

# THE CASKET.

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A Catholic Journal Non-Partisan in Politics.

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Fifty-eighth Year

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## THE CASKET.

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THURSDAY, JUNE 16.

The Presbyterian *Witness* may be a "representative Canadian paper," in some narrow sense; but we think it will not be inclined to consider itself representative of the Presbyterians of Canada. The Presbyterian Assembly at Halifax declined to express any opinion on the King's oath, and refused the invitations given them to do so. The *Witness* must be disappointed.

Many English bigots would find less praise to speak of the late King if they believed what Rev. Father Croft said about him the other day in Belfast. He said that King Edward, by his personal influence, preserved for Irish students the Irish National College and the Irish Dominican College in Rome, and that Catholics were indebted to him for the same benefaction in Lisbon.

The Holy Father, receiving in audience the Union of Catholic Ladies of Italy the other day, is reported to have said to them that "the proximate reason of woman's existence is to be a helper to man, who, in supporting the heavy daily cross, should find in her—daughter, mother, spouse, sister,—the companion, the comfort, the instrument to goodness." This is the Catholic ideal of womanhood.

"All the dailies had it that 'the Redemptionist Fathers, a Jesuit order,' have purchased the Eckels home. This, of course, an epoch of combinations, but we feel authorized to deny that the Jesuits have, as yet, absorbed the Redemptionists. —The Catholic Citizen.

It is, as our contemporary says, the age of mergers; but the mergers are often useful, and sometimes produce order out of chaos. The combinations of ideas displayed in the daily press on Catholic subjects are more mixtures, and produce confusion.

Some of our Eastern exchanges are talking about the decline of that most worthy custom of men, when passing a church, lifting their hats in salute to the Real Presence. We are glad to say that this custom is noticeably general here in San Francisco. It ought to be encouraged. It is manly and noble. —The Monitor.

Why do Catholics anywhere drop those beautiful and admirable old customs? We also know men who still doff their hats when passing a church, but we fear the old custom is not holding its own in Nova Scotia. And it is such a very easy thing to do.

The Worcester, Mass., *Catholic Messenger*, does us the honour of reprinting our articles on "The Present and Future of the Catholic Paper." The *Messenger* is an excellent Catholic paper, and we are glad to see that it is willing to circulate any utterance of a contemporary that may be of some help in the cause of Catholic truth. That is what we are all working for. We endeavour to give our readers the best of the utterances of other Catholic papers. To stand together and to work together—that should be a motto common to the whole Catholic press.

Everyone is interested in the future career of our new King; but we doubt whether he himself realizes to what heights it is possible for him to climb. Possibly, he may have believed when the Crown descended to him that no greater honor could be bestowed. If he did, it would appear that he was mistaken. "The World's Sunday School Association," assembled at Washington, elected President and Mrs. Taft, Colonel Roosevelt, King George, President Diaz of Mexico, and William Jennings Bryan, life members, "amid scenes of great enthusiasm." What is the paltry, glittering bubble called the Crown compared with this. Think of the fame and the honor of being ranked with Diaz and with Bryan?

A striking example of the arbitrary government and laws at present imposed upon the people of France,

under the guise of free republican institutions, is afforded by a recent decision of the Court of Cassation, a high court of appeal in Paris. Children who were about to make their first Communion were absent from school a few days in the usual preparation in retreat. A teacher made complaint, and the case was contested from court to court. It has now been decided, not only that their absence from school is illegal, but that the religious exercises in which they were engaged are also illegal. The Minister of Instruction, questioned in Parliament, declared the decision was incorrect; but will he pass a law to clear up the point? It is not likely. The policy which struck the name of God from the coinage of France, and took the religious pictures from the schoolhouse walls, is well enough served by such a decision, whether it be law or not.

An exchange, remarking that Washington is not a good place for Munchausen missionary tales, tells us of a Rev. Mr. Butler, back from dissipating the clouds of Romanism, in Mexico, who found this out the other day. He reckoned without Monsignor Cerretti, of the Papal delegation, Washington, who once lived in Mexico. The latter said: "Dr. Butler's statement that it is difficult to obtain copies of the Holy Scriptures in Mexico is ridiculous in the extreme. . . . The Catholic Bible is on sale in four bookstores in the City of Mexico to my knowledge, and it is my belief it can be purchased in every bookstore of any size throughout the republic. His remarks about the prices are equally misleading. A friend of mine here in this city has a large family Bible sold by a Mexican firm for \$3, which could scarcely be duplicated in the United States in English for twice the amount. Fifty-cent Bibles and 25 cent Testaments are to be had everywhere in Mexico."

