

THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-eighth Year

Antigonish, Nova Scotia, Thursday, March 31, 1910.

Nc. 13

THE CASKET.

PUBLISHED EVERY THURSDAY MORNING.

YEARLY SUBSCRIPTIONS, \$1.00.

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

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THURSDAY, MARCH 31.

"The principles of true politics," said Burke, "are those of morality enlarged, and I neither now do, nor ever will, admit of any other."

Is it not amusing to find a man who thinks that Newman's answer to Gladstone on the question of Vaticanism was the answer of a Liberal to a Tory? A man like that ought to be put in a museum and preserved as a curiosity. We should recommend him to read what Newman has to say about Liberalism, if we thought he would be able to understand it.

It is very remarkable that Charles Carroll of Carrollton, the only one among the signers of the Declaration of Independence who was Irish and Catholic, was also the only one who was magnanimous enough to believe that Britain would spare readily surrender to her own children if no foreign powers were invited to intervene in the quarrel. The American leaders of English descent were not able to give their mother country credit for such a spirit.

Great respect for old age seems to have been one of the many virtues of Catholic England. Of this we have beautiful indications in the rules laid down for the guidance of the monks of the abbey of Croiland. These rules are contained in an ancient chronicle which once belonged to that abbey and which was written about the year 1062. Here is one of them that gives a good idea of how an aged monk was to be treated: "Nothing unpleasant respecting the concerns of the monastery shall be talked of before him. Nobody shall vex him about anything, but in the most perfect peace and quietness of mind he shall wait for his end."

Charles Carroll's three granddaughters, the Misses Caton, married into British aristocracy. One of them, who was first married to Robert Patterson, visiting England after her husband's death, met the Marquis of Wellesley at the country seat of the Duke of Wellington and in 1825 they were married in Dublin. The Marquis being Lord Lieutenant. Another sister, Mrs. Robert Hervey, after her first husband's death, became Duchess of Devonshire, the third became Lady Stafford. In 1827 at a banquet in Charleston, S. C., Bishop England gave the toast: "Charles Carroll of Carrollton! In the land from which his grandfather fled in terror, his grand-daughter now reigns as a queen."

Cardinal Manning says in "The Inernal Mission of God the Holy Ghost": "The ultimate and certain test whereby to know whether we are in the way of perfection is perfect conformity to the mind of the Church. I say to the mind, because it is enough to believe all dogmas and to submit to all discipline. Many do this, in whom the spirit of pride, singularity, criticism and self-choosing is dominant. The mind of the Church is known not only by Pontiffs and Councils, but by the mind of the saints, by the traditions of piety, and by customs of approved and transmitted devotions."

J. Franck Bright, a very advanced Liberal, in his History of England, says of Fox: "Like his great rival, he closed his career in the midst of the sadness caused by the frustration of his plans, with this additional bitterness in his cup that upon him was forced the conviction not only that circumstances were too strong for him, but that the work to which he had devoted himself, and the maintenance of which had debared him from a share in the government of the country, had been wholly misdirected. That destruction of illusions which comes to most men in their youth, fell upon him when he was already an old man with age and disease, and

when he must have been conscious that no time was left him to correct the errors into which he had been led."

One readers will remember the reference made by Father Archibald Campbell, S. J., in a recent issue of THE CASKET, to a "mighty mission" that was going on in Glasgow at the time of his writing to us. He said that the mission was given simultaneously in twenty-four parishes, and that it was bound to do much good. Well, here is an echo of it from Boston: the Sacred Review, quoting a Dublin paper, says:

The extraordinary turn-out of Catholics in every parish of the city and suburbs to the early morning and evening services of the general mission, now going on, is the subject of much comment among non-Catholics. "The city is over-run with Irish Catholics" was the comment overheard from one of the City Fathers to a brother Town Councillor in a tramcar. The remark was made where a crowd was observed leaving one of the churches after the evening devotions. Eloquent preachers are in each mission, and I understand that several converts are receiving instructions in each of the churches. The mission is considered the most successful that has yet been held in Glasgow.

In 1858 Mr. S. J. Dawson (the Earl of Southesk) was sent by the Government of Upper Canada, at the head of a party of engineers, to explore the country between Lake Superior and the Red River. In those vast regions, and beyond them, the Oblates had been for years laying the foundations of Catholicity. Mr. Dawson, in spite of his anti-Catholic prejudices, bestowed the highest praise on these devoted and apostolic priests as well as on the Grey Nuns, who were even then heroically labouring in the Middle West to educate and elevate the half-breeds and the Indians. Here is an excerpt from his "Report":

"On our arrival at St. Ann, we proceeded to the mission house, where we met with a most cordial reception. Had the pleasure of dining with Pares Lacombe and Le Frain at the Roman Catholic mission house—agreeable men and perfect gentlemen. What an advantage Rome has in this respect—Protestants constantly send vulgar, underbred folk to supply their missions; Rome sends polished, highly educated gentlemen. Then how much the best is her mode of addressing the Indian mind; for example, every Indian who joins the Mission Temperance Society is given a handsome silver medal to wear. This appeals to his pride or vanity, and is far more effectual than mere dry exhortations."

Pearson's Magazine (American) hits the right cause of Socialism when it says: "We of America, in a pride-blown way, are fond of pointing to the wages paid to Europe's Kings, and comparing them with the modest stipend of an American President. Therein we go conceitedly astray. Our real rulers don't live in the White House. Consider rather our Monarchs of Money, our Trust Kaisers. The income of Mr. Carnegie is \$25,000,000 a year. He began as an 'infant industry,' and was careful not to grow up. The average annual wage at the Carnegie mills is \$300. Mr. Rockefeller's income is \$40,000,000 a year. The average oil wage is less than \$600 a year. This is the sort of distribution of wealth which comforts the cause of Socialism."

Pearson's likewise explains how the High Protective Tariff got into existence: "Cleveland, having been elected on an anti-capitalist and low-tariff platform, followed this up with an issue of \$300,000,000 of bonds through a private syndicate of bankers under terms so shocking to the public sense of propriety that when, later on, a repeat order was attempted, a sufficient degree of public indignation was expressed to force the government to sell its bonds to the public and by competitive bidding. Then came the Wilson Bill in revision of the tariff. It was in its 'special privilege' features more objectionable than the McKinley Bill. The people became alarmed over the spectacle of a new and silent government, having for its capitol the stock exchange, and strong enough to compel the government at Washington to do its bidding. The people grew panic-stricken, and demanded such radical changes in the laws as to compel the election of McKinley and a Republican Congress as the less of two evils, in a campaign which obliterated party lines, and left the country in the power of a money-controlled government, and without an opposition of sufficient strength."

The government—or rather mis-government of Macedonia by the Young Turk—appears to be as bad as it was under Abdul Hamid. At all

events the Austrian Government has warned Turkey that the Christians of Macedonia must not be so ill-treated. Under these circumstances it is good that there has been a reconciliation between Austria and Russia. Sir William Ramsay, the celebrated Scottish scholar to whom Pope Leo XIII. presented a medal for his book on Christianity in the Roman Empire, and whose studies upon St. Paul and the Acts of the Apostles have completely routed German rationalism upon those subjects, and who is, perhaps, of all living men best acquainted with conditions in the Turkish Empire, says that the Young Turks are now supported by the German Embassy (which used to support the tyranny of Abdul Hamid) and that the Young Turkish newspapers throughout the Empire are now directed by the German Embassy. He adds that they are unfriendly to the United Kingdom because British sympathy and support was given to the liberal, constitutional, moderate and wise Grand Vizier, Kiamil Pasha. Such being the case, we cannot wonder that the German press betrays a good deal of suspicion and annoyance at the reconciliation of Austria and Russia.

Leslie Stephen, in his Life of Johnson (and Stephen assuredly could have had no particular sympathy with the views of a High Church Tory) that Johnson "justified his hatred of the Whigs on the ground that they were now all 'bottomless Whigs,' that is to say, pierce where you would, you came upon no definite creed but only on hollow formulae, intended as a cloak for private interest. If Burke and one or two of his friends be excepted, the remark had but too much justice." "Macaulay," says Stephen, "has ridiculed Johnson for what he takes to be the ludicrous inconsistency of his intense political prejudice, combined with his assertion of the indifference of all forms of government. 'If,' says Macaulay, 'the difference between two forms of government be not worth half a guinea, it is not easy to see how Whiggism can be viler than Toryism, or the Crown have too little power. The answer surely is obvious. Whiggism is vile, according to the doctor's phrase, because Whiggism is a 'negation of all principle'; it is in his view not so much the preference of one form to another, as an attack upon the vital condition of government. He called them 'bottomless Whigs' in this sense, implying that Whiggism meant anarchy; and in the next generation a good many people were led, rightly or wrongly, to agree with him by the experience of the French revolution."

Rev. T. Slater, S. J., of St. Benno's college, St. Asaph, Wales, writes thus in the American Ecclesiastical Review concerning "Liberalism and Usury," and we trust he will not be accused of trying to intertere in Canadian politics: "The liberal creed, not very long ago the standard of religious, political, and social orthodoxy in Europe and America, is now held in its entirety by few. During the greater part of the nineteenth century, it held undisputed sway. Learned professors taught its dogmas in the universities; critics took them for granted in their estimate of new productions in all departments of learning; politicians assumed their truth as the basis of the laws which they enacted and the political measures which they adopted. Then some time after 1870 a change began to set in. The appearance of socialism like a black cloud on the horizon, the open discarding of almost all moral restraint by large and increasing numbers, the frank avowal of hedonism as the only end of human existence, the squalor, the physical and moral hideousness of our large centres of population, all these causes began to produce their effect on thinking minds. Could this be the right road of progress, after all? Were the doctrines and ideals which had led to these things founded on truth and in reality? Were the dogmas of liberalism so self-evident, after all? To put such questions was to shake the glittering but unstable edifice of liberalism to its foundations. It soon became clear that the imposing structure was for the most part built of no more solid materials than lath-and-plaster platitudes, and its occupants began to abandon it in streams. Even those stalwarts who refused to abandon the rickety dogmas of liberalism altogether, found themselves under the necessity of re-interpreting them and accommodating them to the changed conditions of the time."

