain remarked recently to the Glasgow Parish Council: "In our Islands there are something like 12 millions of people who are not sufficiently fed or clothed, and cannot therefore live a decent life." Do we find this state of things in "degenerate" Spain? Dreadnoughts and landlords are not essential elements of prosperity or civilization.

Dr. Maurice Egan is the recipient of the *Laetare* Medal for 1910. This honour is conferred, by the faculty of the University of Notre Dame, on *Laetare* Sunday, and it is the highest honour in the gift of the University to bestow. The medal is given to a lay Catholic in the United States for distinguished service to religion, art, science, literature or humanity. Dr. Egan gets it for his service to scholarship and letters.

The Catholic mission which is "farthest north" is in Alaska. This mission was founded in 1907, and is at present served by Father Bernard, S. J. Speaking in Dublin recently, this missionary said that the Eskimoes believe in one God and in reward in the other life. They believed in the devil but did not worship him. Practically they had no superstitions, and they were easily converted to the Faith. They were a cheerful, gentle, peaceful people, and made most devout and good Catholics. The valley of the Yukon, he said, and its tributaries, which is the section under the care of the Jesuit Missionaries, contains 170,715 square miles. In this vast region there are about 45,000 inhabitants, but how many of these are Indians it would be impossible to say.

The Rev. Dr. MacCaffrey, S. J., Patrick's College, Maynooth, has just given to the public a history of the Catholic Church in the nineteenth century. Cardinal Logue has eulogized the work as "a clear, connected, and accurate view of the state of the Church in the several countries" during that period. Within the same period, too, occurred the marvellous growth of the Church in the English-speaking world, and the author's explanation of that growth forcibly impresses upon the reader the truth of the statement:

"It is mainly Irish Catholic emigrants and their descendants who have built up the Church in the United States, Australia, South Africa, and, to a great extent, in England, Scotland, and most of the English colonies. These emigrants introduced into these countries and developed a strong type of Catholicity. . . . They had imbued at home the true spirit of faith and loyalty to the Successor of St. Peter, and they communicated this spirit to their descendants."

In the Book of Proverbs we read: "A young man, according to his way, even when he is old, will not depart

from it." If he walks in the way of virtue, he will, generally speaking, continue in it as long as he lives; if he enters on the broad way of vice, he will likely continue in it until death. The necessity, then, of forming good habits, and of avoiding evil ones, is apparent. Children especially require careful handling. As a rule, their character is moulded by the example given them by their parents, so much so that a holy bishop truly remarks: "Before they get possession of their parents' property, they have their parents themselves in their habits and manners." Note the following remarks of a contemporary concerning the father's example:

"To nine out of every ten boys, the father is the model. He is the fountainhead of wisdom. He is the Law and the Commandments. Not only are his acts justifiable, but his opinions are true. . . . If the father is a criminal, the son probably grows up with a contempt for law. If the father assails religion, the boy becomes an atheist. If the father boasts how he cheated this man or tricked that, the boy is fired with an ambition to emulate his cleverness. What the man is among his business associates, the boy probably will be among his playmates. Of all life's influences, none perhaps has so powerful an effect in moulding the boy's character as the father's example. . . . The future of the nation lies in its children, and clay is not more amenable to the hands of the potter than the characters of children to the formative influence of parental example."

Principal Sharp of St. Andrews, in one of the lectures delivered by him as professor of poetry at Oxford, said: "It has been a marvel to me that English poets with their own grand national history behind them have made so little use of it. What I say applies to England rather than Scotland. Since Shakespeare wrote his historical dramas, how few poetic blocks have been dug from the quarry! Our picturesque historians of recent years, while they have done the work of partisans very effectually, have also been in some sort poets of the past. But how seldom have our regular singers set foot on that field! The Laureate (Tennyson) no doubt, having done his work in Britain's myrtle region, has, late in his career, descended from those shadowy heights to the more solid ground and more substantial figures of her recorded history. Let us hail the omen, and hope that the coming generation of poets may follow him and enter into the rich world of Britain's history and possess it. Surely Britain, if any land, supplies rich poetic material in her long story, in her heroic names, in her battlefields scattered all the Island over, in

The halls in which is hung
Armory of the invincible Knights of old,
where hang, too, the portraits of her
famous men, and the homes in which
they were reared, still inhabited, or
mouldering

In all the imploring beauty of decay.
How is it that our English poets have
turned their back on all this, to expend
poetic faculty upon some hero
or demigod of Greece, or some problem
of psychology, or in morbid self-
analysis, while the great fresh fields
of our history lie unvisited!"

The Bishops of France and its colonies, ninety in number, recently issued a solemn warning to Catholic parents on the irreligious methods and spirit that permeate many of the public schools of the country, and they at the same time condemned a number of text-books openly inimical to the faith of the children. The Teachers' Association was advised to bring suit against the Bishops for defamation. That Association has done so, and it has already secured a sentence condemning Cardinal Lacon, Archbishop of Rheims. The fine imposed upon the Cardinal is 500 francs. The sentence, of course, may be upset upon appeal, but just now the situation looks serious, for the decision implies the condemnation not only of him, but of every one of the Bishops who signed the document containing the said warning, of all the priests who read it from their pulpits, and of all the Catholic newspapers which printed it. But the Bishops are not cast down; their admirable stand

and fearless attitude indicate that the forces of infidelity have much yet to conquer. The spirit that animates the clergy is thus revealed by the brave Cardinal in referring to the sentence passed upon him:

"Is it not our duty to point out to parents the dangers to which the faith and morals of their children are exposed? This we have done without having recourse to personalities, having no wish to offend anybody. . . . The Bishops have to suffer for the defence of parents and for the faith of the children. For such objects there is nothing that we are not willing to endure, and if the day comes when complete liberty of teaching is to be the reward of our efforts and struggles and sufferings, we shall regard this necessary liberty as purchased at a cheap price. Meanwhile we have a mission to fulfill and with the help of God we shall not falter in it. To those who would reduce us to silence we shall answer with the Apostles: We cannot but speak: It is necessary to obey God rather than man!"

It might be supposed that university professors would show a little more intelligence than carpenters and ploughmen; but here is the way in which King Edward is depicted by Dr. Paul Rohrbach in his *Deutschland unter den Weltvoelkern*: "To-day, the greatest aim of British policy, as guided by King Edward VII., is the establishment of connection between Egypt and India. To attain that end Great Britain requires the mastery of Arabia, of Southern Persia, of the territory of the lower Euphrates and Tigris—the Turkish vilayet of Bagdad. His tremendous plan, if we judge aright, to organize a self-contained British Empire, stretching from the Nile and East Soudan, and from Victoria Nyanza over Arabia, Mesopotamia, Southern Persia, Afghanistan, and India, and making a British lake of the Indian Ocean, has been the guiding idea of British policy for these last years." Nor is this all of the Machiavellism imputed to this honest, kind-hearted, easy-going prince. "The more we consider his policy, the more clearly we see that it has for its object the hemming in of Germany." In what mental disease have such hallucinations their source? We think that the source is revealed in an article on "Germany's Real Attitude to England" (in the *Nineteenth Century*, Jan.) by Charles Tuchman, a Prussian commercial agent in Britain:—"Is Germany keenly desirous of annexing new lands? Of course she is. And she finds Britain in her way everywhere. . . . There may be moments when she secretly covets Java or Sumatra. . . . To be candid, the day is not far distant when Asia Minor will, figuratively, fall to pieces. It would be a *contrite-temps* to the liking of Germany. Who could prevent German annexation in that direction, when Germany would have only to walk through Austria in order to plant her flag on the desired spot." Here is why Dr. Rohrbach suspects King Edward of aiming at the seizure of Asia Minor. He judges others by himself and his own circle.

One of the noticeable religious phenomena of the present day is a growing disposition among educated Jews to regard our Lord as one of their prophets. An eminent Jewish scholar, Dr. Isidor Singer, says in the *North American Review*: "Thousands, yea tens of thousands, of educated Jews to-day, are gradually giving up the attitude of their forefathers toward the central figure of Christianity—an attitude which was a pathetic mingling of ignorance, antipathy, and fear. When I was a boy, thirty-five years ago, in my little native town in Moravia, had my father or any other member of the congregation heard the name of Jesus uttered from the pulpit of our synagogue, he would have immediately left the building in indignation, and the Rabbi would have been summarily dismissed. To-day, however, it is not strange in many synagogues, to hear sermons preached eulogizing this same Jesus." Catholics will watch the spread of this new feeling with mingled feelings. Viewed in itself, it is good so far as it goes. Of old time, our Lord

revealed Himself, when he was on earth, by degrees. First he became known as a prophet, and then as the Messiah, and then as God made man, reconciling the world to Himself, and laying down His life for its redemption. And it may be, in the designs of His providence, that in this same gradual way shall come about the conversion of the Jewish nation, foretold by St. Paul. On the other hand, considering the growing disbelief among Protestants in the divinity of our Lord, there is a very great danger that Unitarians, (whether they take that name or whether they call themselves by some other name) and Modernistic Protestants generally may come to feel more of brotherly sympathy with the Jew than with believers in the divinity of Christ, and so the Catholic Church might find itself opposed by more powerful enemies than heretofore.

A book on "The Mediaeval Hospitals of England" by Rotha Mary Clay, which does not consider the hospitals that formed an integral part of the regular monastic houses, shows that there were before the Reformation upwards of 800 other hospitals, and at least 200 leper houses. At the Reformation, the hospitals became the prey of regal rapacity; the endowments of many were swept bodily into the coffers of the King; many were crippled by confiscation and only saved from extinction by the rise of a new race of benefactors; and of these not a few survive to this day, mute records of the old Catholic time which Miss Clay has done her share to make known to us. The mediaeval hospital was as much of a religious as of a medical institution. Many, though owning a separate location and a distinct constitution, were still indirectly dependent on some neighboring monastery. Many were attached to cathedrals or to sees. Even when the founders were laymen, it was customary to submit the constitution and regulations to the approval of the diocesan. The wardens were for the most part priests, and the whole life of the hospital was a religious life. The mediaeval hospital at first drew together under one roof aged and infirm, sick and poor, and wayfarers journeying as pilgrims to some shrine. In the larger cities some sort of differentiation was early made. Thus in some central place there might be an asylum for the sick and the helpless; at some gate a hostel for pilgrims and wayfarers; and outside of the city a leper-house. It is often said that the pious founders in the Middle Ages were moved to philanthropy by a desire to secure their soul's welfare in a future life. It is a strange complaint to make in an age when "enlightened selfishness is held up as the foundation of morality. Doubtless men in that age acted from mixed motives as they do now, and that was one of the motives, and it elevated and purified and refined all the others—natural pity, love of fame, desire to make restitution, and any other motives that impel us to do good.