In these days, when travel is common, and one is likely to meet anywhere men who have seen, and lived in, foreign lands, the old stories of conditions in Catholic countries, revised and improved up to date are not as successful as they once were.

The rumours that King Edward died a Catholic are very probably circulated with a calculated purpose, of strengthening the hands of those who continue to say that the King's anti-Catholic oath must continue to stand. We regret that some Catholic papers have been induced to give these rumours some countenance. There is not a shred of evidence of such a fact. That this man was at the palace, and that the other one was not, does not go an inch towards establishing such a conclusion. Such rumours are not new. They were circulated periodically concerning Queen Victoria. A discussion actually took place in the British Parliament, when she became engaged to marry Prince Albert, as to whether her intended husband was not a Catholic in secret. There is a large class of ignorant and credulous people in England who hate and dread the Church, and who think that there is always an underhand conspiracy of some kind on foot, hatched in Rome, against Protestants and Protestant governments. Rumours of this kind are meat and drink to them. Hence their periodical re-appearance.

The funeral of the late King, which was over and done with in fact, three weeks ago, is now nearly over in the newspapers. The real tribute to the lamented deceased was the regret of his people. We do not wish to be fault-finders, but we do not take very kindly to the great pomp and pageantry of state funerals. Suitable mark and token of respect there ought to be; and reasonable display might very well be made on the burial of a king; but there are limits, proper and reasonable limits, surely. We are told that King George "was stunned" when he learned of the cost of this funeral, which is said to have been immense. If this be true, he showed his good sense. To lavish empty and costly display before the eyes of the many, many thousands of the wretched poor of London, was in doubtful taste, and we doubt that the late King, who was a wise man, would have desired it. After all, it is only the carrying to the grave of a poor body, a thing to be done in a seemly and befitting manner, which is not necessarily an extremely expensive, showy and costly manner. A greater Sovereign, though not a better man, than Edward VII., Napoleon, said, "I die before my time, and my dead body, too, must return to earth and become food for worms. Behold the destiny, now at hand, of him who was called the great Napoleon." Great sorrow and great display of respect

for the memory of a great man, are always in place; but the objectionable feature of these great burial pageants is, that so much that is merely formal and vain is displayed in marked contrast with the grim, silent, evidence of the vanity of it all, drawn there on a gun carriage, to be buried deep in the earth.

There are difficulties ahead of the British Government in India perhaps greater than any that British statesmanship has ever had to face. We do not think that anyone will assert that India is ripe for self-government in any such sense as that in which it is understood in the self-governing dominions of the Crown. British government in India has not been, on the whole, bad government, though it might have been wiser and better. But the education of the youth of India; the importation of theories by the young men who have travelled abroad; the influence of the native-controlled press; all these things have created a demand for a larger voice in the government of the country; and that this demand is in advance of the times and the conditions, only makes it the more difficult to meet and to deal with. When the Russian-Japanese war was in progress, and the hatred of Russia, so long fostered in generations of Britishers, broke forth in English speech and English print, and Japan, a nation of pagans, was praised, lauded and encouraged by Great Britain, we said that we thought a great blunder was being committed, and that Great Britain had better think of India. Time has proved the truth of our words. Writers on present conditions tell us that one of the greatest disturbing factors in India to-day is the intense admiration of Japan on the part of the Indian peoples. "East is East and West is West," and what is more natural than that Asiatics should look with pride and admiration upon the rapid rise of a great eastern land and sea power. The rise of Japan has unquestionably stirred and disturbed the oriental mind profoundly. Nor should we be surprised to learn that Japanese influence has been exerted directly, as well as indirectly, in India.