Later then goes on to say: "The dogmatic theory concerning usury, and the rest of the Catholic teaching upon that subject.

Down in Mexico about 85 per cent. of the inhabitants are full-blood Indians, 43 per cent. of mixed race, and only 10 per cent. are whites, a proportion that is also applicable to nearly all of Central and South America. This preservation of the native races was not an accident, but was largely, if not wholly, due to the influence of the Catholic Church. Instead of encouraging, or winking at, the cruelty of the conquistadores, she strenuously opposed it. The following excerpt from Francis Augustus McNutt's recent book on Cortes and the conquest of Mexico, gives us an inkling into the truth:

"Despite the casuistry that guides the policy of governments, it must not be assumed that the higher conscience of Christendom was either dormant or voiceless. The Spanish sovereigns displayed sincere and unflinching solicitude for the spiritual and material welfare of the American Indians. Cardinal Ximenes de Cisneros was the first statesman to make the amelioration of their condition a matter of government policy, and the Flemish counsellors of the young King rendered effective many of the provisions of the deceased regent. Dominican monks captained by the redoubtable Las Casas, who denied the right of the Spaniards to American territory, led a vigorous crusade in defense of the individual and collective liberty of the Indians, and in this they were sustained by the universities of Salamanca and Alcalá. The Franciscan community in the City of Mexico wrote to Charles V. declaring that it were better if an Indian were converted to Christianity, and never a foot of American soil were acquired for the Spanish crown, than that these results should be accomplished by the inhuman methods then in operation. Popes, such as Adrian VI. and Paul III. condemned the systems of slavery established in the new colonies, and an entire hierarchy of Bishops and priests excommunicated refractory colonists, who refused to release their illegally held and cruelly treated serfs."

"That love of friends and relations which nature prescribes," says Newman, "is also of use to the Christian in giving form and direction to his love of mankind at large and making it intelligent and discriminating. A man who would fain begin by a general love of all men necessarily puts them all on a level, and instead of being cautious, prudent, and sympathizing in his benevolence, is hasty and rude; does harm, perhaps, when he means to do good, discourages the virtuous and well-meaning and wounds the feelings of the gentle. Men of ambitious and ardent minds, for example, desirous of doing good on a large scale, are especially exposed to the temptation of sacrificing individual to general good in their plans of charity. Ill-instructed men who have strong abstract notions about the necessity of showing generosity and candor towards opponents, often forget to take any thought of those who are associated with themselves; and commence their so-called liberal treatment of their enemies by an unkind desertion of their friends. This can hardly be the case when men cultivate the private charities, as an introduction to the more enlarged ones. By laying a foundation of social amiableness, we insensibly learn to observe a due harmony and order in our charity: we learn that all men are not on a level; that the interests of truth and holiness must be religiously observed; and that the church has claims upon us before the world. We can easily afford to be liberal on a large scale when we have no affections to stand in the way. Those who have not accustomed themselves to love their neighbor whom they have seen, will have nothing to lose or gain, nothing to grieve at or rejoice in, in their larger plans of benevolence. They will take no interest in them for their own sake; rather they will engage in them because expedience demands, or credit is gained, or an excuse found for being busy. Hence, too, we discern how it is that private virtue is the only sure foundation of public virtue; and that no national good is to be expected (though they may now and then accrue) from men who have not the fear of God before their eyes."

The condition of education in Britain has been the subject of so much sectarian controversy that it is almost impossible to discover its exact intellectual quality. Much of the abuse thrown on it has undoubtedly originated in the desire to remodel the schools from a religious—or rather irreligious, point of view; much also, from the desire of manufacturers and merchants to have liberal education abolished and replaced by technical, commercial, and professional; for they do not perceive that the require a general development of the intelligence and judgment. It is interesting, therefore, to hear that at the

ference, a fortnight ago, one of its most authoritative members pointed out that this constant disparagement of English Education is due to the fact that the Education Department publishes Special Reports on foreign education, but gives little information about their own system. He asserted that the universities and great public schools are doing their work well. Also, the elementary education is unrivalled, with the possible exception of that of Holland. As regards German education generally, the balance is in our favor. In the rural districts of Germany, with the exception of East Prussia, intelligence is far below that of the corresponding classes in Britain. The facilities for technical and scientific education are as great in Britain as in Germany; but in Germany, they have this advantage, that the students in technical and scientific schools must previously have had a "secondary" education, not a mere elementary one. Britons must make the Education Department and the manufacturing and commercial classes understand that a prolonged and sound general education is an essential and indispensable preliminary to a successful technical and scientific training. Of the United States he said it was difficult to make any general statement, because each State has its own system, and they have nothing in common but lavish expenditure upon buildings and equipment, and the Americans themselves are conscious enough of the unsatisfactory character of the results.

The late Father Hecker said: "If we were as energetic in our day as St. Paul was in his, we would be journalists." To-day the magazines are not closed to Catholic thought, and the market is open to any layman or cleric who can produce something worth reading. And yet Catholics are slow to take advantage of their opportunities. There are, of course, some notable exceptions, but that notwithstanding much more might be done. Writers, however, are not born, but made, and lack of encouragement, on the part of the public, may be one reason why so much rich soil is allowed to lie fallow. With many balderdash and the "trashy" novel are more acceptable than solid thought, especially if it be of a religious character. Only the other day Dr. Talbot Smith scored Catholics for this apathy, and now The Tablet, of New York, calls them, in this respect, a "supine and sleepy lot," and cites the following passage from a Lenten pastoral of Cardinal Logue, Primate of all Ireland:

"We have often been reproached, and it must be admitted justly, with our neglect to encourage and support the Catholic press. This neglect has led to serious consequences in the past, and, if not corrected, will lead to consequences more serious still. The press is a power to be reckoned with. It influences, for good or evil, the thoughts and actions of men. This is a truth which is universally acknowledged; but, while the enemies of the Church act energetically on their knowledge, we, her children, are apathetic and passive. While they put forth every effort to seize, even to monopolize the organs of public opinion, by which they endeavor to sway men's minds and nourish their prejudices against Catholic teaching, Catholic practices and Catholic interests, our few periodicals, languish or die through lack of support. Stranger of all, we often support those hostile publications, and support them lavishly, while our own few struggling prints are left to starve."

"Were we guided by experience, and by the repeated exhortations of the late and of the present Pope, we would pay more earnest attention to the spread and welfare of our press. Well has the Holy Father said that while his predecessors in the past blessed the sword of the Church's champions, he blesses the pen of her writers. It is a duty, therefore, which we should not neglect to give a generous support to our existing press, provided it be genuine, and to co-operate earnestly in multiplying Catholic publications wherever the need exists."

A Times review of "The Dublin Book of Verse"—an Irish Anthology newly published—says: "With so many poems before us, it is tempting to perplex ourselves with trying to discover what precise quality it is that distinguishes Irish poetry. Enticed on in this volume from one poem to another, the reader cannot but become at length aware of a certain stillness, a certain stillness stealing over his mind, so continuous that though these verses are the work of many poets, they all seem to have passed under the scrutiny of one master. The Irish poets of this last generation—though each of course compelled to be himself in order to be a poet at all—for the most part are an indelicate province of the imagin-

ation . . . these still transient visions that rise unevoked into consciousness when thought is sunk into a reverie, bordering upon dream. It would not perhaps be very wide of the mark to describe this power as a kind of clairvoyance. It casts its glamour over numberless poems in this volume, and is something of a distinctive mark of the Irish mind. Not that it has ever been a rare thing in English poets, for it is a constant accompaniment of great powers of imagination, but it has been but rarely sought after or waited upon by English poets. It is certain that this not quite earthly beauty will ever be not the least delightful refreshment of life that is to be found in poetry. And without being fantastic, it is possible to trace its gradual brightening to its full clearness in these writers, otherwise widely different in temperament and accomplishment, and many years apart, who have happened on the same aspects of the outer world by which to reveal its presence." Then quoting from Michael Joseph Barry, Sir S. Ferguson, Miss Lawless, and William Dara, the review says: "These beautiful passages are representative not only of their writers but of nearly all the later and most gifted poets in this volume, who seem to stand in an introspective solitude, deliberately aloof from the interests and difficulties of life; to seek in nature only a mystical symbol of the twilight and sequestered kingdom of dream within. . . . The confessed ultimate aim of the present literary movement in Ireland is to write a poetry that shall come to the Irish with all the grace notes, all the historic beauty of the ancient language of their country and their blood, and to throw off the bondage of the literary conventions of what, in spite of such mastery usage, these men of letters deem an alien tongue. Pitting one insularity against another, we may dispute the wisdom, may question the chances and may even deplore the possible outcome of such an endeavor. But the poetry of England is, at any rate, rich enough, and has sufficient life and freshness and spirit to view without reproach or vain regret a literary disaffection so whole-hearted and intelligible."

QUERY.

BAY OF ISLANDS, Nfld., March 27th, 1910.

To the Editor of The Casket:

DEAR SIR,—Will you kindly publish the reasons why the church opposes a marriage between a Catholic girl and a so-called member of the same faith who belongs to the order of Freemasons.