In an age when unbelief is so rampant and so unashamed, it is encouraging to find faith in the Incarnation openly confessed before men by a statesman and philosopher so eminent as Balfour: "Through the aid of Christian doctrine, we are saved from the distorting influence of our own discoveries (as to the magnitude and duration of the universe, and the regularity of its course). The Incarnation throws the whole scheme of things, as we are easily apt to represent it to ourselves, into a different and far truer proportion. It abruptly changes the whole scale on which we might be disposed to measure the magnitudes of the universe. What we should otherwise think great, we now perceive to be relatively small. What we should otherwise think trifling, we now know to be immeasurably important. And the change is not only morally needed, but is philosophically justified. Speculation by itself should be sufficient to convince us that, in the sight of a righteous God, material

grandeur and moral excellence are incommensurable quantities, and that the infinite accumulation of the one cannot compensate for the smallest diminution of the other. Yet I know not whether as a theistic speculation, this truth could effectually maintain itself against the brute pressure of external nature. . . . Mankind are not given to speculative analysis; and if it be desirable that they should be enabled to obtain an imaginative grasp of this great truth; if they need to have brought home to them that, in the sight of God, the stability of the heavens is of less importance than the moral growth of a human spirit, I know not how this end could be more completely attained than by the Christian doctrine of the Incarnation. . . . And what faith is there, other than the Incarnation, that will enable us to realize that, however far apart may be the Infinite Spirit and such creatures as we, they are not hopelessly divided. . . . For those who, under the stress of sorrow, are permitting themselves to doubt the goodness of God, what is needed is such a living faith in God's relation to man as shall leave no place for that helpless resentment against the appointed Order so apt to rise in us at the sight of undeserved pain. And this faith is possessed by those who vividly realize the Christian form of theism. For they worship One who is no remote contriver of a universe to whose ill He is indifferent. If they suffer, did not He on their account suffer also? If suffering falls not always on the most guilty, was not He innocent? Shall they cry aloud that the world is ill-designed for their convenience, when He for their sakes subjected Himself to its conditions? It is true that beliefs like these do not in any narrow sense resolve our doubts nor provide us with explanations. But they give us something better than many explanations. For they minister, or rather the Reality behind them ministers, to one of our deepest ethical needs, to a need which, far from showing signs of diminution, seems to grow with the growth of civilization, and to touch us ever more keenly as the hardness of an earlier time passes away."

THE RESURRECTION.

It is passing strange that men use, or rather abuse, their learning and ingenuity to disprove the Resurrection of Christ from the dead. Even the infidel Renan concedes that "the epistles of St. Paul have an absolute authenticity," that "the Acts were written by the author of the third gospel, and that that author was the companion of St. Paul." Let us grant the assumption, then, that even Renan does not dare deny, and after that it is sufficient to establish (1) that Christ was really dead when He was taken down from the cross, and (2) that He was afterwards fully restored to life. A second proof, no less decisive, might be added, namely, the impossibility of any deception, but we shall confine ourselves to the first.

Well, then, Jesus was dead when he was taken down from the cross. (1) St. John, an eye-witness, and the other evangelists affirm that He expired on the cross. (2) The crucifixion alone, according to the historian Josephus, was sufficient to cause His death. (3) The soldiers did not break His legs, only because it was so evident that He was dead. (4) The thrust of the lance would have extinguished any remaining breath of life. (5) Pilate allowed Joseph of Arimathea to take the body only after the centurion had officially testified that Jesus was really dead. (6) Neither Roman nor Greek sophists, nor the Sanhedrin, nor the Rabbins ever ventured to say that Jesus was not dead. How, then, can His death be reasonably denied?

Again, Jesus truly rose from the dead. (1) This was attested by numerous eye-witnesses, who heard His words, received His commands, touched and felt His wounds, and even ate with Him. (2) During forty days they met Jesus under the most varied circumstances, near the tomb, on the way to Emmaus, in the

(Continued on page 4)

Destructive Local Storms.

The following extract, from a pamphlet entitled "A Brief History of Public Proceedings and Events in the Province of Nova Scotia During the Years of the Present Century" (from 1804 and following years), by John G. Marshall.

The author was Chief Justice of the Court of Common Pleas, abolished some years before he wrote this brochure—in 1879. He was admitted to the Bar of Nova Scotia in 1808 and became a member of the Legislature in 1811. The Chief Justice on the Bench was Sampson S. Blowers (1797 to 1833). The author says:

There is an event of a public and very serious nature, which occurred so many years ago that there can, now, be but a few persons in the province except myself who personally witnessed it, or have even heard of it. The relation I will now give of some of its chief particulars, and the incidents connected with it will, I am convinced, be interesting to most, if not all my readers. In the autumn of the year 1811, the most tremendous gale, or rather hurricane, which has occurred since the commencement of this century, swept over the whole province and its coasts, especially in the eastern division of it. I was in the town of Guysborough at the time which was directly in the line of its greatest fury and destructiveness. It commenced in the afternoon, from a southern quarter, and soon became of the most furious description. I was busily engaged in preparing writings in cases in which I was engaged, depending in the court which was to meet in a few days. Feeling the house shaking rather violently, I raised my eyes to the window in front of my seat and perceived that the parish church, which stood on a hill a short distance off, was totally prostrate, and its lighter materials were flying about like so many feathers. I hastily secured some bundles of paper in my pocket and partly for personal safety as well as to witness the immediate effects of the hurricane went out of the house, but soon found that I could not keep my feet without some kind of support and therefore got hold of a young willow sapling which, though it was constantly bending near the ground was sufficient to prevent my being blown down. While in that situation I saw a vessel which was lying at anchor in the harbor, her sails down and under the partial shelter of a line of beach, suddenly turned over and in about five minutes no part of her could I see but a few feet of the top of one of the masts. I heard afterwards that while the crew were endeavoring to make their escape in a boat one of them was drowned. A vessel which was coming up the bay must have gone down with all on board, as none of them were ever heard of. Some on the land also I heard were killed and others seriously injured in the destruction of their dwellings or otherwise. The flocks of geese were blown from the land into the water as their own feathers would have been by any ordinary wind. A large part of a roof of a dwelling house near to the one in which I was lodging, was carried into a field several hundred yards off and driven like a plough share into the soil. Many severe gales of wind have I been both in, on land and at sea, during the sixty-eight years since, but none of them of scarcely more than half the violence of the one I am describing. The appearance of the water on the harbour I cannot more fitly compare, than to the drifting of the snow in the most severe winter storm, so violently was it raised by the wind and driven along in one sheet of white and sparkling foam and spray. When setting out, soon after, on my journey home of about 100 miles, it was useless to think of travelling on horse-back, for nearly the first-half of the distance, and therefore I commenced it on foot with a companion, a young gentleman who had been on a visit to his friends. On passing along the road through the farms, on the first 9 miles to the head of the river, I saw that many of the buildings had been entirely blown down, others unroofed or otherwise partially destroyed and very few but were more or less severely injured by the gale. From the head of the river, where we remained the first night, there was a region of heavily wooded land for many miles around the direction of our journey. There were, or rather had been, two roads to the village, about 25 miles onward, and we concluded by advice to take that one of the two routes which, on the whole distance, had the lesser portion of wilderness. The first part, however, of this route was thickly wooded for about 13 miles, and without an inhabitant. Our friends at the county town we had left had kindly provided us with some cakes and other little eatable comforts, and each of us carried a bundle containing some absolutely needful articles of apparel. We took a very early breakfast, and a little after sunrise set out on our arduous, and as it proved, perilous journey. Neither of us had ever been on the route, and previous to the gale the road had been but narrow and but very imperfectly opened. Immediately on entering it we found the heavy trees blown down from the roots and entangled in every direction so that we could scarcely get on more than a dozen paces without being obliged either to creep under the fallen trees or clamber over and through their heavy branches. We persevered, however, in the best way we could, and hour after hour passed in the same laborious struggle onward. Often when mounded high on the branches of the trees there seemed, as far as the eye could reach, but little else than one entire mass of fallen and entangled wood, in some places scarcely a standing tree with in the compass of an acre or more.

At one time I was so much at a loss for the line of the road and fearing to lose it that I descended to the ground from the boughs of the fallen trees and felt for the gravel or small stones by which to ascertain that we had not gone astray. We partook of our cakes, etc., as we needed, and consumed all toward the latter part of the day, still hoping to get out to the settlement, whither we were journeying before night arrived. But in this we were grievously disappointed, for darkness came on while we were yet in the wood. We halted by the side of a small brook that we might have water, and having prepared a place for repose with some bushes and other materials, the most suitable we could find, concluded of necessity to abide there for the night. After a short time the moon rose so large and bright that I thought it would give light sufficient to enable us to pursue our course, get clear of the wood and reach the desired village. But again were our hopes disappointed, for after struggling on for a short time we lost all trace of the line of road, and became so completely inclosed within a narrow space by the large fallen and entangled wood that we were compelled to remain there the rest of the night. In the morning the first difficulty was to find the line of the road which I knew ran nearly north and south, and as we had no compass I practised the expedient of passing alternately for suitable distances east and west, like a vessel heaving to windward, and thus, after some time, found a spot which I knew to be a part of the road. We then went forward, but with the same difficulties as on the previous day, and it was not until nearly 12 o'clock that we reached the first house in the small village called Tracadie, chiefly inhabited by the French Acadians. Before our arrival the lower garment of my companion, now called pants, but then trowsers, had become so tattered and torn that they seemed irreparable, and he cast away the wreck and supplied the needful with a pair which he had in his bundle. My condition was not quite so ragged and unsightly, but on reaching the house, after lying in bed for a short time while a girl made some temporary repairs, I was enabled to make a tolerable fair or becoming appearance. While this repair was being accomplished a comfortable meal was provided for us, and I can well remember that the large pie composed of water fowl and other good things which was the chief dish, was amply partaken of with keenest relish. No further serious difficulty occurred on the remaining 4 or 5 days of the journey home, as the storm had not been quite so violent in that section of the country, and the inhabitants had turned out and made the needful temporary clearances on the road.