The World's Sunday School Association, having elected King George and President Diaz of Mexico, and others, to be life members, relaxed itself by listening to an oration of one Mr. Speer, the same who was recently the cause of the *Literary Digest* getting its foot in a trap, by publishing some vicious nonsense about the Catholic Church in South America. Mr. Speer perhaps calculated that the new life member, King George, would be waiting eagerly for a report of the doings of the convention, and that it was a good time to give him some inside information before he makes up his mind about that oath. Mr. Speer is much concerned about the conditions in South America. The Church, he says, is opposed to progress and education, and has been so opposed for three hundred years. To clinch it, he says a college professor down there told him of the Church's opposition. He does not say who told him about the conditions three hundred years ago, but we dare say he is as well informed about that as about present day conditions. Did he ever hear of Garcia Moreno? Did he ever hear of the Jesuit Missions? Did he ever hear of the Catholic University of Buenos Ayres? Or of the hundreds of Catholic educational institutions of South America? He did not find any bibles in the churches. He will not find any in Catholic churches anywhere, unless some absent-minded priest shall have forgotten his copy and left it behind. We fear the World's Sunday School Association will find that its new life member, King George, will not display much interest in its proceedings whilst it gives so much valuable time to Speer. Speer is not quite in King George's class. But the *Maritime Baptist*, the *Presbyterian Witness*, and the *Christian Guardian* could, no doubt, find some pleasure in his company.

The *Maritime Baptist* has got so far along that it has ceased to give its readers its own dreams about the aggressions of Rome; but it now gives them instead the dreams of other papers—"representative Canadian papers," it says—which reminds us of a story. When Roosevelt was President of the United States he went one night to call on the Attorney General at his house. He rang the bell and a colored servant came to the door. Mr. Roosevelt was never very careful as to how he was dressed; and on this occasion he looked anything but important, to judge by his apparel. Said

the servant—"Mr. Moody, sah, won't see nobody." "Oh," said Mr. Roosevelt, "I think he'll see me. Tell him the President wants to see him." The colored man closed the door to a mere crack, and peeped out suspiciously. "President?" said he, "President of what?" When the *Baptist* brings forward its "representative Canadian papers" we feel like shutting the door a bit, and asking "representative of what?" and our suspicions become certain when we find that the "representative Canadian papers" are our old acquaintance, the *Presbyterian Witness* and the *Christian Guardian* (Methodist). The *Baptist* says: "Let well enough alone," which is good advice when it is well enough; and whether "well enough" or bad enough, it requires no great mental effort to conceive the idea of letting things alone. It is a plan that does not require an active brain or a high degree of intelligence to formulate. The poor old *Witness* says that: "England has suffered too much in the past from Romanism to run any risk of a ruler of this stripe again occupying the throne." The *Guardian* says: "Rome has herself to thank that the State everywhere is compelled to take precautions against her." What precautions does the State take against her in Canada, for instance? As for the *Witness*, it never could see a point, or make one. But the *Guardian* is sharp,—almost as sharp as "Clever Elsie" in Grimm's fairy tale, who could see the wind running in the street and hear the flies cough.

Goldwin Smith is dead. Many columns are being written about him, his life and his work. Few men who have lived in Canada have made a wider or deeper impression by the merits of literary work; and yet, few men in any country, with equal opportunities, have been so consistently and constantly wrong. He came to Canada, full of the idea of Canadian independence. Indeed, he had years before that, advocated giving all the chief Colonies their independence. Becoming convinced that he was wrong on that, he went wrong once more by propounding the view that Canada's manifest destiny was annexation with the United States. He fell out in turn with George Brown and with Sir John A. McDonald. He dreamed of an Anglo-Saxon federation, not bound together by political or national bonds, but by the ties of sentiment, and it is to be presumed that he believed this to be possible. In this federation, he included the United States, in which Anglo-Saxon sentiment, apart from after-dinner speeches, does not exist. Upon old-world questions he was equally wrong. He is represented now as having taken a sympathetic, tender and charitable view of Irish affairs. Yet he did not think that the enforcement of law in Ireland was as strict as in England. He thought more firmness was required there. He opposed Home Rule for Ireland. Almost all the misfortunes of Ireland he attributed to the inherent depravity of the Celt and to the scoundrelism of agitators. He is now called "a Liberal of the old school." If he was a Liberal of any school, it must have been a school which at his birth left him as the sole survivor. But the truth is, no word could be more applicable to Goldwin Smith than the word "liberal." He was against "aristocracy," even to the extent of deeming the Governor-General of Canada a sham. Yet, we are told, he took a most hopeless view of "democracy gone rampant." He thought that the English House of Commons was gone to the dogs when the rules for closure of debate were adopted. He condemned party government as having failed as a system for carrying on the affairs of a country. Such were his strange and distorted views. He was a master of prose writing; he stood for much that is good, and against much that is bad; he was most independent; but, with all, he was bound and enslaved by his prejudices; full of great ideas all distorted, of great thoughts all awry. He was a man not easily to be understood. Probably that is the reason why so many men looked up to him with awe and veneration.