ANS. The reason why the Catholic Church is opposed to masonry are explained at length in a book called "Study in American Freemasonry" (Herder, St. Louis, 1909) by Dr. Arthur Preuss, editor of The Catholic Family Monthly Review. In that work it is shown that the Freemasons have a cult of their own. In every case they, as a sect, are hostile to the Catholic Church, and even to Christianity. Hence they are excommunicated. A marriage, then, of a Catholic girl with a Freemason, also when he has been baptized in the Catholic Church, is sacrilegious; and it, at the same time, exposes her to grave danger of lapsing from the faith. However, a case might possibly occur, in which it would be the lesser of the two evils to allow such a marriage to take place. The woman, in such a contingency, is "between the devil and the deep sea," and it is only a question of pursuing the more advisable course in the circumstances. There may be special circumstances governing such a case, and so to lay down a general rule would hardly be prudent. At any rate, some years ago the Holy Office was asked "whether the masonic oath, and ought, when it is not retracted, to be considered and treated after the manner of an impediment rendering marriage unlawful or also as a 'diriment impediment'; and what precautions can be exacted in order that the marriage of a Catholic girl with a Freemason, bound by the masonic oath, can be blessed by the parish priest licitly or also validly." This reply was given: "As regards a marriage in which one of the contracting parties is publicly known to adhere to a (forbidden) secret society, until the Apostolic See issues a general decree in the matter, it is necessary that pastors conduct themselves cautiously and prudently and they ought, in particular cases, to decide upon a course which, before God, they deem the more expedient, rather than establish anything according to a general rule; however, the celebration of the Mass is to be altogether excluded, except when the adjuncts otherwise require." [The Tablet, June 27, 1887.]

IN THE TIME OF THE LILIES.

The moon was flooding the cane fields; a breeze stirred among the myrtles and sent the white blooms of the yuccas fluttering to the ground. Down in Esme Latour's fence corner, where the sweet olive shed its fragrance, a cluster of lilies lifted snowy heads. "Marriage lilies, Esme," Pierre Jasmin had said a few months past— "marriage lilies, sweetheart, for you and me."

married, rich and with nothing to do but enjoy herself. Esme's eyes sparkled. Going away! Oh, the delight of it! But aloud she said, with the pretty grace that characterized her: "Your friends will miss you, Jeanne, but if it is for your happiness it would not do for us to complain. Do you go soon?"

vousness: "I am going to New Orleans myself. My cousin, Jacques, wants me to help him in his office. You need never feel lonely. If you need a friend, there am I."

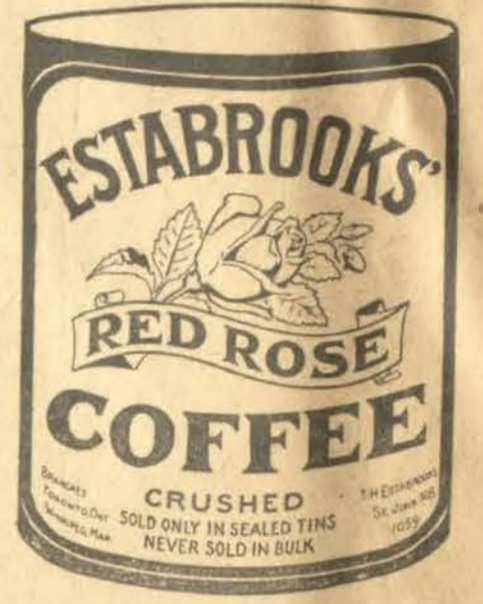
of you when his every thought was of your happiness. But he was a man and credulous, and when I lied to him—" She tried to lift herself, and fell back groaning. "When I told him you loved Rene and would marry him only to please your grandmother, he believed me. He listened because I was your friend." She broke into sudden, mocking laughter. "Friendship, Esme, it is a pretty word!"

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THE CHURCH HAS BEEN A PIONEER IN THE CAMPAIGN.
Dr. James J. Walsh, the scholarly dean of the medical college of Fordham University, New York, writes instructively of the activity of the Church in caring for the body as well as for the soul. He says:
"During the Middle Ages leprosy was almost as much a scourge in Europe as tuberculosis is now. Definite regulations were made for the segregation of lepers, hospitals were erected especially for them, various religious orders devoted themselves particularly to their care and in the course of two centuries leprosy was wiped out. It is the most encouraging incident in history for our present crusade against tuberculosis, and I have called to the attention of medical societies who have admired the success of such a great sanitary movement in the Middle Ages.
"Here is another instance of the crusade against tuberculosis that is

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THE CASKET

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Subscriptions Payable in Advance

RATES—Canada, \$1.00 per year; United States, \$1.50 " "

There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people...

THURSDAY, MARCH 31.

LIBERALISM.

The adjective Liberal may refer to liberality, liberty, or liberalism. Every one loves liberty, and everyone professes liberality. But what is meant by liberalism? It means different things in different times and in different countries.

Now let us turn to a witness in a very different quarter, let us turn to Matthew Arnold, himself a Liberal:—"The great Oxford movement," he says, "was directed against what in one word may be called Liberalism."

And who will say how much the currents of feeling created by Newman's movement, the keen desire for beauty and sweetness which it nourished, the deep aversion it manifested to the hardness and vulgarity of middle-class liberalism...

For our part, we believe that whatever was really and sincerely liberal in the Liberal party in its attitude towards the Catholics of the United Kingdom or towards the Irish nation was imported into it by the Peelites...

their votes, and they gradually captured it, and made it liberal, in the good sense of that word; that is, infused into it a spirit of liberality towards the Catholics and towards the Irish. But their economic policy is, rightly or wrongly, attacked on all sides to-day.

Matthew Arnold, in an essay on the relations between British Liberalism and Irish Catholicism, tells us that the British Liberals, in their judgment of Catholicism, fall into the same error as the Continental Liberals. He relates in another essay, what most people now have forgotten, that at the time of the disestablishment of the Protestant church in Ireland, the statesmen of both parties were desirous to divide that property so as to give back most of it to the Catholic Church.

Such is the history of British Liberalism; and it must surely be evident, even to the most benighted, that some phases of it cannot reasonably be divorced from ethics and religion.

FATHER WASMANN, S. J., ON THE DESCENT OF MAN.

The doctrine of evolution as a scientific hypothesis and theory is modern, and (to quote Father Wasmann) "arose naturally from our increased knowledge of zoology, botany, and palaeontology."

Father Wasmann, however, rejects Darwinism. Darwin did collect a vast amount of information, and for that he deserves the eternal gratitude of science. Unfortunately, however, he was an agnostic, and endeavored to explain evolution by the natural selection and the survival of the fittest.

But the main issue of theistic evolution, in its bearing on religion, is its relation to the body of man. Science, in the modern sense, takes no cognizance of what is beyond phenomena.

according to its data, to classify man as an anthropoid ape. At Berlin, Father Wasmann bravely confronted his adversaries on a public platform; and, having pointed out the claims of psychology and theology in determining the nature of man, he joined issue with them on purely scientific grounds.

First, under the head of comparative morphology, he concludes that "all bodily differences between man and beast are ultimately a result, or rather a function, of the mental difference between them."

In these lectures, too, Father Wasmann states that though "the Church has not promulgated any definite decision as to the nature of the substance employed by God in the creation of man, theologians, following constant tradition and the opinions of the ordinary teaching authority in the Church, have consistently maintained that the human body was formed of inanimate matter."

Evolution is of two kinds:—(1) There is the modern theory setting forth the evolution of one species from another. This is called in scientific phrase, "phylogenetic evolution."

"Augustine holds (lit. wishes) that, at the very beginning of creation, some things were distinct in their proper nature, according to their species, as the elements, celestial bodies, and spiritual substances; but that other things (were distinct) only in their evolutionary potentialities, as animals, plants and men, which all were afterwards produced in their proper nature."

Our London Letter

London, March 17th, 1910.

A great compliment has just been paid to a prominent Catholic layman who has already done yeoman service in the local Parliament of London, the County Council. Mr. J. W. Gilbert was defeated at the recent L. C. C. Election by a fellow Catholic, Mr. C. J. Matthew, standing for the opposite Party.

To-day, though the weather is not propitious the streets are all aglow with bunches of the shamrock, while some enterprising costers even show Irish harps tricked out with gold.

we continue to believe was on the Clyde, was preached by Father R. H. Benson. But the greatest interest centres around the banquet of the Irish Parliamentary Party this evening and Mr. Redmond's speech is looked forward to by Tories and Radicals alike with keen excitement.

A very deep interest continues to be taken here in the Duez scandal, and I hear from a French correspondent that M. Duez is taking the matter of his defalcations very calmly, serene in the knowledge that he has many persons under his thumb.

The sacred season which is now almost upon us will be celebrated with fitting solemnity and the full ritual of the Church at our great Cathedral, and it is certain that access to the grave and inspiring rites of Mother Church now carried out in all their fullness, will draw more than one into the fold of Christ.

In Scotland a great effort is being made to spread the already useful work of the Catholic Truth Society, by fresh organization and the co-operation of the Clergy, and much activity also prevails in regard to the Annual Congress of the Catholic Young Men's Society which is this year to be held in the North.

The Anglican Dean of Westminster has been giving a course of Lenten Lectures on the Early Christian Church, during which he has been entertaining his listeners with some very new interpretations of the past.

Father Bernard Vaughan is touring through the country, lecturing and preaching on the Maid of France, in preparation for the English pilgrimage to Rouen in May next, which is to be a sort of reparation on our part towards the saintly victor of Orleans and the patient victim of Rouen.

Have you seen the "Walkwell" Ameri in tan cords for men at Buser's shoe store? They're about the sweetest thing in sight.

Over three hundred people lost their lives at a ball on Monday night in the village of Oakerite, Hungary. A woman's dress caught on fire, and a moment later several other women's dresses caught and then the flimsy wooden ball-room structure took fire.

The poultry industry on this continent is assuming gigantic proportions. It is no longer a small business for women, invalids and people with small capital, though there are thousands of this class who secure from it good returns for their labor.

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The Church and Education — Are Catholic Countries Less Enlightened Than Protestant Nations.

"M. C. L." in Glasgow Observer.