During those earliest years the Chief Justice tried all causes and delivered the decisions on legal arguments, on these latter occasions the two associates merely assenting. Another severe storm swept over this section of the Province on the 8th day of September, 1830. This event is within the memory of persons in this County now living. Nearly all the woods were blown over. There was not a tree left standing between Beaver Mountain and the valley on which is situate the Town of Antigonish.

The Pope's Refusal to Receive Mr. Fairbanks.

A citizen writes to the Boston American as follows: "Will you tell me how it is that you haven't commented on the refusal of the Pope to receive Mr. Fairbanks, formerly Vice-President of the United States? Was not the refusal a direct affront to the American people?"

"While I am not a Catholic, I am by no means bigoted or prejudiced, yet I do feel that this refusal of the Catholic Church is for pretty plain speaking. What is your reply to this, or will you be afraid to answer?"

This is our answer:

This is the first place, if the Pope hasn't any higher opinion of Mr. Fairbanks than is entertained by the average American, he isn't to be blamed for not receiving Mr. Fairbanks.

There are a good many millions of Americans that look upon Mr. Fairbanks as a joke, or worse. And these millions of Americans are quite ready to admit that the Pope has a right to see or to refuse to see whom he chooses.

Had he presented himself at the Vatican officia y as Vice-President of the United States, doubtless he would have been received courteously, regardless of the Pope's feelings. For Pope Pius had always proved himself courteous, and devoted to his duty as head of the greatest individual religious body in the world.

Mr. Fairbanks was wandering around Rome as a private individual. And the Pope, briefly and succinctly, has explained with regret the fact that he did not desire to meet Mr. Fairbanks. He did not refuse to see M. Fairbanks, although he might well have done so. He simply did not invite him to a special audience.

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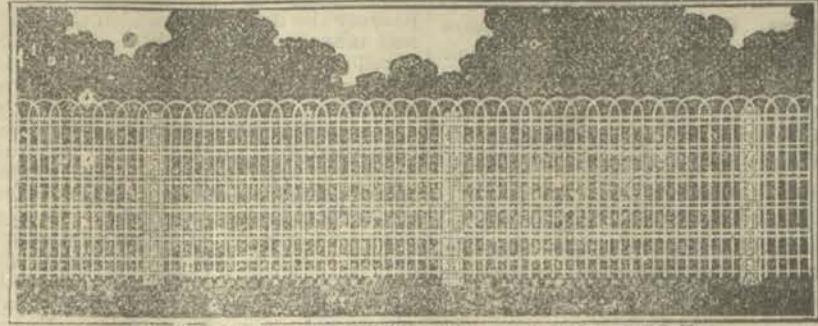
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GENTLEMEN,—This is to inform you that I have been a sufferer for the last fourteen years from kidney and stomach trouble, brought on by severe colds. Having been laid up every winter during that time. Last year I was laid up for seven months, so that I could not go out of the house. Drops set in, and my stomach swelled so that I was six inches larger than my usual size, had two doctors in attendance, but I grew worse and they were going to tap me — my friends despaired of my life. At this time I was recommended to use
Gates' Life of Man Bitters and Invigorating Syrup No. 1.

and in one week after commencing their use, my size was reduced two inches, and in four weeks was reduced to my usual size, so that I went to work in my mills, and have been able to continue it ever since. By continuing the use of your BITTERS and SYRUP, I hope to get a cure of the kidney and stomach trouble so far as it is possible, as it always helps me when I take it. You may make these truths known for the benefit of sufferers.

Yours very gratefully,
JOHN W. MARGESON.

SYNOPSIS OF CANADIAN NORTH-WEST LAND REGULATIONS

Any person who is the sole head of a family, or any male over 18 years of age, may homestead a quarter-section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-Agency for the district. Entry by proxy may be made at any agency, on certain conditions, by father, mother, son, daughter, brother or sister of intending home stead-er.
Residence—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least eighty acres solely owned and occupied by him or by his father, mother, son, daughter, brother or sister.
In certain districts a homesteader in good standing may pre-empt a quarter section along-line his homestead. Price \$500 per acre. Duties—Must reside six months in each of six years from date of homestead entry (including the time required to earn homestead patent) and cultivate fifty acres extra.
A homesteader who has exhausted his homestead right and cannot obtain a pre-emption may take a purchase homestead in certain districts. Price \$3 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$300.
W. W. CORY,
Deputy of the Minister of the Interior

Archbishop Glennon on Capital and Labor.

NO RIGHTS WITHOUT CORRESPONDING DUTIES.

In the world to-day there is no question affects so many people, or involves profounder issues than the relationship between what is called labor on the one hand and capital on the other. It is a subject so vast that the short time allotted me would not be sufficient to speak even its introduction. Indeed, to speak its introduction properly would be largely to define and propose help to decide the issues involved, for in the introduction of any subject the first and most important duty is to define what means the terms involved. A good definition oftentimes leads to a speedy solution. So in this case we should first decide exactly what capital is, and what labor is. Are they really distinct and so definitely outlined that they can stand as separate entities, each complete in its own character? There are many who doubt very much whether, even in definition you can segregate them; many who think that labor is not something that may not crystallize itself into capital, nor that capital is so hard as to be incapable of fusion back into labor and labor values.

It is, therefore, a difficult thing to draw a hard and fast line between both since the one appears to impinge on the domain of the other. In practice it has been the hope of a great many economists and others interested in society and its welfare that both these, whatever they mean intrinsically, would go together; and that instead of strife between one and the other there should be equitable harmony, or as we might call it, a community of interests. This, however, is what we might call the ideal, for when we come to the actual state of affairs there is an ever growing conflict between them, and the conflict is increasing and bitterness accentuated by a multiplicity of causes. We may mention, for instance, the selfishness of many capitalists; their desire to produce extraordinary returns; their flotation of watered stock; their manipulation of companies; their arrogance towards employees; their defiance of governmental restrictions; their unwillingness to recognize any bond, fraternal, social or national, with a lower class, that they decide to be intended by nature as their servants. And on the other hand on the part of so many so-called labor men: the lack of principle; the desire to possess rather than labor; the ready discarding of contract and contractual obligations; the willingness to follow a leader rather than a principle; the substitution of violence, and consequently the reign of might instead of right; and the adoption of social principles which can only be achieved by the destruction of the social fabric and the institution of anarchy and chaos. With conditions such as these existing on both sides, we have as a result warfare and strife; nor may we hope for better things until better ideas prevail. It is like two enemies both armed and released into the same locality. The result is generally a tragedy.

There is, however, as I believe, a third party, and a fast growing one, which has no sympathy with the extreme position taken by either labor or capital as above indicated. A party made up largely of those who labor (for one may be a laboring man, and belong to no union). A party I say that has a firm conviction that neither capital or labor should give us the supreme law of life, but that the supreme law should be above the one and the other. In it there is a fast growing principle that fears neither the passion of the mob, and will not be seduced by money of the millionaire, but that will stand for right as it sees it, and defend that right as God has given them the way to see it. It is the opinion and the teaching of this party that back of the union man, is the working man, and back of the working man is the man himself, who, whatever else he does, must commence by being true to his conscience, and true to the unchanging laws of justice and right; who will not be the slave of another, whether that other be the man at the money counter or the walking delegate. In the individual it sees the inalienable right to life and liberty and sustenance; the right to labor as he elects to do, and as opportunities of time and place invite or demand. Obligations such a one has also, namely to support and sustain right principles in his own life, and labor to sustain and defend his home and to care for those who by nature and God are placed under his care. That party again sees back of the little one in the home, a child of God, entitled to that sustenance both moral and physical that will give that child an opportunity to grow in wisdom and grace; that will prevent by law the destruction either of its moral or physical well being, or cast on it a burden greater than it is fitted to bear; that will treat as criminal its employment in ways that are hurtful, or in labor that is injurious.

Again the teaching of that party would be for the upholding of the marriage bond; the protection of the wife and mother, giving to her a place of dignity and stability in the home; relieving her of labor and burdens that fit not her nature or her sex, and stand in the way of her holy and efficient work in her home and by her children.

But again this party with the same firmness will withstand the encroachments of wealth; and while acknowledging that it may have many legitimate uses, yet abuses must be outlawed. Vast aggregations of wealth may in special cases be necessary for business exploitation, for economy in production and transportation, and so far, instead of being

opposed should rather be encouraged; but when such aggregations are created, and then because of the momentum of their vast resources, are made to oppress the poor, defraud the people and defy the law, then they become a menace to society and should most certainly be abolished.

It is quite true that individual rights are largely protected under our constitution and interferences in the business of individuals reduced to the minimum. But when individuals bind themselves together in corporations, trusts and such like, then the right that they had as individuals must yield in part to the right the state has to supervise the work of a corporation; or, in other words, the corporation, because of its greater power and largely impersonal character, may not claim the same immunity under the law as the individual can. Lastly, let it be said that wealth, capital or whatever you call it, whether held by the individual or the corporation, may not be regarded in the last instance as their absolute possession; they may use, they may enjoy, they may exploit it; but back of it all again is the great truth that they are but trustees, and as such, must have due regard for the community, due regard for the government, and its laws; and lastly, due regard towards Him Who is the giver of all good gifts, and the Father of us all.