The *Citizen* quotes from a circular issued by the medical director of the Provident Savings Life Insurance Society of New York, in which the use of alcoholic drinks is discussed from the standpoint of the life insurance business. What that standpoint is, we need not explain; for every reader knows it well. The longer the insured lives are, the more money the insurance companies make. They are in business to make money; and their

view of alcoholic liquors is not affected or influenced by any other idea or consideration. What is the effect of alcohol on human life and health? That is the question for them. Life insurance companies are coming to recognize more and more, as time goes on, that the man who drinks, little or much, is not as good a risk for them as the total abstainer. This circular says that laboratory experiments have shown that even two glasses of beer daily diminish the mental and physical efficiency. Of course we all know that there is sometimes a little jerking up and stimulation just after liquor is drunk; but it does not last. Alcohol is not really a stimulant. Its effects are of a poisonous character. He quotes from the experience of an English life insurance company, which, if we remember correctly, was related in these columns at the time when it was first published. This company kept records of two equal groups of policy holders, and found 131 deaths among the temperate drinkers to 100 among the total abstainers. Alcohol is a poison. If a man has a weak spot, it develops and increases that weakness. Its effects are often transmitted to the drinker's children. "The experience," says this expert, "on large groups of insured lives, shows that moderate drinking shortens life." Of course the usual answer will be given by those who fancy that single cases make or prove a rule,—"Oh, I know old John this, or old Peter that,—been drinking all his life, and he's just as sound as a bell." Of course, there are cases of men who have abused themselves in every possible way, and who have never suffered for it. But these are exceptions. We saw, a few years ago, in a town where a great fire had occurred, a single wooden building, small in size, standing alone, untouched, though the fire had swept close by it on every side, and had burned all its neighbours. How did it escape. "Who tan tell?" Nature's courses are full of mystery; or what, in our ignorance of causes, seems to us to be mystery. Yet, who would wait quietly in a house surrounded by flames on the chance that Nature might make his house the exception." So it is with all exceptional cases: They are not to be depended upon. Doctor Fisk, the medical expert in question, then turns his attention to the subject:—"Does alcohol promote good-fellowship, and writes as follows, and we leave the sound sense of his words to our readers without further comment:

Such slight scientific warrant as there may be, is found in the fact that alcohol, by dulling the higher reasoning faculties, brings temporary rest to a tired brain, and releases the simpler activities that have to do with "good fellowship," and the primitive tendency to mix with one's kind. There are times when the over-worked brain or nervous system becomes "lop-sided" and the balance must be restored. But is it sound common sense to advocate the use of a poisonous drug for such purposes? We think not. There are other resources that will restore the nervous balance, without exacting such a high price for the service."

### A NEW CALUMNY WANTED.

We wonder whether any of the men who write and speak accusations against the Church of seeking to subvert the authority of earthly rulers, have ever read a line of genuine utterance from Rome. What would they say, for instance, to the following exhortation from the Holy Father?—

"There remains one thing upon which We desire to insist very strongly, in which not only the ministers of the Gospel, but also all those who are devoting themselves to the cause of the people, can with very little difficulty bring about a most commendable result. That is to inculcate in the minds of the people, in a brotherly way and whenever the opportunity presents itself, the following principles, viz: to keep aloof on all occasions from seditious acts and seditious men; to guard inviolate the rights of others; to show a proper respect to superiors; to willingly perform the work in which they are employed; not to grow weary of the restraint of family life which in many ways is so advantageous; to keep to their religious practices above all, and in their hardships and trials to have recourse to the Church for consolation. In the furtherance of all this, it is very efficacious to propose the splendid example of the Holy Family of Nazareth and to advise the invocation of its protection, and it also helps to remind the people of the examples of sanctity which have shone in the midst of poverty, and to hold up before them the reward that awaits them in the better life to come."

Was ever better advice given to men by man? "To keep aloof from seditious acts and seditious men." "To guard inviolate the rights of others." Is there any comfort there for anyone who might think of stealing the Crown, or putting poison in

King's porridge or whatever it may be that the *Maritime Baptist* and *Presbyterian Witness* and the *Christian Guardian* suspect Catholics of plotting and planning. But those brilliant papers would say, probably, that these words of the Pope are in some sort of a cipher code, and when decoded, would read to a very different purport. They would say that they are to be understood in some other sense than the common, ordinary sense of the words, as understood by Baptist, Presbyterian or Methodist editors.