A self-styled "Christian" journal asserts that out of Spain's 17 millions of adult inhabitants "there are no fewer than 12 millions who cannot read and write. The elementary schools are small, dark, and dirty, and the teachers are wretchedly paid" and he then indulges in the cheap impertinence to be expected from critics too ignorant to be aware of means of inquiring, knowledge and culture other than the two R's:

"Rome has had her own way in Spain for centuries. But it has been a bad way." We are always being told that Spain is a poor country, a dying nation, etc., and in view of such assertions it is a trifle unreasonable of our Protestant critics to expect her to provide palatial schools and highly-salaried teachers, such as delight the ratepayer's heart in wealthy, prosperous, progressive Britain. A by no means friendly-to-Catholics writer in the "Glasgow Herald" last week reminds us of another reason for small salaries in Spain for teachers—or rather no salaries at all in certain cases. He points out that a religious Order "owes nothing to its members but their pittance of food and their frock," and that the Spanish Religious Orders educate "large numbers of poor children of both sexes." In other words, in the Catholic Church alone are to be found men and women who devote themselves to the cause of Christ and education for no earthly reward. Mulhall states that "the number of University students compared with population is much greater in Spain and Belgium than in other European countries," and in the U. S. Commissioner's Report for 1888-9 the number of pupils in the English Universities is given as 8802, and in Spain at the same date as 15,787. Spain is not "an ignorant country," as an erudite Scot recently assured me, his acquaintance with the land of the Don being limited to an occasional purchase of Spanish onions. As a modern writer points out, her literature excels that of Protestant countries in its moral riches, its depth, its aesthetic splendour; her painters and architects are in the first rank; she possesses buildings which are poems in stone. Her people, even if a high percentage be statistically reported as "illiterate," are distinguished for perfect manners, for nobility of character, for the cultivated taste for the fine arts. They are hospitable, brave, generous, chaste, sober, honest. The Carlist leader, General Eliu, told Mr. Thieblin, correspondent for the "New York Herald," that "the good health of the people is the result of their morality. You are surprised at the strength and courage of our young volunteers; it is the result of their pure lives, and the absence of the sources of ruin to the young men of other countries." The percentage of professional vice is lower in Spain than in any other country in Europe. When you come to know Spanish women, writes Thieblin, "you will not only admire them, you will actually experience the contagion of their virtue." Drunkenness is practically unknown in Spain; in Mulhall's table of "Deaths from Drunkenness per 1000 deaths," there is no report of deaths from that shameful cause for either Spain or Portugal. There are fewer suicides in Spain than in any other country in the world. Not a great while since Maxim, of Maxim gun fame, made public the results of his observations during a tour in Spain. He has an English factory near London, a Spanish one in the Basque country. And in the heart of that entirely Catholic country, such a thing as a lock was unnecessary; the doors of the factory and of every compartment in it stood open. Sir Hiram remarked: "Had this laxity been practised in England the factory would have been gutted the first night it was unlocked." (Another Protestant has observed that it is a surely remarkable coincidence "that crime," especially against property, should be far less frequent where confession exists as a recognised and energising part of religion than where it does not.) It is not surprising that when a pious lady, called on Sir H. Maxim for a donation "for the Spanish missions," he should offer to subscribe instead to any movement which would make the morals of England like those of Spain. How can a critic, in face of such evidences of the virtue of Spain, whilst admitting that Rome has had her own way there for centuries, maintain that it is "a bad way," and still claim to be a Christian? Would he really drag Spain down to the moral and spiritual level of England, whose own divines assure us has become a pagan country, overspread with irreligion, unbelief, and sensuality? where divorce, suicide, hideous, unnatural crimes, and drunkenness, frauds, embezzlements, and robberies are rampant? If so, where is his Christianity? Protestantism has had her own way in England for centuries; judging by the confessions of her own adherents alone, with no other evidence considered, it has been a bad way. Dr. Henry Jones, addressing a meeting in Yorkshire a few years ago, declared that

the power of religious faith had sunk very low, one of the signs of the times was the growth of Agnosticism in the Churches. (He meant the sects, of course; there is only one Church.) An Anglican dignitary at a recent Convocation in New York stated that the alarming increase of moral corruption in English social life had become a grave national peril. A leading daily deplored "the seething cess pool of moral rottenness that lies beneath the thin crust of British respectability," in commenting on a revolting case which revealed "the numbers of people, who, to outward appearance, respectable if humble citizens, live half of their lives in an atmosphere of hopeless pollution." One would imagine that a "Christian Briton would easily find something more distressing to his piety and patriotism than percentage of illiterates in Spain; that, at any rate, modest silence as to the shortcomings of "Rome" would best become an adherent of a sect which has brought to such a pass the land once known as "The Dowry of Mary." By the way, judging from a statement in a London contemporary, it would appear that Spain has not the monopoly of illiteracy.

One of the most depressing revelations of the (Labour) Exchange was the number of men who were unable to write. This handicap is difficult to understand. How a man under 40 is unable to sign his name is beyond human speculation and the provisions of the Education Act. But such was the case, and it stands as a glaring reproach to what is commonly accepted as the leading nation in the world. A few years ago, a telling indictment of Board school elementary education in England appeared in the "Fortnightly Review," with typical instances of the failure of the system, e.g., a gentleman advertised for a gardener at good wages, and out of 40 replies received, "not one was decently written, correctly spelt, or intelligibly expressed"; a tradesman complained to the writer that he finds it impossible to get a Board school boy capable of taking down a simple order, and he has to dismiss one after the other; "his present errand boy, who was in the Sixth Standard, cannot write down any of his customers' orders." Does our "Christian" critic think this a more excellent way than that of Rome?—The Glasgow Observer

Calumny the Greatest Crime Against Ireland.

JESUIT ORATOR SCORES ENGLAND FOR ROBBING THE IRISH OF THEIR GOOD NAME.

"England's greatest crime against Ireland in the centuries that she has persecuted her is in robbing her of her good name," said the Rev. M. J. Scritch, S. J., of Detroit College, speaking Sunday evening in St. Patrick's Church.

It was greed that prompted England to rob the Irish of their land, to strive and kill them, to close their schools and destroy their churches, from all these Ireland recovered. But from the defamation of character she is only beginning to emerge in her true light.

"Judged from a material standpoint Ireland for a hundred years has been the most backward nation in the world. Is it because she is Celtic? No! Scotland, France, Northern Italy are in part at least Celtic and yet they have advanced.

"Is it because she is Catholic? France, Belgium and Italy are Catholic, but they have led the world in art, the sciences and commerce. Is there anything in the Irish character that retards the progress of Ireland? No, because transplanted to any country under the sun her people become leaders.

"It is England's lying campaign of calumny that struck the hardest blow against her, but thank God that is no longer possible, for students are learning Ireland's real history, and through it they know her part in Christian civilization.

"The Irish were leaders from the very first, from the fact that when the migrating tribes came from Asia, the most adventurous and the most intelligent went the farthest.

"That her people had ideals above those of the barbarians is proven from the fact that when St. Patrick came in the fifth century he found a people free from degrading idolatry. So quick were they to respond to the preaching of spiritual truth, that in the lifetime of the saint they became a Christian people. Soon the island became dotted with churches, monasteries and schools.

"When the barbarians swept down from the north, almost extinguishing civilization in Europe, Ireland became the center of learning, students coming to her from all over Europe.

"Then came the cloud, when the Danes invaded Ireland. But through all that turbulent period she held fast to the faith brought to her by St. Patrick. She sent her missionaries all over Europe to propagate the faith and she was known as the Isle of Saints.

"It was England's greed that prompted her to rob Ireland, and in her desire to kill the national spirit she drove the people from church and monastery and school and even destroyed their language. She called it a jargon, but for all her efforts to uproot it she never succeeded in killing it. To-day it is admitted by eminent philologists that the Gaelic language, with Sanscrit, the Latin, the Slavonic, Teutonic, the Zend, and the Greek are the purest and noblest forms of speech.

"The bitter persecution, when the people faced the hard alternative of giving up their faith or their lands, was but one of the cruelties England imposed. The English feudal system was to supplant the tribal one, and the lands that belonged to the people were given to Englishmen.

"The minions of Henry VIII came and tried to root out the faith. Tudor and Stuart and Cromwell came, all hurling their strength against the people, but starved, robbed and persecuted unto death, the Irish clung to the faith.

"If the test of a nation is its power to absorb the different nations that come into it," said Father Scritch, then Ireland has stood the test grandly, for no one ever came to Ireland without becoming Irish.

"And now after the long dark centuries of wrong, Ireland sees the dawn of a new day, that will bring to her home rule. Englishmen, in fear that the Irish may dispossess them of their own lands, are raising money to buy Irish land that they may give it back to its owners.

The eloquent speaker rebuked Irishmen for submitting to the indignity of the stage Irishman. He also deplored the disuse of the old Irish names, like Patrick, Michael and Bridget, so illustrious in Irish history.

Bishop Macdonald Accepts Invitation to Eucharistic Congress.

MY DEAR ARCHBISHOP,—You ask for an expression of my views upon the Eucharistic Congress. That gathering will surely mark an epoch in the history of the Church in Canada. The object of it is implied in the title. It is to be a grand rally of Catholics from all parts of the world around their Eucharistic Lord. As I write it is Christmastide, and the words of the herald angels are still in my ears: "Glory to God in the highest, and on earth peace to men of good will" so runs the glad refrain. To give God glory and men peace, this was the purpose for which the Son of God became man. This too is the purpose of the Holy Eucharist, which is the sequel of the Incarnation and the means by which the work of our Redemption is carried on. First to God glory, and after this peace to men; for peace is "based on justice," and justice gives each one his due. Do away with injustice, do away with wrong, and you do away with war. What is it that breeds war but the rankling sense of wrong not righted, of grievance not redressed? Now sin is the primal injustice, the great and aboriginal wrong. It is rebellion against the Most High; it robs God of what is due Him on so many counts, service, love, homage. Therefore till justice is done, till wrong is righted, till sin is taken away, there can be no peace between God and man. And so we read that when the Saviour was born into the world, "justice and peace kissed," for He came to blot out with His blood the handwriting of the decree that was against us, and to take it out of the way "fastening it to the cross. This He did once for all on Calvary, where He offered Himself a holocaust to the Father. But He took measures the evening before, at the last Supper, to prolong His Sacrifice in the Church for evermore as a thanks-offering and a peace-offering, under the forms of bread and wine. These are aspects of the Holy Eucharistic which it would be well to bring into clearer relief and lay greater stress upon. Even as a sacrament, it is primarily to each one who receives it his thank-offering for Redemption wrought and applied, and the pledge divinely given of peace purchased by the blood of the Cross. For the Sacred Host received in Holy Communion is no other than the Victim of Calvary, and first gives "glory to God in the highest" that thence may follow "on earth peace to men of good will." This is the Eucharistic thought that comes to me, and I set it down.