There is another corporation which I would refer to. It is that known as the Labor Union, and to it I would apply the very same remarks I have applied to the corporations under the head of Capital. I believe in labor unions. They can be made a power for good; a means to uplift their every member; to advance his interests; to broaden his ideas; and in their results to add to the progress of the people and the nation. The union should be constructive rather than destructive. I would want a labor union to have first of all as its purpose the education of its individual members, that they may know their duties, and their rights; that they may know best how to guard their homes and their children; that they learn better their craft, and become each day more competent; and that intelligence which is the right of the members should also bring them to select men who will lead them onward by lawful methods to better things. No paradise may be hoped for by any of us in this world, and he who preaches a paradise either to the laboring man or the corporation is exploiting a fool's paradise. Oftentimes the dreamer of to-day is the revolutionist of to-morrow, killing his brother while he chants fraternity.

Labor unions have in the past accomplished much for their members, and consequently for the people at large. It is to be hoped that under sane guidance they will go onward in their good work and not be led astray by the preacher of impossible things. While I believe in labor unions, however, I must confess that my keenest sympathies are with the ordinary unskilled laborer who plods along and works and worries and dies; who has no home and under present conditions will never have one in this world; who earns, perhaps, enough to support himself, but who has no hope of accumulating sufficient to buy or build a little home. These, the "bewers of wood and drawers of water," have in my opinion the first right to our protection and consideration. The living wage for them should be a decent living wage, and I fear there are to-day many of them that do not obtain it. Hours of rest should be theirs equally with, and even more so, than the most pampered member of select society. A day of rest they should have on Sunday, even though it cause some inconvenience to the employer and his interests. Such a one has, furthermore, a right to social and religious influences which will straighten his burdened back and light up with hope, his otherwise sad existence.

And so we might go along the gamut from extremely wealthy to the lowly poor; and speak all along the line the words of the Prince of Peace, the message of hope for man; that they are all His brothers, and that in Him is for them all: life and light.—*The Western Watchman.*

Dishonorable Methods of Proselyte.

Now that the gauntlet has been thrown down by some of the foremost of the Protestant proselytes, will not some one take it up and lay bare the methods that are followed by them? Archbishop Ireland in his reply to the Fairbanks incident has only lifted the corner of the veil. His statements were very reserved, but they were evidently made with a full knowledge of the dishonorable methods pursued by the agents who are the representatives of some organization who class themselves under the dignified name of missionary societies. He did well to distinguish between these agents who would search heaven and earth to make one proselyte from the Catholic Church, and the respectable churches among the denominations. These agents are under salary, and it is absolutely necessary that they show some results if they expect that the appropriations be renewed year by year. Their policy is that the end justify the means, and there is therefore no method that is too dishonorable nor is there any cunning too low that they will not stoop to in order to make a convert from Catholicism.

To take advantage of the necessities of the poor, and to offer the bribe of clothes and food in order to induce Catholic children to enroll in the Sunday schools, is the commonest of their ways. To present themselves in a false light—to give out lying statements and deliberately to deceive in order to lure adherents to them are still other ways, and this Roman

Association which Mr. Fairbanks commended by his presence is guilty of all these.

Can anyone tell why through South America the so-called 'American' Methodist Church plants itself alongside the American Consulate, and gives out to the simple people who have been brought up with the idea of the union of Church and State that the Methodist Church is the American Church, and the Catholic Church in which they have been baptized is only an Italian mission? Can any one tell why the Y. M. C. A. has so wormed itself into Army and Navy arrangements so that the common soldier thinks it is a government effort? Can any one approve of Y. M. C. A. methods which make it appear when they are asking money or getting Catholic boys to join, they are strictly non-sectarian; but when they are firmly established they are positively Protestant and lure the Catholic boy away from his religion into their bible classes? The relations of the Y. M. C. A. to the Army and Navy come dangerously near being a union of Church and State.

Can anyone tell who supplies the money for all the Protestant Italian settlements in our cities in which, although they denounce the veneration of the Virgin as idolatrous, still set up the image of the Virgin and Child to deceive the Italian, and thus pervert him from the faith of his fathers?

If business were carried on by these lying, dishonorable methods, it would be held up to the scorn and ridicule of honest men. The people in Rome have a sense of justice and a keen appreciation of what is honorable, and when Mr. Fairbanks lends his presence to approve these methods he is denied the social courtesies of the Vatican. This is all there is to it.

The Holy Father has approved of honorable methods which eliminate all antagonism, when he said to Cardinal Gibbons in giving the letter approving of the Apostolic Mission House and its methods, 'We cannot build up the Church on the ruins of charity.'—*Monthly Bulletin.*

The Late Wilfrid Wilberforce.

Wilfrid Wilberforce passed away about mid-January at his home in Lingfield Road, Wimbledon, England. He was the grandson of William Wilberforce, slave emancipator and Evangelical. In 1850, the year in which he was born, his father, Henry Wilberforce, vacated his living in the Established Church to become a Catholic. His uncle, Robert Isaac, the archdeacon, had taken a similar step in 1846. Henry Wilberforce's eldest brother also became a Catholic, so that only one of the slave emancipator's sons was left in the Anglican fold—Samuel Wilberforce, who became an Anglican bishop and the father of a bishop. Mr. Wilberforce was a contributor to Catholic periodicals, among them the *Catholic Weekly*, the *Catholic World* and the *Dublin Review*. He was throughout his life a most devoted Catholic.—*The Western Catholic.*

Evangelist at Calgary Raps Ministers.

ASSERTS THAT THE PROTESTANT CLERGYMEN ARE GIVING UP THE FUNDAMENTALS OF CHRISTIAN FAITH—DO NOT KNOW WHAT THE DIVINITY OF CHRIST MEANS.

The Calgary Ministerial Association was recently treated to an unpleasant surprise. Evangelist H. P. Gale of Boston, Mass., had been invited to deliver an address, and acting on that invitation he made some startling statements concerning the belief and teaching of ministers in general. After calling attention to the fact that whatever success Protestantism had effected either at home or abroad was due to missionaries who believed implicitly in the Divinity of Christ, the Holy Ghost and the Sacred Scriptures, he arraigned present-day ministers for their skepticism all along the line. The following extract from his address is taken from the *Morning Albertan*:

"This curse of non-belief now pervading the world is due to the unsettled mind of the young men in the ministry on these fundamental questions. They are denying the divinity of Christ, the new birth, and the atonement. In one of the cities on the coast I found conditions in this respect terrific. In the Methodist in that city I found only one minister who stood by the teachings of John Wesley.

"Under these conditions I found it very difficult to win men over even though I stayed ten weeks there. It is because of this unsettled state in the minds of the ministry. I found the people there hungry for the gospel. When you consider that fifteen years ago these questions were seldom raised, it is a serious state of affairs.

I know one minister who did not believe in the fundamentals to which I have referred. I asked him why, under such conditions, he was not man enough to get out of the ministry, and avoid perhaps being tried for heresy, and he replied that he would wait until the congregation put him out.

I have sometimes put this question of divinity up to the ministers, and they did not know enough about divinity as the Bible regards it to properly define it. When I was in Calgary two years ago one of the ministers in reply to me delivered a sermon against the new birth.

Ministers such as these are Unitarians without knowing it. Rev. George A. Gordon, one of the greatest Congregational ministers on the continent, is as much of a Unitarian as was Edward Everett Hale, although he does not ever it.

I know of another minister who preached divinity without believing in



"Is Good Tea"

it, for five years. That was nothing more nor less than dishonesty. He finally got out, however, even though it was at the cost of considerable financial sacrifice.

If we are to get the best results in our work, we must become united ourselves on these fundamental principles of Christianity.

There was considerable animated discussion over the matter, the ministers acknowledging that Mr. Gale was right in his contention. Rev. J. C. Sycamore said he believed the universities were largely responsible for the heretical teachings of the present day.—*The Register-Extension.*

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M. DONOVAN, Manager.

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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...

THURSDAY, MARCH 24.

THE MORAL CONDITION OF SOUTH AMERICA.

Statistics show that Catholic morality is superior to Protestant, at least when fair comparisons between the two are instituted.

The question, then, in dealing with those republics, is not what they are, but whether Protestantism would have made them better.

We do not, however, mean to compare the South Americans with the Sandwich Islanders, though we should have no hesitation in doing so if the former were as bad as some Protestant preachers would have us believe.

These preachers have at least two very prominent qualities, (1) readiness, on all occasions, to oppose Catholicism, (2) an inveterate habit of bearing false witness against their neighbors when these are "Romanists."

But the days of the A. P. A. are over. The Catholics of the United States have proved themselves to be no fit objects for the gibes and calumnies once hurled at them with impunity.

now being placed in position, and already the band of lady artists, who execute such wonderful mosaics, have again begun their patient work in several of the remaining chapels.

It is a grand sight to see so many thousands of the descendants of the aboriginal Indians every where present, in these Latin Republics.

There is no divorce in Chile. Family life is really beautiful in its patriarchal simplicity.

This testimony of Mr. Creamer, then, does not point to clerical degeneration in South America; but if there be moral depravity of an abnormal character down there, it would be well that Catholics should know it from a more reliable source than the statements of their traditional maligners.

THE RESURRECTION.

(Continued from page 1)

cenacle, on the seashore, on Mount Olivet, etc. At one time he appeared to the holy women, at another to Peter, at another to the disciples on the way to Emmaus; on one occasion He was seen by the whole apostolic college, with the exception of Thomas, who refused to believe the testimony of his brethren, and again by the whole college, including Thomas, who was convinced by the evidence of his senses; at another time he appeared to seven of His apostles on the shores of the sea of Tiberias, and again also to an assembly of more than five hundred apostles and disciples, most of whom were alive when St. Paul appealed to their testimony.

Taus the nature, the number, and the various circumstances connected with these apparitions, as well as the number and variety of the witnesses make it evident that the fact of Christ's Resurrection is no less certain than that of His death.

Our London Letter.

LONDON, March 19, 1910.

It is perfectly true that the consecration of Westminster Cathedral has come to be looked upon as an event of national importance.

But London's thoughts were engrossed with her own little political storm this week end, to the extinction of every other consideration.

But it is regrettable to have to say that the politics of the period, both local and imperial, have resulted in some grave scandals amongst our people, and in more than one case the political agitator has succeeded in stirring up unseemly strife in parishes, between a section of the people and their Clergy, to whom, by every tradition of their faith and race, the Irish should be devotedly attached.

Great work is being accomplished by the General Mission being preached in Glasgow. In one of the smaller parishes alone, over seven hundred men made their communion last Sunday, and day and night the churches of the city are crowded with eager listeners to the truths of the Mission.

Potatoes wanted at Bonner's. Opening up this week, 30 rolls of English linoleum and floor oilcloths, at the West End Warehouse.

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Thos. Somers, Antigonish, N. S.

England Through American Eyes.

ENGLAND AND THE ENGLISH FROM AN AMERICAN POINT OF VIEW. By Price Collier. (Duckworth. 7s. 6d. net.)

It is but just, seeing how many books Englishmen write about the United States, that occasionally an American should return the compliment. Nor, if criticism has to be, could we ask for a much fairer or more careful critic than Mr. Collier; and at least he has done us the courtesy to study us in divers aspects and with no little earnestness before he began to write. Certainly he writes "from an American point of view," and certainly also he slips once in a while. We may smile at his "graduates of Eton" and raise our eyebrows when he complains of the "heaviness" of the English breakfast, when we consider how many worthy people there are in the United States who still at their morning meal eat steak, baked beans, and buckwheat cakes—yes, even in conjunction—and how short a time has passed since Mr. Jack London bewailed his inability to get a good honest steak at breakfast time at a certain class of London eating-house. Mr. Collier does not like the Japanese, whom he calls "varnished savages" (but why not "lacquered?"), and he asserts without qualification that "there is no Roman in the English ancestry," a point on which some excellent authorities would be disposed to differ from him, as surely there is no people in the world wherein the Roman type of physiognomy seems so strongly to persist. Of the House of Lords (which he considers "a surer interpreter of the sober wishes of the English people as a whole than the House of Commons") he takes a reasonable and quite un-American view; but when he speaks of it as "the most Democratic institution in England," it may be that he has overlooked another institution—the Throne; and similarly when he puts the English down as "the most disliked people in the world," it may be that again he overlooks. It was an American of some experience who, speaking of certain Continental peoples, said "they may not love, but they respect the English; but us they both hate and despise."

This much having been said, it remains that on the whole Mr. Collier judges us fairly and with shrewdness, often running directly counter to accepted American ideas, as when he declares that the English "were not, and are not, a war-loving or quarrelsome race," a truth which many an Englishman, talking to American audiences, has endeavored to drive home without much success, though in truth the American is vastly the more bellicose people of the two. When he pronounces England to be "a man's country," he writes, perhaps, too exclusively from the "American point of view," for while it may be true that the ground plan of society in England is framed with less regard to the requirements and inclinations of the women than is the case in the United States, it is emphatically not so in comparison with most other countries. But in many other matters he shows acquaintance with more than one of the Continental peoples, and when he makes international comparisons they are rarely to England's disadvantage. Few Englishmen, perhaps, would declare themselves so confident of the virtues of the training which is given to boys at our great public schools. He is more convinced even than French writers of the school of M. Demolins; and it is from the discipline of the playing field rather than from that of the schoolroom that he believes the chief benefits flow.

The French and German youths are stuffed to the brim with book-learning, while the English lad is in many respects a man. If the three of them go out to the Colonies, we all know what happens. The French boy keeps the books, the German boy attends to the foreign correspondence, and the English boy manages both. A great German manufacturer who has a number of Englishmen as heads of different departments said naively, "Somehow these Englishmen seem to get on better with the workpeople."

And it is this governing capacity in the English with which Mr. Collier is chiefly impressed. What is it, he asks again and again, that has made this people the masters of one fifth of the known surface of the globe and of one in every five of all the known inhabitants thereof? He pays generous tribute to the high qualities of the public service rendered to England by a class long trained in genuine patriotism, such as no other country can boast of, and recognizes ungrudgingly the breadth of view, the dignity and traditions of restraint which characterize the best English newspapers. The English, he finds, have always put doing before thinking or talking, and he doubts the true divinity of the "general education fetish" as bowed down to in the United States: "We in America perhaps over-rate the value of education. . . . That a good deal can be done without it the history of England proves." So, repeatedly, in searching for the secret of England's greatness, he comes back to the bringing-up of our youths, and above all to their training in open air games, dwelling, not without disapproval, on the extent to which the old and the young in the English country take their pastimes together—at cricket and in the hunting field, on golf courses and tennis courts—a habit peculiar to the English, and to the operation of which he ascribes not only the early manliness of English boys but also the late-continuing youthfulness of Englishmen; "We in America are so much older, so much more weary than they are, and it is with some regret that one sees that nowadays England and the English are not as boyish as they were."

For if Mr. Collier sees the qualities which make up England's strength and goes, perhaps, measurably near to tracing them to their proper sources, he is impressed also with what appear to him the elements of weakness and of danger.

Our London Letter.

(Continued from page 4.)

save at such times as these. A general mission would confine each flock to its own boundaries.

Two new churches will shortly be added to those in the Scottish Archdiocese. One is required at Rosyth, where the new Admiralty base is attracting a large number of Catholic workmen, whose residence is likely to be permanent, and who more than fill the big Hall used, up to the present, for Sunday Mass. The other is to be erected at Troon, and will be an imposing edifice in the Gothic style with a seating accommodation of some five hundred.

It gives one quite a thrill of pleasure to hear that the French authorities are not to be left in undisturbed possession of their ill-gotten plunder taken from the religious orders. Naturally, the servant of a thief is also a thief, and therefore it will surprise no one to hear that M. Duez, Judicial Administrator under the iniquitous congregations laws, has been charged with defalcations in connection with the sale of Churches, Monasteries and Convents amounting to at least £200,000. The properties involved are those of the Missionaries of Mercy, the Assumptionists, the Pious Fathers, the Marianists and the Franciscans, and the immensity of the plunder secured by the French Government, may be gauged by the fact that such sums as that above mentioned, could be abstracted from the total without attracting notice, till the delay in the submission of accounts began to arouse suspicion, and after a long period of grace M. Duez confessed that the sum of £200,000 had gone in stock exchange speculations.

I was present the other evening at a remarkably interesting and instructive lecture delivered before the Royal Geographical Society by Mr. Torday, an Hungarian gentleman whose explorations in Africa have already given a fine collection to the British Museum. The subject of his third expedition which had been the most fruitful in discoveries of any yet made, and offers very new and interesting material to the Ethnologist, was the Kassi Basin of the Congo and its people. That word "Congo" brought a more than usually large attendance to Burlington Gardens, and amongst the brilliant audience there was a novel sprinkling of clergymen, and I almost said clergywomen—ladies whose chief object in life is to meddle in the business of the harmless savage. This section had evidently come scenting horrors! But alas for the perversity of human nature, there were no horrors, and although there is an immense amount of human interest in Mr. Torday's studies which I should like to dwell upon, the chief point for us is, that his descriptions of the natives, and his magnificent collection of photos, showed only too plainly a series of prosperous contented people, who could boast villages with long streets of elegant and picturesque huts, which the lecturer described as remarkably clean, who had an intense interest in the white man for trading purposes; who could boast an art of their own in carving and weaving; and whose history, in some cases, went back to the seventeenth century, at which epoch they were under the government of a King who instituted a Parliament in which every section of the community was represented, even including the women and the slaves! This Changi, King of the Bushongo territory, was indeed a small Solomon in his way, and Mr. Torday, whose sympathy with the people whom he visited was all too apparent, interwove his narrative with legends and anecdotes of the most interesting and amusing kind. But he had nothing to say of atrocities, although he was in the very heart of the Congo region, and such a man would have been the first to cry out in support of these tribes whom he had grown to know and care for. In addition to this, the very appearance of the peoples themselves, as I have before said, gave the lie to the tales of hideous degradation brought about by the White man who happens to be a Belgian. Civilization practiced by many of the tribes, particularly on the bodies of their women, and if there is any good faith at all in the stories of the Congo agitators, some of their tales of woe may come from ignorant observations, not carried far enough, of the network of cuts and incisions, which are the tribal marks of the natives. Mr. Torday, at the end of his lecture, proffered an expression of thanks to the Belgian Government for the facilities afforded him. The Chairman of the society, Major Leonard Darwin, requested the gentlemen who took up the discussion which follows these papers, to keep clear of political controversies, and this final disappointment sent the sprinkling of good Protestants scurrying off in disgust. A remarkable fact is that certain of the journals who always chronicle the proceedings of these meetings allowed Mr. Torday's lecture to pass without comment or notice. How different would have been its treatment, had there been a word or a fact which could support the Congo agitation. By the way, there will certainly be a further burst of indignation in that direction shortly, for I hear, the Belgian Government has decided to raise the license for exporters from £6 to £20, as they sold many of these worthy sellers of the bible are engaged in the slave traffic. What! horror of horrors, surely this needs looking into.

CATHOLICUS.



The Secret of Good Pies

PIE CRUST, more than any other delicacy of the oven, ought to be tempting and appealing to the taste.

You do not eat pie as a nerve tonic or to strengthen your appetite. You eat it for pleasure mostly.

You want it, of course, to taste good, at the same time you want the crust to be light, flaky, wholesome. Now, pie crust properly made from

Royal Household Flour

is always good food, the absolute uniformity of this best of all flours eliminates failure entirely. You get the same delightful results every time and your pies are more healthful and nourishing than if made from ordinary flour.

The reason is that "ROYAL HOUSEHOLD" having a larger percentage of high quality gluten, assimilates more readily,

is more satisfying than ordinary flour, comes out of the oven flakier, more tender and more digestible.

Be sure to try "ROYAL HOUSEHOLD" when next you make pies. It is the finest flour in the world not only for Pastry but for Bread and all family baking.