The Holy Eucharist is the life and soul of our religion. What the sun is to the world of sense that the Eucharist is in the soul-world, and that a great deal more. The coming Congress will be to the whole world, and especially to this new world of ours, a great object lesson in faith and devotion to our Eucharistic Lord. And the fact that it is to meet in Montreal is in itself an earnest and guarantee of the success that will crown it. There is not in all the wide world a city better suited to be the theatre of such an event than the queenly City of Mary on the banks of the St. Lawrence, a city unsurpassed for the number and magnificence of its religious, charitable, and educational institutions. Those who are to come thither from afar and from over-seas will have cause to be astonished at the things that they shall see. They will bear away memories of Montreal and its Eucharistic Congress that will remain fragrant with them to their dying day.

With earnest prayer for the success of your great undertaking, I remain, my dear Lord Archbishop, very sincerely yours in Xto.

A. MACDONALD,
Bishop of Victoria.

—The True Witness.

Don't "Carry Over" Trouble.

Very mischievous is that "carrying over" of grief by which morbid minds permit the past to overcloud to-day's all-welcome sunshine. If we would turn our life-merchandise to good account, we must "cut our losses." Despair is the worst of our errors. Brooding in a world where is yet so much to be achieved is a fatal waste of energy. When that mood seizes it, it is time to get to work. At no price let us enlist in the black army of those who, in Emerson's words, "have an appetite for evil." Let us do our duty that no properly can soothe their raged and dishevelled desolation."

Are Your Children Properly Fed?

LET us talk about the right feeding of children. Of course, you want your children to grow up strong and healthy; you want to equip them for the battle of life with rugged constitutions and good red blood. Now, the first step is to see that they are properly fed. And these words "properly fed" mean much in the diet of children. For it isn't quantity that counts, but quality.

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40c

Union Blend one pound packets—the pound packets only—contain coupons that are worth money to you. But this is merely an advertisement—the tea itself is worth the price fully.

Harry W. Jones

ed? children, to grow up them ons and see that properly it isn't ven for bread and fat it is a is made the full of this ance the It takes d. HOLD building

The Jew in Germany.

Dr. George Lomer, a German medical authority, is about to publish a book dealing with the rapid growth of Jewish influence in Germany. "The Jews," he declares, "otherwise the Jews will dominate the country." Dr. Lomer begins by pointing out the superiority of the Jew in all professions in which brain power tells. One-ninth of the Roman Catholic children of Berlin attend the higher grade schools, one-seventh of the Protestant children also attend these schools, but not less than two-thirds of the Jewish children of the German capital receive the higher education. Throughout Germany the Jews form little more than 1 per cent. of the total population, but 20 per cent. of the children in the high grade schools of the country are Jews. In the high grade schools of Berlin and other great cities the percentage of Jewish children is still higher, reaching 30, 40 and 50 per cent. The same predominance of the Jews is evident at the German universities. Among the Roman Catholics 13 in 100 receive a university education, but among the Jews no fewer than 160 in 100 receive academic training. More than half the doctors and lawyers in Berlin are Jews and the same numerical predominance can be noticed in most great German cities. The Jews predominate also as university professors, as teachers, as newspaper men, as artists and architects—in short in all brain work professions. What, asks Dr. Lomer, are the causes of the superiority of the Jews to the men of Germanic race in these important respects? He replies to this question by pointing out that the Jews are above everything a vast united family who stand by one another and always seek to promote Jewish interests first and foremost. Thus a Jewish doctor will always send his patients to a sanitarium kept by a Jew or a chemist of the Jewish race. A Jewish professor sends his clients to another Jew.—New York Sun.

Idleness and Money.

A visitor in a city hospital paused by the bed of a fine looking young man, who was scarcely more than twenty years old. Although he was so young, yet he had known sin, and had indulged his appetites until nature was overtaxed and nerves and muscles cried out that they could no longer stand the strain. So, being in a strange city when the collapse came, the doctor sent him to the hospital. After a little chat, the visitor asked, gently: "What is the matter with you?" In a tone of bitterness the young man replied: "I have always had an income and didn't need to work. That is the cause of all my trouble." These two, "Idleness" and "Money," make a bad combination for any young man. If any one has the misfortune to possess the money, it does not follow that he should catch the other. No man need surrender to the "low fever" of idleness, and thus open the pores of his soul to all the germs of evil. Work—hard work—constant work—engrossing work—useful work, saves many from the temptations of life.

Smile and Wait.

One of the hardest and yet one of the most useful lessons we can ever learn is to smile and wait after we have done our very best. It is a finely-trained mind that can struggle with energy and cheerfulness toward the goal which he cannot see. But he is not a great philosopher who has not learned the secret of smiling and waiting. A great many people can smile at difficulties who cannot wait, who lack patience; but the man who can both smile and wait, if he has that tenacity of purpose which never turns back, will surely win. The fact is, large things can only be done by optimists. Little successes are left to pessimistic people who cannot set their teeth, clench their fists, and smile at hardships or misfortunes and patiently wait.

Need of a Spiritual Womanhood.

(By Rev. Gilbert P. Jennings, LL. D., Pastor of St. Agnes Church.) "Her children rose up and called her blessed."—Proverbs xxxi. 28. A spiritual womanhood, convinced that the beauty of the king's daughter is from within, acknowledging the responsibility of motherhood, and reverent in its fulfilment, is more to a nation than armies and navies; richer than commercial wealth; more to be prized than the scolding advocates of Women's Rights, or the brainless promoters of that unnatural creature known to the world as the "new woman." After the ministry of God itself, womanhood holds a special place in Divine Providence for molding and leading the world. And, when we consider the relative value of human and divine things, of the things that are for a day, and the things worth while, that are for eternity, it is important that we should have women in whom the spiritual is developed; women of prayer; women who believe that it is more important to teach their children the love of purity than the love of pleasure, that poverty is better than riches ill-gotten, that wisdom is more than gold, and prudence more precious than silver; and that the Commandments of God are more important than rules of etiquette, that obedience is better than self-will, that reverence for law and art is more important than

ation of all peace, national, domestic and personal.

THE INVERTED STANDARDS OF THE MODERN HOME.

We are living in an age when too much importance is put upon temporal gain, temporal success, social prestige. There are too many homes in which it is a greater sin to break a piece of bric-a-brac than to violate the Commandments of God; where the laws that establish virginal purity and the barriers that hedge it round are regarded as purely conventional; where to figure in matrimonial experiences is counted as a personal triumph rather than the lowering of the level of marital decency; where it is more to be rich than to be honest; more to be successful than good; where children learn from the example of their parents to know more about the way that leads to the theater and the ball-room than the way that leads to heaven; more about how to comport themselves at social functions than how to "walk soberly, justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Savior, Jesus Christ, Who gave Himself for us that He might redeem us from all iniquity, and cleanse to Himself a people acceptable, a pursuer of good works."

THE KIND OF WOMEN THE WORLD NEEDS.

The development of women thoughtful and spiritual enough to estimate things at their proper value, to put God in the first place instead of the world, is something the world needs, and for which the world should pray. Women who love their homes, faithful in all things pertaining to their divine estate, loving their children in God, exercising a discriminating supervision over the company they keep, the books and periodicals they read, are a safeguard to the community and to the nation. Nothing would more quickly drive the publishers of obscene literature, salacious details of nasty divorce cases, from their unholy trade than the outspoken condemnation of pure, spiritual women. No one has so much to do with the interpreting of the law of God and the importance of spiritual things to children in their early years as mothers; like St. Paul in his epistle to the Corinthians: "We do exhort you that you receive not the grace of God in vain."

This is the beginning of a season of fast and prayer. Women, and especially mothers, should by their example, teach the young that we grow strong by self-denial; that the way of the Cross is the salvation of the race, in time as well as in eternity; that the richest treasure is God's grace; the most cherished thing on earth and in heaven is His love.

Light on the Dark Ages—Catholicity in Mediaeval Times.

"M. C. L." in Glasgow Observer. Nowadays only the most ignorant or the least honest of Protestant controversialists would describe the Middle Ages as "Dark." Ever and anon an expression of the truth concerning them, uttered by a non-Catholic, indicates the extent to which mists of prejudice and misrepresentation are melting away before the searchlight of historical investigation. In course of a lecture delivered recently to the Glasgow Ecclesiological Society, Mr. Miller said that it was noteworthy that in the Middle Ages architecture was a living art, which could hardly be said even by the most enthusiastic to be true to-day. "Every artisan was then an artist; he had to be, or he could not come up to the exacting standard of the time. The thirteenth and fourteenth centuries were the great ages of mediaeval architecture. These were centuries of immense activity in almost every sphere of human action. THE 'DARK AGES' REALLY HAD NO EXISTENCE.