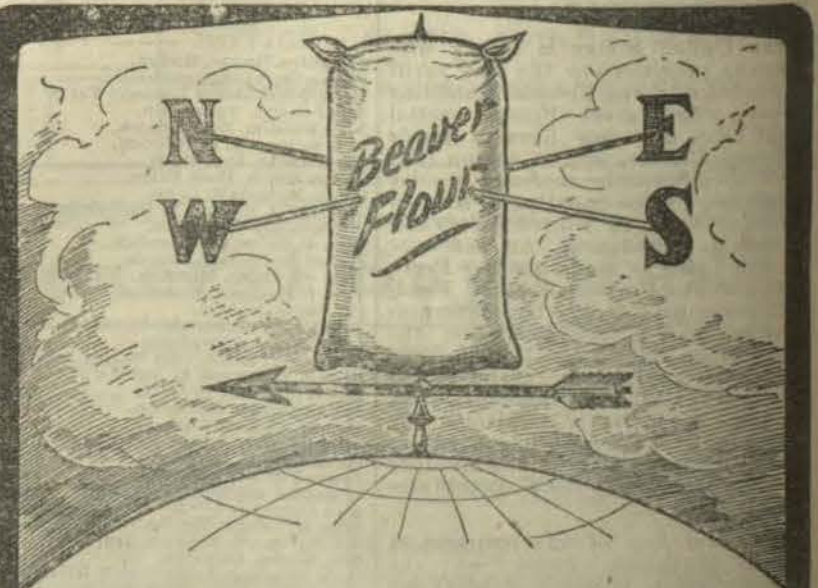
"Ogilvie's Book For A Cook" containing 125 pages of tried and tested recipes will be sent free to any user of Royal Household Flour who asks for it.



Moir's Chocolates

THE variety of flavors in a box of Moir's chocolates is so great that each bon-bon is a really delightful surprise. The selection of Moir's Chocolates, with their smooth, thick, pure-chocolate coatings, is an indication of your refined, delicate taste. Try Moir's today.

Moir's, Limited, Halifax, N. S.



North, South, East and West

"Beaver" Flour

POINTS THE WAY TO PERFECT RESULTS ON BAKING DAY. It is a blend of Ontario Fall wheat and Manitoba Spring wheat.

All the flavor and pastry making qualities of Fall wheat combined with the strength of Spring wheat. Best for all purposes. At your grocer's.

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SUNLIGHT SOAP advertisement featuring an illustration of a woman and child, and text: 'No trouble with Sunlight Soap. Just follow the directions on the wrapper and Sunlight does the rest. Costs little—does much—never injures hands or clothes.'

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.

Pratt The Jeweler, Main St. First door west of R. R. Griffin's office

When You Want Society Supplies

Such as Badges, Pins, Buttons, Souvenir Spoons

T. P. TANSEY 14 Drummond St. MONTREAL

West End Livery Stable advertisement featuring an illustration of a horse and text: 'The subscribers have opened a FIRST CLASS LIVERY. Carriages, Harness, almost all new Good Driving Horses, Double or Single Bigs can be supplied at short notice.'

F. H. RANDALL advertisement featuring an illustration of a fox and text: 'Boyer and direct shipper of Raw Furs and Skins of all kinds. Highest cash prices paid Antigonish, Nov 3rd, 1909'

Inverness Railway & Coal Co advertisement featuring text: 'INVERNESS, CAPE BRETON Miners and shippers of the celebrated Inverness Imperial Coal SCREENED RUN OF MINE SLACK'

TRENCH'S REMEDY advertisement featuring text: 'EPILEPSY AND FITS IMPORTANT NOTICE A BRANCH OFFICE has been established at 107 St. James' Chambers, Toronto.'

The Pope's Refusal to see Mr. Fairbanks.

(Continued from page 2.) Mr. Fairbanks in Rome attended and addressed a religious Methodist organization, and he was present in Rome, to some extent, as a semi-official spokesman of this Methodist organization.

This organization, acting doubtless within its legal rights, has made itself extremely offensive to the Vatican and to the Pope.

It has gone to Rome to proselytize in a vigorous, aggressive and rather impolite fashion.

Needless to say, it hasn't manufactured any genuine Italian Methodists, but it has succeeded, according to the statements of Archbishop Ireland, in insulting sincere Catholic believers, and deliberately and unnecessarily offending Catholic feeling in Rome.

The Methodists, as stated, have a legal right to do this. Any man who stays inside the police regulations can do anything he likes in any city.

But it is quite natural that the head of the Catholic Church should not care to receive with special honour the spokesman of a Methodist organization that is accused of making it a business to belittle the Catholic religion in Rome, and, by inference, to insult the head of the Catholic Church in Rome.

Bishop William F. McDowell, of Methodist Church, who supports the Methodists at Rome, says:

"Our Methodists associations are in Rome for the purpose of doing Protestant work among a Catholic people, and the Catholic Paulist fathers are doing a Catholic work among a Protestant people here. Charges that the efforts of Methodist missionaries have a 'pernicious, broselyting effect' in Rome are no more true than the similar statement concerning the work of the Paulist fathers in this country."

Bishop McDowell is mistaken. America is a sort of "free for all" religious country.

It is preposterous to say that Catholics at work in America are at work "in a Protestant country." There is no recognized, official religion here. This country is not Protestant, or Catholic, or Mohammedan, or Christian Science, or Buddhist, or Confucian, or atheistic, or agnostic.

This is a republic which recognizes officially no religion, which is forbidden by its constitution to recognize officially any religion. Here all religions and all religious teachers are on an equal footing.

Catholics at work here are not proselytizing in a Protestant country. They are looking after their own people, after the millions of Catholics that have come here as Catholics from other countries, and after those that have voluntarily joined their church.

In Rome it is not so. Rome, historically, sentimentally, and actually, is the seat of Catholic religion, the home of the Popes for ages.

It is the Pope's liberality and generosity that keeps open the Vatican and St. Peter's, with their beautiful treasures, to the travellers of the world.

The Pope is an old man, undergoing voluntary imprisonment because of his faith. The least that any decent foreigner can do in Rome is to respect his feelings, and the religion of which he is the head.

And if Mr. Fairbanks did not know that, it is a good thing for the Pope to have impressed the fact on him.

As regards Bishop McDowell's statement that the Methodist missionaries are in Rome to make Methodists of the Italians, we must say most respectfully that to anybody that knows Rome and Italians, that is a very interesting Methodist joke.

Some Italians want Catholicism and some do not. Some want Socialism and have it. Some want agnosticism. Some want no "ism" at all.

One thing is quite sure, the Italians do not want Methodism. And probably all of the real Italians that could be made real Methodists by a thousand missionaries in a thousand years could travel comfortably in one taxicab.

The Italians are good-natured and will listen.

They are also a practical race. They will accept spaghetti, chianti, macaroni, lire, or kind words from a Methodist missionary, or from any other kind of a missionary.

But, if you take away from an Italian his Catholic religion, you do not make a Methodist of him—you make something quite different.

In brief, our answer to the gentleman who writes us is this:

Respect for religion and religious teachers is one of the elements of common decency.

Every man has a right to think what he chooses.

No man has a right to insult the faith or the religious teacher of a great body of people.

We believe that Mr. Fairbanks, or any other outsider sharing in demonstrations of disrespect for the Catholic religion or the head of the Catholic Church in Rome, needs to be taught a lesson. And we are glad that a lesson was administered.

Trying to get on Without God.

Father Bernard Vaughan in a sermon recently in Manchester gave a striking picture of England drifting away from religion in her educational institutions and social systems. England, said he, is forgetting God from her Universities down to our poor schools. Cambridge is agnostic, and does not know; Oxford is indifferent, and does not care; working men have no time, and the world at large is trying to get on without God. We have stretched out our hands to the French Government, and are shaking hands across the Channel and talking about neutral schools. How can any man be neutral where Jesus Christ is concerned? If you are against God you may have an army at your back, but you are a ghastly failure. We can never build up an Empire by Tariff Reform or Free Trade, no matter what fleet of Dreadnoughts you have. It is the dreadnought man that I am wanting, and the dreadnought woman, the dreadnought boy and girl.

We are told continued Father Vaughan, that a man is wanted to run our Empire without God. If so, it will be run to Hell. Our pride, our self-sufficiency, our contempt of the foreigner, our dislike of the Jew, our hatred of the Continental, our want of clarity, our want of large heartedness, these things and this insular proud spirit is ruining us. The feudal system is gone, and the middle-class, with its capital, is going, and the working man is coming forward to run our Empire. I offer him both my hands and beg of him to be more wise than those who have gone before, and not to attempt the task without taking God into consideration. If the workingman, if the incoming tide of democracy is to sweep all the barriers that have been lifted against it, then let the tide come on, but let God be on the crest of the wave and we shall be borne on to victory. If Socialists and other would-be reformers would take to heart the lesson inculcated in such teaching as this they would make some good progress. Let God be on the crest of the wave of reform, and it will be real reform with no good man in opposition to it.—The New York Freeman's Journal.

An Echo of the Sixties in England.

Newman lovers will find one article in the current Dublin Review of exceptional interest. In "The Ethics of Strong Language," the editor institutes a comparison between the Newman-Kingsley episode of more than half a century ago and the recent Balfour-Ure verbal tournament. Mr. Ure, Lord Advocate of Scotland, not long ago declared in more than one public speech that the old-age pensioners of Great Britain had good grounds for alarm lest their pensions would not be continued under a Unionist Government. Mr. Balfour indignantly denied the insinuation; but, in spite of his denial, Mr. Ure repeated the statement. Thereupon Mr. Balfour, a gentleman well known to be in the habit of carefully measuring his language and weighing his words, startled all England by publicly accusing the Scotch Lord Advocate of telling a "frigid and calculating lie," and by further intimating that Mr. Ure had disgraced his position, his country, and his upbringing. Mr. Ward justifies the vehemence of Mr. Balfour's denunciation on the ground that it was necessary, lest a most dangerous untruth should become generally believed. Relentless severity was needed to effect his purpose.

As a comment on Mr. Balfour's later declaration that he had no personal feeling against Mr. Ure, but that he would not and could not unsay his words, because they were deserved by the objective character of Mr. Ure's proceedings, Mr. Ward quotes from Newman's famous letter to the late Sir William Lope:

I never from the first have felt any anger toward Mr. Kingsley. As I

said in the first pages of my "Apologia," it is very difficult to be angry with a man one has never seen. A casual reader would think my language denoted anger, but it did not. I have ever felt from experience that no one would believe me in earnest if I spoke calmly. When again and again I denied that repeated report that I was on the point of coming back to the Church of England, I have uniformly found that, if I simply denied it, this only made newspapers repeat the report more confidently; but if I said something sharp, they abused me for scurrility against the Church I had left, but they believed me. Rightly or wrongly, this was the reason why I felt it would not do to be tame and not to show indignation at Mr. Kingsley's charges. Within the last few years I have been obliged to adopt a similar course towards those who said I could not receive the Vatican decrees. I sent a sharp letter to the Guardian; and, of course, the Guardian called me names; but it believed me, and did not allow the offence of its correspondent to be repeated.

After citing Kingsley's charge in Macmillan's Magazine, that John Henry Newman was one who admitted that "Truth for its own sake was no virtue according to the Roman clergy," Kingsley's Newman's pungently witty skit in reply, and repetition of the charge in the pamphlet, "What, then, does Dr. Newman mean?"—Mr. Ward continues: Then followed the thunderclap of the original "Apologia," with the vehement, indignant, and scornful pages which its author never republished in later editions. There were people who said that Newman's language had been too strong; that

Why Take Alcohol? Are you thin, pale, easily tired, lack your usual vigor and strength? Then your digestion must be poor, your blood thin, your nerves weak. You need a tonic and alterative. You need Ayer's Sarsaparilla, the only Sarsaparilla entirely free from alcohol. We believe your doctor would endorse these statements, or we would not make them. Ask him and find out. Follow his advice. J.C. Ayer Co., Lowell, Mass.

The endorsement of your doctor will certainly greatly increase your confidence in Ayer's Pills as a family laxative. Liver pills. All vegetable. Ask your doctor about them.

Write for Free Seeds We are giving away, free, with our free beautiful new 1910 Seed Catalogue, a package of D. & H.'s Excelsior Swede. This Swede has an enormous yield, is of the finest quality and most perfect shape. Our new Catalogue is one of the most complete published. If you prefer, we will send you a free package of Burbank's Giant Crimson California Poppy or our Asparagus Beet. Interested write us today, saying which you prefer. Be sure and mention this paper. It is of interest to us. DARCH & HUNTER SEED CO., Ltd. London, Ont.

Kingsley was indeed wrong but had not merited such severe expressions. But this criticism missed the real point. What really mattered was to deal successfully with the public opinion. That some people should call him unmannerly or touchy, Newman cared comparatively little, provided he were successful. He meant to strike with so great a force of indignation that no one should ever again say with Kingsley that his career had been tainted by inaccuracy and duplicity. Had he not struck hard enough to kill completely the dangerous calumny which, if not killed, would grow up again from any living root he left to it, his work was vain. That he should have struck, if it so proved, harder than was necessary for his purpose, mattered very little. To have struck not hard enough would have been fatal. As it was, the blow was fatal to Kingsley. Not even his warmest admirers could maintain that he was not routed, "horse, foot, and artillery." And, whatever may have been Englishmen's opinion thereafter of the right or the wrong of Newman's religious course, they never for an instant doubted his absolute truth, sincerity, or fearlessness.—The Ave Maria.

UNION BLEND TEA the Tea that satisfies THE best customers I have are people who simply cannot learn to like ordinary tea—they find in Union Blend a richness and delicacy coupled with a strength that other teas do not even approach. They gladly pay the price—four cents a pound—because they realize it is tea economy. It is economy, because it goes half as far again as ordinary tea; indeed, being unaccustomed to its strength, most people make it too strong at first. Then, they learn that a little Union Blend makes more tea and makes it far better than can be made from a good deal of the common kind. Go to your grocer and get a pound packet of Union Blend—be sure my picture is on the end—and try it for yourself. One single pound carries conviction. Union Blend one pound packets—the pound packets only—contain coupons that are worth money to you. But this is only an advertisement—the tea itself is worth the price, fully. TRY EVEN A HALF POUND THERE is only one way for you to prove that Union Blend Tea is all I claim—better than other teas. Try it. If it is not up to your expectations, I stand to lose more than you do. For my advertising can only induce you to try it once—can only introduce Union Blend to you; after that, its own quality must continue to sell it. Yet I am not only willing but anxious to risk the test—will you give me that chance? Go to your grocer, get a single pound—or a half pound if you prefer—and I shall be perfectly satisfied to accept your decision. Harry W. Forest

Maritime Wire Fence Stands the Strain of unexpected accidents, without a flinch. It holds under the most trying conditions. Maritime Wire Fence makes good because Maritime material is first quality, and Maritime workmen excel in their calling. All Maritime Fence is made from extra heavy smooth No. 9 wire, so thoroughly galvanized that it won't peel. The Maritime lock holds the joints so rigidly that they can't give or pull out of shape. Maritime Fence is rust-proof, accident-proof, and as near wear-proof as man can make it. Maritime Fence is your kind of fence—MARITIME WIRE FENCE made as you would make it yourself—if you could. Maritime Fence is true economy for you. It is made and sold upon honor. Costs no more than inferior fence. Send now for our free fence booklet. Tells you everything you want to know about fences. Write while you are thinking of it. It will pay you,—pay you well. New Brunswick Wire Fence Co., Limited Moncton New Brunswick

NEW ADVERTISEMENTS.

Farm for Sale—Mrs A M Fraser, page 8
Mullinery Opening—J. H. Holm, Sweet & Co., page 8
Easter Goods—A. Kirk & Co., page 5
Cut Nails Cheap—D G Kirk, page 5
Notice—Alex McDonald, page 8
Notice—W G Cunningham, page 8
Collie Dogs for Sale—Wm Walsh, page 8
Musk rats wanted—Chas Whidden, page 5
Farm for Sale—Mrs John Chisholm, page 8
Farm for Sale—John McFarlane, page 8
Farm Produce Wanted—D R Graham, page 8
Wall Paper Novelties—R A McDonald, page 8

LOCAL ITEMS

K. OF C. meeting to-night. JOHN CAMERON of Canso has sold his fast horse Chester to James Grant of Antigonish. THE HOCKEY BENEFIT skate will be held on Easter Monday at the College Rink. Skating at 7.15 p. m. THE CALYX drill installed on the coal areas at Big Marsh, Ant., recently only commenced boring on Tuesday. It is working very well. THE SERIES of high-class entertainments to be given in Antigonish by Professor Southwick have been postponed one week. They will begin on Wednesday, April 6th. A FULL attendance is requested of the members of St. Ninian's Branch of the League of the Cross on next Tuesday evening, March 29th, at 7.30. Election of officers and other important business. THE INTER COLLEGIATE debate between Mount Allison and St. F. X. Universities took place at Sackville last evening. The subject was "Whether Canada ought to create courts of compulsory arbitration for the settlement of all disputes between labour and capital." St. F. X. won. The judges were: Judge Russell of Halifax, Judge Carlton of Woodstock, N. B., and Mr. Bailey of Pictou.

PRESENTATION.—The Dramatic Club of South Ingonish gave a grand concert on St. Patrick's day. The proceeds were presented to their pastor, Rev. R. Rankin, with request that he purchase himself a gold watch. At Christmas they thoughtfully and generously presented him with a fur-lined coat. OWING to the illness of Sister Faustina, Superioress of St. Martha's Hospital, Antigonish, the tenders received for the proposed new hospital building are still unopened. Sister Faustina expects to be able to attend to the matter and have the successful tenderer's name announced by next issue of THE CASKET. THE FORTIETH annual report of the Royal Bank has been received. It contains elaborate and detailed information respecting this progressive and staunch institution. The dividend has been raised from ten to eleven per cent, and a large sum has been added to the reserve fund, which now amounts to \$5,700,000. It contains also valuable general information.

ALEXANDER CHISHOLM, who, in our last issue, was reported killed in a snowslide in British Columbia, was a brother of Mr. Angus Chisholm, saddler, Antigonish, and of Mrs. Alexander Fraser, St. Mary's street, Antigonish. He was a native of Biley Brook, and had left here over forty years ago. A letter from his wife states he had received Holy Communion three days before his death.

A FREE FOR ALL horse race at Loch Katrine, Antigonish, on March 12, open to horses of Guysboro and Antigonish Counties, was witnessed by a large number. Meteor, the grey stallion owned by Hugh McDougall, of Cross Roads, Ohio, Antigonish, won handily, taking first place in each of the three heats. The real contest of the race appeared to be for second position, which was won by the speedy mare Athol Bess, owned by Hugh McNeil of Giant's Lake, Guysboro. A. S. McMillan's (Upper South River, Ant.) big-gaited Parkside mare was a good third. The Hendbee mare from Canso was the fourth horse.

PILGRIMAGE.—This summer's pilgrimage to Ste. Anne de Beaupre will start on July 19th. A special train, fully equipped with sleeping, refreshment and restaurant cars, will leave Sydney early that day (Tuesday), returning there on Friday night. This train will land the pilgrims at L'Évis, where they will board the large commodious steamers that will take them down the St. Lawrence River 20 miles below Quebec, to the historic shrine of St. Anne. A big crowd is expected, but ample accommodation will be provided. The organizer is Father Mombourquette, Archdeacon.

HOLY THURSDAY services at the Cathedral will be shorter this year than in former years, the Holy Oils for the diocese of Antigonish being consecrated at Halifax by His Grace Archbishop McCarthy. The exposition of the Blessed Sacrament on the altar of the Blessed Virgin will draw the faithful in reverent adoration to the King of Kings. The Mass of the Presanctified takes place at nine o'clock Friday morning, during which the Rev. D. C. Gillis of the College will preach a sermon appropriate to the deep solemnity of the day. Saturday morning the services will begin at 8 o'clock.

THE BRANCH LINE of railway from George's River, C. B., to Sydney Mines, tenders for which were lately asked, will be constructed by Messrs. D. G. Kirk and William Lindry of Antigonish, who have received information this week that their tender is the lowest and is accepted. The branch will be about nine miles long. By it the heavy grade between North Sydney junction and North Sydney will be avoided, and the expense of extra trains by reason of this heavy grade will thus be saved. Four bridges and a couple of heavy culverts are called for in the contract. The notice asking

for tenders stated that the work must be completed by November.