The material condition of the people was higher then than ever it has been since; the free cities were asserting themselves against their feudal overlords; the guilds were establishing a high standard of workmanship, and names of the first rank in every field were found all through this time. It was evident that architecture was not, as was frequently supposed, the only great art that was flourishing at this period. The great cathedrals were essentially democratic structures. In them the inhabitants of the cathedral cities made trysts and occasionally broke them, heard the fiery words of some friar calling men to the Crusades, or witnessed one of the Miracle Plays. Every man felt a keen affection for his cathedral, as witness the burning of Chartres in 1194, when rich and poor, lord and lady, enthusiastically gave their time and money till the structure was rebuilt, more beautiful than before. . . . It was to the Gothic style, however, that the mediaeval length found a

medium wherewith to enshrine its ideals. One of the best examples could be found in Mont St. Michel, a great pile of buildings on a desolate islet of rock. Nowadays no one would ever think of constructing a church there, for we build a place to hold the people, but they a shrine to hold God. No effort was thus too vast, no expenditure too great, to raise an edifice worthy of its end. In conclusion, the lecturer said that some thought we should ignore the great achievements of the past, and some that we should return to and copy them, but he considered that it was impossible that we should ever have any great modern architecture until we had the great ideas which it was required to express.

A similar expression of opinion is given by a popular novelist in the pages of a local weekly. He writes: "I have just spoken of 'loving hands,' therein lies the secret of the power, the mental and spiritual strength which enabled those men of bygone ages to conceive and to build these wonderful cathedrals. It was the religious sentiment which inspired them; they were no common men working for common needs, with no thought 'beyond their daily wage; but men convinced that in planning and erecting a House of God they were serving Him, and could only serve Him with the approval of their own consciences, by devoting the very best of themselves to their work. The erection of these beautiful cathedrals was regarded as sacred toil; we know that often a Bishop, an architect, worked without fee or reward, and I have little doubt that large numbers of carpenters, etc., gave their of the men employed as masons, labour, gratuitously. The exquisite carving, the beautiful mosaic, all the marvels of art which one sees in the old cathedrals were not produced by workmen influenced only by sordid considerations; obviously their labour was that of love, the cause was one to which men devoted their lives; and who will be bold enough to deny that these men were actually inspired? And then one thinks of

THE "REFORMERS" WRECKING, RUINING, AND DEFACTING THOSE GLORIOUS WITNESSES TO THE FAITH AND FERVOUR OF THEIR FOREFATHERS:

and of the barn-like "kirks" and meeting-houses produced by Protestantism, expressing in appropriate grimness and coldness its doctrine of the real absence. Mr. Miller's statement as to the material condition of the people in the Middle Ages forms an instructive comment on the Rev. Mr. M'Bain's remarks a week later to the Glasgow Parish Council: "In our islands there is something like 12 millions of people who are not sufficiently fed or clothed, and cannot therefore live a decent life.' Yet we are always being told that Protestantism spells prosperity and progress! I commend these items to the consideration of H. H.," who forwards a number of cuttings from various journals, and endorses their foolish assertions that "Romanism" causes decay, poverty, ignorance, sloth, and crime. He observes, with all the sapience of such as never think or reason, and know nothing of the subjects they discuss, that "the practice of confession in the Roman Church is a direct encouragement to sin." Of all the

SILLY IDEAS THAT TAKE POSSESSION OF THE NO-POPEY MIND, surely that is the silliest. Is it easier, good H. H., for a man to commit a sin he knows he is bound to confess and do penance for, than to commit it without any obligation of confessing it and doing penance for it? In "the Roman Church" essential conditions of forgiveness of sins are not only contrition and a firm purpose of amendment, but other things not required of Protestants, confession, penance, restitution. Of which system, then, can it be most justly said that it encourages sin? There are certain Protestant doctrines that actually invite to transgression; e.g., that the "justified" may sin repeatedly, but can never fall from "the state of justification" and that doctrine which in matter of human conduct throws all responsibility upon God. Of course H. H. may reply that he repudiates such doctrines, though they are part of the official teaching of certain variations of Protestantism; he as a Protestant can believe or deny whatsoever he pleases, even the fundamentals of Christianity. Thus we have the Principal of Mansfield College, Oxford, in a recently published work, allowing it to be inferred that in his judgment THE CHRISTIAN FAITH CAN EXIST WITHOUT THE VIRGIN BIRTH OR THE BODILY RESURRECTION, and he declares that it is "hardly too much to say that no branch of the Protestant Christian Church at the present time would attempt to express

its belief in any form of words which was to be made binding on the consciences of men." A confession of spiritual impotence and chaos, no doubt, but quite as it should be, for what authority has Protestantism over the consciences of men? Probably any branch of it would find considerable difficulty in agreeing as to what its belief is, let alone definitely expressing it. The claim that we may deny the Divinity of Christ and His Resurrection, and still hold "the Christian faith" is a manifest absurdity. Has the contrast between the medley of negations, blasphemies, contradictions, and inconsistencies known as Protestantism and the "one faith, one Lord, one baptism" of the Holy Catholic Church never yet struck my correspondent? The one is a self-appointed intrusion, the other the Church commissioned by Christ to teach all nations, all things whatsoever He has commanded. As a distinguished prelate has written, Our Lord spoke with no uncertain sound; men were not left to guess His teaching, to pick and choose among His doctrines; they were told their duty clearly, and He promised that He would leave to the world a means by which equally clear guidance should be given for all time; He spoke as one having authority. His Apostles understood that they were to do the same. They spoke, "not in the persuasive words of human wisdom, but in showing of the Spirit and power;" if even an angel from heaven should come to preach against them, he was to be anathema. The worst enemies of the "Roman Church" cannot deny that she too teaches that our way through life is not left to guesswork, she too speaks with authority; she teaches that Christ has left an unerring guide to speak in His name on every point of faith and morality. How could it be otherwise, when Christ is Divine? Self-contradictory, variable, believe-as-you-please Protestantism, as a result of Pentecost, is unthinkable. By the way,

TO EARN THE BIG SALARY LEARN RAILROADING. There is no line of work to-day that pays the princely salaries as does that of Railroading. Mechanics and tradesmen, office and store clerks, street-railway men, etc., spend years in learning and training, only to find that they have entered overcrowded trades and lines, and are therefore compelled to accept small wages. Not so with Railroading. FIREMEN AND BRAKEMEN Earn from \$75 to \$150 per month. With the rapid progress of Railway building in Canada, it takes only from 2 to 3 years to be advanced to Engineer or Conductor, whose salaries are from \$50 to \$125 per month. You can earn that money. We can start you for it. We teach and qualify you by mail in from 8 to 14 weeks without loss of time from your present work. Positions are secured; in fact, there are many openings right now if you were qualified to fill them. Our Course is the most complete treatise on the subject of Railroading in existence. We defy any school to show a course anywhere nearly as thorough. Don't tamper with your education by buying cheap bargain courses. Ours is the only School of its kind in Canada with text-books written for use on Canadian Railways. Our free booklet tells all about our system of teaching. When writing, state age, weight and height. Address: THE DOMINION RAILWAY SCHOOL, Dept. W, Winnipeg, Canada.

How to Get Free Seeds We want to send everybody interested in gardening or farming our new free 1910 Seed Catalogue. If you will write us to-day, we will include, free, a package of our Asparagus Beet. This Beet is most delicious. You get two distinct dishes from one vegetable. Use the ribs as Asparagus—the leaves as Spinach or greens. Our new Catalogue is one of the most complete published this year. If you prefer, we will send free packages of our Burbank's Giant Crimson California Poppy, or D. & H.'s Excelsior Swede, instead of the Asparagus Beet. Let us know to-day which you want. Kindly mention this paper. It is important to us. DARCH & HUNTER SEED CO., Ltd., London, Ont.

In last week's article I quoted statements of non-Catholics as to England's moral and spiritual destitution; one writer applied the word "cesspool" to seeming British respectability, not a pretty word, but not of my choosing. It appears also in a recent article in "Chambers' Journal" on British-Guiana, the author saying that "the social evils are making the colony a cess-pool and a disgrace to European civilization." By their fruits ye shall know them! May I point out to H. H. that British Guiana is not exactly strewn with confessionals, nor is it "under the sway of Romanism?"—The Glasgow Observer.

"the finish that endures" M L Floorglaze Use it to make floors bright and smooth as glass, easy to keep clean, (soap and water won't hurt M L Floorglaze). Doesn't get cracky; doesn't show scratches; lasts amazingly and holds its beauty. Surpasses paint or varnish or stain. Renovate your whole house with M L Floorglaze at small cost—a gallon coats 500 square feet. Apply it yourself to-day and it will be dry tomorrow morning. Get M L Floorglaze now. Recommended and sold by all reliable dealers, including D. GRANT KIRK, ANTIGONISH

THE KING OF ALL SEEDS STEELE, BRIGGS' "LION" RED CLOVER "LION" RED CLOVER SUREST—PUREST—BEST ALSO STEELE, BRIGGS' "ERMINE" TIMOTHY These two brands embody the best values produced in seeds. Ask your merchant for these brands, he'll have them, or send to us direct. STEELE, BRIGGS SEED CO., LIMITED TORONTO HAMILTON WINNIPEG

Put Any Weight on a Maritime Fence and it stands the test. Man or beast can't break it down. Maritime Fence never sags or gets out of shape. Made from extra heavy imported hard drawn steel wire, thicker, stronger and galvanized so it is peel-proof. It is the last word in strength and durability. The staying quality of Maritime fence is in the simple lock with the bull dog grip. It never lets go—never lets the fence get crooked. Maritime Fence is always slightly; always straight—always best. The quality of material and construction makes it best. Don't buy fence until we have put our catalog and price list into your hands, postpaid, by mail. Costs you nothing to find out all you want to know about wire fence. Get your pen now and write on a postal "Send the catalog." New Brunswick Wire Fence Co., Limited, New Brunswick.

NEW ADVERTISEMENTS.

Shingles for Sale—T. J. Sears, page 8
Grocery Bargains—T. J. Hopper, page 8
Albert Thomas Phosphate—T. J. Sears page 8
Farm for Sale—Angus McDougall, page 5
Auction Sale—D. A. McPherson, page 8
Sheriff's Sale—Duncan D. Chisholm, page 5
Dr. Southwick's Entertainment—page 8
Ladies' Costumes—Chisholm, Sweet & Co., p. 5
The Royal Bank of Canada—page 4
Correct Clothing—Palace Clothing Co., p. 8

LOCAL ITEMS

THE APRIL SESSION of the County Council of Antigonish commences on Tuesday next.