THE FATAL "Live Wire" has added another Antigonish man to its long list of victims. On Saturday last word was received from Newark, N. J., that Austin Kiley had been killed while at work. Deceased was a native of Lower South River. He was a brother of the Rev. William Kiley of North Sydney, and of Rev. James Kiley of the College, and of Thomas Kiley of Lower South River. He was a respected and prominent citizen of Newark, having, by strict attention to his duties, merited the appointment of Superintendent of the Telephone and Telegraph Company of the district. His remains arrived at Lower South River yesterday. Interment, takes place to-day. May he rest in peace!

BEEF-RAISING PROFITABLE.—Some fine Easter beef is on exhibition at St. John, N. B. market. Sixty head of the cattle were purchased from the government farm at Nappan, N. S. Speaking of the possibility of making the raising of beef cattle a profitable branch of farming in the Maritime Provinces, the Telegraph of the above city says: "The Nova Scotia beef were put in to tatten last October. Their weight was taken at that time and also at the time of their sale. The progress of fattening was watched, and the animals weighed at certain periods, so that it is estimated they gained in weight at the rate of two and one half pounds per day. Their sale netted a profit of about \$7 per carcass to the government."

DEATH OF ARCHIE BOYD.—This young man was a son of Angus Boyd, teacher, Boyd's P. O., Ant. Co. Some five years ago, when only eighteen years of age, he went west, locating at Phoenix, B. C. After an absence of two years he visited the parental home for a month, returning once more to Phoenix, and had been steadily employed there, at the Granby mine, up to the time of his tragic death. On the morning of the 5th inst., he, with a fellow-workman, descended into the pit and proceeded to operate a drilling machine. Quite unaware of the presence of an unexploded charge of dynamite, that had evidently missed fire, they worked until the drill came in contact therewith and caused an explosion. Instantly both were in eternity. From boyhood, his genial, friendly ways and kind disposition commanded the admiration of his neighbors, qualities that became more and more marked with his growing years. The regret of the whole community is intensified by the unfortunate circumstances,—culpable or otherwise,—that claimed an innocent victim, of such hope and promise. Sympathy, deep and heartfelt, goes out to his brothers and sisters, who always experienced his love and affection, and more particularly to his grief-stricken parents, who alone can realize the loss of a most devoted and dutiful son. A source of much consolation to them however, is, the fact that, with the mine officials, workmen and towns-

people generally, he was held in high esteem, as a young man of steady habits and irreproachable character. As a good model Catholic, the sermon of his poster in the "Far West," testified to the strict observance of his religious duties, he having approached the Sacraments shortly before his death. On Thursday last, 17th inst, his remains, in charge of his cousin Jno. D. Boyd, arrived at Antigonish, where a large number of sympathizing friends awaited to convey them to the saddened home, rendered more so, as he was fully expected there in a short time, in the vigor of life and bloom of health. On the following morning, the funeral took place, very largely attended, and after Requiem High Mass, sung by Rev. A. J. Chisholm, P. P., in St. Andrew's Church, the remains of good, gentle, young "Archie Boyd" was consigned to their last resting place in South River cemetery. May his soul rest in peace! —Con.

For men and women the best shoes sold in Antigonish for \$1.50 are at Fraser's.

Collie Dogs for Sale A litter of pure bred Scotch Collie pups from choice bred and well trained stock; color, sable and white, golden brown and white. Males, \$3; females, \$2. Send in your order early and secure first choice. Address W. J. WALSH, Falmouth, Antigonish Co., N. S.

FARM FOR SALE 100 acres of land, all under cultivation, situated at the Middle South River, adjoining the late James Mills' farm. Also 40 acres, part woodland and part meadow. Will be sold with or without the above 100 acres. Apply to JOHN McFARLANE, Springfield, Ant Co.

Farm For Sale The well known farm at William's Point, the property of the late Alexander McDonald (Ban), consisting of 100 acres of good land with buildings which are in good repair. It is well watered, and is conveniently situated, but two miles from town. For further particulars, apply to MRS. ALEX. McDONALD, William's Point.

NOTICE! A meeting of all the subscribers to the Farmers' Co-operative Insurance Company, will be held in the Court House on WEDNESDAY, APRIL 6TH, AT 1 P. M. for the purpose of organizing and electing officers. All interested are respectfully urged to attend. ALEX. McDONALD, Secretary.

Farm For Sale The subscriber offers for sale, on easy terms the valuable and conveniently situated farm on which she resides, containing 100 acres, a large portion under excellent cultivation. The farm is a good dwelling house, barn and outbuildings, convenient to church, schools, railway station, Post and Telephone offices. Possession given immediately. MRS. JOHN CHISHOLM (Down), Lower South River, March 24, 1910.

NOTICE! The men who were working for undersigned, are requested to meet him at William Walsh's, Falmouth, early Saturday morning, 26th inst. W. G. CUNNINGHAM.

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.

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 200 acres, 87 of which is in good state of cultivation, and 113 in pasture 6 1/2 is fertile land, and 61 well wooded. Soil is a fertile loam. Farm cuts annually fifty tons hay. Dwell loc 34 X 26; 5 is 34 X 34. Pasture is well watered; Well, house and well at barn, will be sold on easy terms. Apply to WILLIAM CHISHOLM, Beech Hill, Box 323, Antigonish.

Farm For Sale The farm at Fraser's Mills, formerly occupied by the late Donald McDonald, Allan's son, containing about 220 acres of good land, well wooded and watered and conveniently located near S. B. post office, etc. J. A. WALL, Antigonish, 16th March, 1910.

NOTICE. Parties wishing to have their seed grain cleaned, will please send it in before the 25th. ARTHUR FALT, Antigonish N. S.

FARM FOR SALE OR TO RENT The Gregory farm at Antigonish Harbor containing three hundred acres with first class buildings. Easy terms. Possession may be next. Apply to MRS. GREGORY, Court St., Antigonish. Or to the undersigned, F. H. MacPHEE, Agent, Antigonish, N. S., January 26th, 1910.

Farm For Sale Farm known as Hugh Cameron's (Hugh's) sons at Vernal, Springfield, Antigonish Co., consisting of 200 acres. Comfortable home with barn near main road. An immediate purchaser can obtain a bargain. Apply to J. A. WALL, Solicitor, or J. F. FLAGDON, Manager The Royal Bank of Canada, Antigonish.

EASTER Will soon be here. There is an old superstition that good luck will abide with you throughout the year if you wear something new on Easter morning. Not too early to remind you of Easter apparel: better get ready to blossom. We can do a good deal of it for you. We've handsome new suits all blooming with Easter freshness, correctly cut, perfectly tailored. \$6, 8, 10, 12, 15, up to 25. Choice Top Coats and medium length Spring Overcoats, silk-lined, silk-faced, elegant garments, \$12, 15, 18, 20. Others, \$6, 8, 10. to complete and trim up your Easter outfit. We've all the Spring blocks, in Hats, Caps, choice Neckwear, Shirts, Gloves and exclusive ideas in Haberdashery, Boots, Shoes, etc., etc. You'll be proud of yourself on Easter Sunday, if we dress you.

Palace Clothing Company HOME OF GOOD GOODS, Main Street, Antigonish, N. S.

LOW PRICES ON CUT NAILS To make room for new goods we are closing out a lot of cut nails in the following sizes: 1 1/2, 2 1/2, 2 3/4, 3 1/2 and 4 inch, at \$2.00 per 100 pounds Also a lot of mixed cut nails assorted, sizes at \$1.00 per 100 pounds

JUST RECEIVED ONE CAR WIRE NAILS and ONE CAR P. E. ISLAND OATS. Always in stock, best brands of Ontario and Manitoba flour, also Oatmeal, Rolled Oats, Cornmeal, Bran and Middlings.

D. GRANT KIRK ANTIGONISH, N. S. Now it is a Player Piano Music Roll Library: First, you buy a few rolls; they belong to you—you own them outright. And let us say right here, we have an almost unlimited number of all the standard, as well as the latest and best music. Then, if you wish to exchange any of these inside of thirty days, you can do so by paying a very small fee; if you keep them longer, a trifle larger fee will be charged. The roll now received in exchange, belongs to you, and you also have the right of exchanging it when you wish. Thus, you are enabled to hear all of the latest and best music by simply purchasing a few rolls and paying small fees when exchanging them. Write to us and we shall be pleased to send you full particulars regarding this Player Piano Music Roll Library plan of ours. Better still, call and let us talk it over.

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

Farm for Sale SEWING MACHINES. For more than fifty years Singer sewing Machines have been recognized as maintaining the highest standard of excellence. Easy running, it has 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 That valuable farm, owned by the subscriber, at Biley Brook, consisting of one hundred acres. Abundance of water and wood, both hard and soft. It cuts about thirty tons of good hay, buildings in good repair. About two miles from town and five minutes walk from Railway station. For terms or further information, apply to GEORGE G. McADAM, Biley Brook, Ant Co., N. S.

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

Farm for Sale The undersigned offers for sale her well known valuable farm at Purl Brook, consisting of about five miles from Town of Antigonish; 130 acres is in good cultivation and 5 is in wood, poles and logs. A lot of the plowing is already done. Buildings consist of good dwelling and two barns, and are in good repair. The consolidated school is but a quarter of a mile away, also the cheese factory and blacksmith shop. MRS. A. M. FRASER, Purl Brook.

WALL PAPER Exclusive American Designs Not only are you offered here the advantage of choosing from a range of designs, representing a million dollar stock of the most popular papers, but you can be guided in your selection by the judgment of an experienced decorator—one who studies effects. Wall paper of right tints and colors and properly harmonized with whatever the room contains, will give an artistic effect, no matter how little the paper costs. There's variety here at any price from 6c. to \$2; a single roll of 8 yards with bordering to match at same prices. Persons intending to paper their homes this spring, are respectfully requested to leave their orders as soon as possible, as I am enabled to give special discounts on early orders. R. A. McDONALD Decorator Old Halifax Bank Building Main St., Antigonish

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