WALDREN'S studio will be open from noon of Tuesday, April 5th, till noon of Saturday, April 9th.

DR. COX, ear, eye and throat specialist, will be at the Merrimac House on Tuesday afternoon, April 5th, and on Wednesday morning, April 6th.

THE STORES of the Town will continue the present early closing hours on Monday, Tuesday, Thursday and Friday evenings until further notice.

THERE HAS not been a meeting of the Trustees of the Local Hospital lately, and therefore the tenders received for the erection of the new hospital building have not yet been considered.

EARLY SPRING LAMB.—Easter Sunday came unusually early this year, yet the Queen Hotel, Antigonish, was able to give its guests some exceedingly fine spring lamb for dinner. The lamb weighed nineteen pounds, and was supplied by Mr. Ronald Chisholm of Briley Brook.

WE UNDERSTAND that Archbishop-elect McNeil of Vancouver, B. C., will be leaving the East early in May for his new diocese. He will be accompanied by Rev. Dr. McNeil, P. P., of Bailey's Brook, Picton, who hereafter will labour in the Vancouver diocese.

DR. HENRY Lawrence Southwick's recitals from the masters of comedy and tragedy, will begin on Wednesday, April 6th. All persons that wish to encourage high-class and refined literary entertainments will make it a point to attend these admirable treats. See adv.

THE STORE property on Main Street, Antigonish, occupied by D. R. Graham, grocer, and owned by Mr. Daniel Chisholm, has been sold to Topper Foster, druggist, who pays \$2300 for it.

There is another valuable store property on our Main Street about changing owners.

A FRIEND of THE CASKET in British Columbia wishes to obtain copies of THE CASKET of the following dates, April 26, 1906; May 3, 1906; May 10, 1906; July 12, 1906; July 19, 1906; October 1, 1908. We would like to correspond with any one having these numbers and wishing to dispose of them.

THE VICTORIA HOCKEY team's benefit skate, at the College rink Monday night, was a pleasant affair. The attendance was fairly good, and the music rendered by the Citizens' Band was greatly enjoyed and appreciated by all present. The net proceeds, after paying \$5 for the use of the rink, amounted to \$8.50.

FOLLOWING is the result of the operations at the Big Marsh coal fields. Boring was commenced on Tuesday of last week; last evening they were down 87 feet, having gone through about ten feet of surface, 65 feet of sandstone, 5 feet of black shale, and about 5 feet of fire clay, which they were still in when our report was received.

D. MACDONALD, E. G., Municipal Clerk, died at 3:30 p. m. Tuesday. Funeral will take place from his late residence Bay Street, to St. Ninian's Cemetery after Requiem High Mass in Cathedral at 9:30 this (Thursday) morning. Funeral will leave house at 9 a. m. sharp. A more extended notice of the deceased will appear in next week's issue of THE CASKET.

DR. SOUTHWICK'S programs will be given as follows:
Wednesday, April 6th, at 3 p. m., in the College.
Wednesday, April 6th, at 8 p. m., in the College.
Thursday, April 7, at 2 p. m., in the College.
Thursday, April 7, at 8 p. m., in Celtic Hall.
Friday, April 8th, at 2 p. m., in the College.
Friday, April 8th, at 8 p. m., in Celtic Hall.
Saturday, April 9th, at 9:30 a. m., in the College.

THERE are at present eighty-five resident pupils at Mt. St. Bernard Convent, Antigonish, a larger number than ever before, and even this large number promises to grow larger. Naturally the Reverend Sisters in charge of the Convent are confronted with the question of increased accommodation. We understand they are fully alive to the demands the future will place on their institution, and are already contemplating an addition, which, we learn, will be of brick. When the contemplated addition will be erected is not yet definitely determined.

THE SERIES of dramatic and entertaining recitals from Shakespeare's Dickens, Sheridan, etc., which Dr. Henry Lawrence Southwick is to give in Antigonish will begin on Wednesday, April 6th. Two programs (afternoon and evening) will be given on Thursday and Friday, April 7th and 8th, as well as on April 6th. Nothing equal to this fine series of high-class entertainments has ever before been offered the citizens of Antigonish. Tickets will be 50 cents and 35 cents. Tickets for the six programs are offered to students of St. Francis Xavier's at \$1.50 each. A number of clergymen and teachers from out of town have already arranged to attend the whole series. See adv.

PAINTFULLY INJURED.—Rev. D. L. McDonald, P. P., of Arisag, Ant., was painfully and quite seriously injured on last Sunday forenoon, while Mr. Robert Wainman, manager of the lobster factory at Arisag, was "et. Antigonish for home. The w.e

supplied with a two-horse team and a boy driver. When about one-half mile from Town, and as they were going at a fair rate of speed, the king bolt of the wagon broke, the horses and front wheels plunged forward, and the main part of the wagon, relieved of its forward support, propped and suddenly stopped. The occupants were thrown violently forward on to the frozen ground. Both had to be conveyed back to Town, Fr. McDonald to the Hospital and Mr. Whitman to the Merrimac House. Fr. McDonald suffered a broken collar bone, a dislocated shoulder blade and several fractured ribs. Though naturally suffering much pain and distress he hopes to be soon on the road to recovery. Mr. Whitman escaped with a number of bruises. The shock to him, however, was so severe, it caused him to faint. The boy was uninjured.

ANTIGONISH BUILT VESSELS.—The following is from the Morning Chronicle:
"Mulgrave, Mar. 24.—A few days ago a very interesting list of vessels built in Antigonish County appeared in the CASKET. The list, however, while very full, was not complete, for no mention was made of the following vessels, all of which were constructed in Antigonish in the days when shipbuilding flourished: Schrs. Packet, Peace, brig, Peter and John, Schrs. Sarah, Seaflower, brig, Sir Colin Campbell, tern, schr, Toronto, schrs. Shooting Star, St. Peter, Speedy, Swift, Tracy, Jane, Bright, True Blue, brig, Union, tern schrs. Virgin Lass, Western Packet, brig, William Stairs, Star Wellington, schrs. Belle of the Bay, Bertha Ellen, Bonacia Boy, Change, Dart, D. Graham, Delta, Delta 2nd, Eastern Packet, Elizabeth Graham, Eunice, Eureka, E. W. R., Elizabeth, Ann, Foam, Forest Queen, Forest Cloud, Flying Cloud, Glasgow, Gold, Heather, John Bull, Josephine, Juno, schrs. Maria Theresa, Mary, barqts. Mary Agnes, schrs Mary Brow, Mary Ellen, Mary Jane, Marvin, Morning Star, Neva, Nimrod, Ninth of June, Ocean Bride."

HYMENEAL.—On March 29th, 1910, a very interesting wedding took place at St. Columba's Church, Lakevale, when Mr. William McDougall of Bowsman, Manitoba, led to the altar Miss Anna McNeil, a graduate nurse of Massachusetts, and one of Lakevale's most estimable young ladies. The bride was attended by her cousin, Miss Annie Macdonald, of Ashdale. The groom was supported by his brother Mr. John McDougall of Fairmont. After the ceremony the happy couple boarded the train for Manitoba, their future home, and will call at the principal cities on their way. Their many friends wish them a long and happy wedded life.

A quiet but beautiful wedding ceremony was performed by Father McCabe, of the Catholic church, Idaho Springs, recently, whereby Mr. J. A. Campbell and Miss Margaret MacRae were united in the holy bonds of matrimony. The News-Siftings says: "Mr. Campbell has been here nearly a year as manager of the Sanitarium company. Under his direction the new tunnel building has been built, the long cement walk from Miner to the building has been laid and other improvements made. Jack is a prince of a fellow and has made many warm friends during his residence here. Before entering the employ of Mr. Merrill and the Sanitarium company, he held important positions with the Canadian Pacific in the repair department along the line of the road. He has made good wherever he has been placed and will continue to do so. The bride has been spending several months in connection with the Sanitarium and has also made many warm friends." The groom was formerly a resident of St. Peter's, C. B., and the bride resided for a number of years on West Street, Antigonish, with her mother, sisters and brothers. We wish the happy couple every happiness.

ANOTHER VICTORY for ST. FRANCIS XAVIER'S.—DEFEATS MT. ALLISON in LAST WEEK'S INTERCOLLEGIATE DEBATE.—One of the most interesting of the series of intercollegiate debates, held between the Maritime Universities since 1904, was that which took place at sackville on Wednesday evening of last week. The contestants were students of St. Francis Xavier's and students of Mt. Allison University. The subject was essentially a live one, touching one of the greatest problems of the age. It was in the form of the following resolution: "Resolved, that the Parliament of Canada ought to enact legislation providing for the full investigation of disputes between labor and capital by courts of arbitration, whose decisions shall have the force of law and be final, subject only to an appeal to a central court of review especially constituted for the purpose, with the usual powers of a court of final resort." St. Francis Xavier's students chose the affirmative view which, of course, obliged the boys of St. Francis Xavier's to uphold the negative. As was expected by those who heard some of the practice speeches of the Antigonish debaters, within the past month, St. Francis Xavier's had decidedly the advantage from the beginning to the end of the contest. Many old students and friends of the College at home and abroad will be particularly pleased to learn that the decision of the judges was unanimous. St. Francis Xavier's was represented by Moses J. Coady, (leader), S. P. Macdonald and J. M. P. Coady. The judges were Hon. Mr. Justice Russell, Halifax, Judge Carleton, Woodstock, N. B., and J. M. Ballie, M. P., P., leader of the opposition in the Nova Scotia Legislature.

THE COMPETITION in Standing Fields of Crops, which was inaugurated last year, will be continued this year; the Nova Scotia Department of Agriculture will provide the prizes. The province will be divided into groups of two or more counties. The Counties of Antigonish and Picton will compete, and the one who will win for this group will be \$100, and the size of plot for each competitor is to be three acres. The

four Counties of Cape Breton will form another group for which \$30 in prizes will be granted, and the plot size will be two acres. The Counties of Halifax and Guysboro will compete for a prize of \$30. Following are the rules and regulations governing the competition, general appearance considering:

- 1.—Stand of crop. 5
2.—Type of plant, vigor and uniformity of growth. 10
3.—Acreege, method of seeding, absence of lodging. 5
Freedom from weeds. 25
Freedom from smut, rust, blight and insects. 10
Freedom from other varieties and other kinds of grain. 20
Apparent yield and quality of grain considering:
1.—Proportion of well filled heads of plump grain of good quality. 20
2.—Uniformity of maturity. 5

Prizes will be awarded in proportion to the score made. An entry fee of \$1.00 will be charged as a guarantee of good faith. Any pure variety of either Black or White Oats named may be entered. No competitor may enter more than one variety. All entries, together with the necessary fees, must be forwarded to F. L. Fuller, Superintendent of Agricultural Associations, not later than July 15, 1910. The products of prize-winning plots, over and above what the competitor requires for seed, must be offered for sale.

Personals.

Mr. D. H. McNeil of Sydney, was in Town this week.

Mr. J. Hynes of D'Escousse, C. B., was in town this week.

Mr. J. A. H. Cameron, barrister, of Mabou, was in Town yesterday.

Rev. Joseph McDonald, P. P., of Boisdale, is seriously ill at his home there.—Sydney Post.

Miss Lizzie McNeil, of Christmas Island, was visiting friends at the Bishop's residence this week.

Mr. Joseph V. Kiely of Cambridge, Mass., was in town last week, having accompanied the body of his brother, who was accidentally killed at Newark, N. J., to his native home at South River, Ant.

Rev. A. L. McDonald, P. P., Inverness, and Rev. R. McDonald, P. P., St. Peter's were in Town this week, seeing their brother, Rev. D. L. McDonald, P. P., of Arisag, who is in the Hospital suffering from injuries received in an accident. Father McDonald of Inverness arrived home on last Friday from Bermuda, and adjacent points, where he spent several weeks for the benefit of his health. The trip has been of considerable benefit to him.

Lost, in Town, on Sunday last, a signet ring with letters E. N. M. engraved on it. Finder will please leave it at Casket office.

Rooms to let, 2 well-furnished rooms to let, on Pleasant Street, electric light, furnace heat, and bath. Apply to XX, care Casket Office.

Wanted, a boy to do general work in Town, one who is strong and honest and not afraid of work. Apply in writing to "P" Casket Office.

AUCTION SALE.
To be sold at public auction, on Tuesday, April 12, at 11 o'clock a. m. on the premises of the subscriber, the following:
1 Milk Cow, due to calve May 1st;
2 Two year old Steers;
1 Two year old Heifer;
3 Yearling Steers;
2 Yearling Heifers;
6 Head of Sheep;
1 Horse, five years old, well trained, good worker, weight, 1025;
TERMS: Six months' credit on approved notes.
D. A. McPHERSON,
Vernal, Springfield.

Albert - Thomas Phosphate.
Just received, one carload of the genuine Albert - Thomas Phosphate
For sale low. T. J. SEARS, Antigonish

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, 3/4 of which is in good state of cultivation, and 120 in pasture (1/2 is intervalle land, and 60 well wooded. Soil is a fertile brown loam. Farm cuts annually fifty tons hay. Dwelling 34 x 22, 19 in 18 x 30. Pasture is well watered; we, house and well at barn, will be sold on easy terms. Apply to
ANGUS McDUGALL,
Box 244, Antigonish.

Shingles For Sale.
100 M. good Fir and Spruce
Shingles for Sale.
T. J. SEARS, Lochaber.

Big Grocery
Sells Lower than any one else for Cash
We are not doing a "strictly cash" business, but when you have the cash, it will go further at the Big Grocery than any other store. We give you a few prices to judge from.
Granulated Sugar 5c
Best Tea (guaranteed) 23c
Evaporated Apples, 3 lbs. for 25c
Prunes, 3 lbs. for 25c
Pepper and Ginger, 6c. per pkge
Best Cream Tartar, 25c. per lb.
Essences, all flavors, 8c. per bottle

BONNER'S
The Big Tea and Coffee House
NOTICE.
Parties wishing to have their seed grain cleaned, will please send it in before the rush.
ARTHUR HALT,
Antigonish, N. S.

FARM FOR SALE BY TENDER.

Sealed tenders will be received by the undersigned until noon on the 30th Day of April next for the purchase of that excellent farm of 235 acres, more or less, situated at Marydale, Antigonish County, being the farm of the late William Chisholm, Antigonish. This is, without doubt, one of the best farms in the County. It is well wooded and watered. Besides abundance of heavy hard wood, poles, etc., there is also a great deal of valuable pine, hemlock and spruce on it. It cuts from 30 to 40 tons of hay a year. There is a very valuable marsh on it that cuts from 10 to 15 tons yearly. This marsh needs no manure, and with a little labor put on it, can be made to yield much more. This splendid farm is conveniently situated, being within one quarter of a mile to School, Post Office and Telephone Office, and about 3 miles from the Church. The buildings thereon include: Dwelling house, two barns and outhouses all in good condition. The subscriber does not bind himself to accept the highest or any tender.

REV. D. E. CHISHOLM,
Executor of the estate of
William Chisholm.
Pomquet, March 28th, 1910.

Literary and Dramatic ENTERTAINMENTS

St. Francis Xavier's College Celtic Hall, Antigonish

By Professor Henry Lawrence Southwick, President of the Emerson College of Oratory and the Boston School of Expression.

Beginning on Wednesday, April 6th,

Dr. Southwick will give a series of seven programmes in Antigonish, under the patronage of St. Francis Xavier's College, as follows:

Wednesday, April 6th, at 3 p. m., "The Oratory and Orators of Shakespeare," in the College Assembly Hall.

Wednesday, April 6th, at 8 p. m., "The Play of Macbeth," in the College Assembly Hall.

Thursday, April 7th, at 2 p. m., "The Play of Julius Caesar," in the College Assembly Hall.

Thursday, April 7th, at 8 p. m., Miscellaneous Readings and Recitations. Humorous, Comic, Romantic and Pathetic, in Celtic Hall.

Friday, April 8th, at 2 p. m., "The Play of Hamlet, Prince of Denmark," in the College Assembly Hall.

Friday, April 8th, at 8 p. m., Sheridan's Brilliant Comedy, "The School for Scandal," in Celtic Hall.

Saturday, April 9th, at 9:30 a. m., "The Play of the Merchant of Venice," in the College Assembly Hall.

Tickets for each program, 50c. and 35c.

for sale at Mr. D. Chisholm's store, where a plan of Celtic Hall may be seen.

Students' tickets will be issued for the whole course at \$7.50 each. These will be sold only to students of St. Francis Xavier's College and to Professors, Teachers and Clergymen.

These tickets are non-transferable.

These entertainments are educative in the best sense of the word. Dr. Southwick is one of the finest interpreters of literature on this continent. Buy your tickets early and avoid the rush.

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, 3/4 of which is in good state of cultivation, and 120 in pasture (1/2 is intervalle land, and 60 well wooded. Soil is a fertile brown loam. Farm cuts annually fifty tons hay. Dwelling 34 x 22, 19 in 18 x 30. Pasture is well watered; we, house and well at barn, will be sold on easy terms. Apply to
WILLIAM CHISHOLM, Beech Hill
Box 225, Antigonish.

FARM FOR SALE OR TO RENT
The Gregory farm at Antigonish Harbor containing three hundred acres with first class buildings. Easy terms. Possession May 1st next. Apply to MRS. GREGORY, Court St., Antigonish. Or to the undersigned, P. H. MACPHIE, Agent. Antigonish, N. S., January 29th, 1910.

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

Farm for Sale
That valuable farm, owned by the subscriber, at Briley 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 three miles from Town and five minutes' walk from railway station. For terms or further information, apply to
GEORGE G. McADAM,
Briley Brook, Ant. Co., N. S.

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.

Clothing With Character
Don't Go It Blind
Come Here For the Best Spring Goods
You read about Spring—you hear about Spring—see Spring and feel Spring. Spring is apparent everywhere, and Spring wearables blossom forth on every side.
Swell Spring Suits, \$6.00 to \$20.00
Cooler Spring Trousers, \$1 up to \$6
Handsome Top Coats, \$5 to \$20.00
Correct Spring Hats, 50c. to \$6.00
Handsome Spring Haberdashery of all sorts, right from the best and most respectable makers, also Boots, Shoes, Rubbers of all kinds.

We've searched the markets, tested the productions of all the reputable clothing furnishings, boot and shoe manufacturers, taken great pains in making selections, and we are now prepared to offer our trade "goods with character" at prices that will be perfectly satisfactory. Be sure and see what's doing before you decide.

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 Berrington St. Halifax, N. S.

Farm for Sale
Offers will be received till May 1st next, by the undersigned for the purchase of his farm at Pleasant Valley. It consists of 200 acres of good land, about 50 acres of which is cleared and in excellent condition. Any amount of wood hard and soft, and a large quantity of good hemlock timber. House and barn in excellent condition. About five minutes' walk from Telephone and Post Office, and about three hundred yards from school house. For further particulars, apply to
A. A. McDUGALL,
Maryvale,
or to ALLAN McDONALD,
Barrister, Antigonish.

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 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. Thereon is a good dwelling house, barn, and all conveniences for Church, Schools, Railway, etc. Telephone office. Possession to be had immediately.
MRS. J. JOHN CHISHOLM (Dowry),
Lower South St., March 22d, 1910.

Insist on securing an "Acadia Policy." It is the best. There are reasons why.
Acadia Fire Insurance Co.'y
A. D. CHISHOLM, Agent