The sanctity which "shone in the midst of poverty" is not likely to be appreciated very much by those journals either, we fear. The Catholic Church has constantly preached that poverty is honorable, when not the result of negligence or sloth. She alone amongst all denominations, has never bent the knee to the man of wealth, nor overestimated any of the worldly accomplishments or achievements of men. Credited by Protestant editors and preachers with vaulting ambition and the desire to put kings beneath her feet, she has her heart set rather on the hut of the peasant than upon the habitations of princes and rulers. She has, at times, put kings beneath her feet, and it was invariably the cry of the poor man that brought her to the doing of it. She thinks no more of King George, sovereign of four hundred million subjects, than she thinks of the King of Greece with his small number. Kings are nothing to her. She saw the mighty empire of Rome, which is forgotten to-day, save by the student of books. She has seen many kingdoms rise and fall. She has faced, with quiet serenity, new generations of liars, slanderers and fools, in every age since our Lord and Saviour sent forth His Apostles to teach all nations. The slander that she seeks to subvert the temporal power of kings and rulers is very ancient. Was it not whispered in the streets of ancient Rome? Did the foul lie not produce massacres and persecutions then? Why cannot the *Baptist*, *Witness* or *Guardian*, invent something new? Have we traced the history of this lie back far enough? We can carry it farther. It was told first of the Divine Founder of the Church. There was a man named Herod, a King, who dreaded the advent of One who was to be King of the Jews. So early in the history of the world did the insane fear of the subversion of temporal power by religious authority begin. We presume Herod had his "witnesses," and his "guardians." He would have sought the life of the Child, so afraid was he that some power might interfere with his throne. Do the *Baptist* and the *Witness* and the *Guardian* wish to trace the course of the lie? It lies plain before them. Not a tyrant ever worried his helpless people anywhere in Europe who did not raise the bugaboo of the Pope and the Pope's conspiracies. Sometimes, the Pope had to take such a one by the collar and shake him, which perhaps convinced him he had been telling the truth in spite of himself. Work your way along to Henry VIII. He humbugged almost a whole nation by setting up a hubbub about the Pope's interference. History has set him down as an all round scoundrel; and the opening of the archives of his reign show him to have been an adept at false pretences. But the ceaseless cry of "No interference by foreigners" was his chief stock in trade. So well did he use it that he actually got the English people to accept him, old seven-wived Henry, blackguard, murderer, and tyrant, as every schoolboy now knows him to have been, as Supreme Head of the "reformed" Church of England. There were some whom he could not humbug. Of these he bribed with stolen property, as many as he could. Those who were neither to be bribed nor humbugged, he murdered. The *Baptist*, *Guardian*, and *Witness* ought each to buy a copy of Gairdner's "History of the Reformation from Henry VII. to Elizabeth," written by a Protestant authority upon personal investigation of the State papers of that time, which papers were not open to investigators in the time of earlier historians and were never seen by them. Why do our contemporaries not give us some new tale? This one is so old. And it was told so much more ably and effectively in ages gone by; told by men who had power to manipulate and manage things so as to make it seem true; told by men who were great in their evil way; told when the lie itself was younger; told to people surcharged with prejudice, suspicion and hate, narrow in their national ideas, ignorant of much of the knowledge of the world now universally enjoyed by men.



The Joys of June.

(Denis A. McCarthy, in Ave Maria.)
The joys of June are many and the cares of June are few.
For who would harbor heaviness when summer days are new?

Baccalaureate Sermon.

PREACHED AT THE CATHOLIC UNIVERSITY OF AMERICA, SUNDAY, JUNE 5, 1910, BY REV. T. E. MCGUIGAN, ASSISTANT AT ST. PATRICK'S CHURCH, WASHINGTON, D. C.

In these first days of the new summer thousands of students in the United States will receive from numberless institutions of learning, honors and degrees of graduation, in reward of proficiency and statement of scholarship and useful attainment.

This scene, now so familiar to you as perhaps scarcely to stir either thought or feeling, arouses in the unfamiliar, sentiments of wonderment, admiration, joy and happiness. In no other school is there represented so many phases of the actual, present life that pulsates through this busy land.

I have observed here clergy and laymen, monk and scientist, missionary and devotee of class-room, diocesan priest and the youth of his future parish, doctors of divine and civil law, kneeling side by side before this altar of the God of Hosts, and I ask myself—where, in all this land of North America, can fellow-workmen so representative of the varied vocations of man, gather together in thanksgiving to God at the end of an academic year?

Am I exaggerating then, when I declare that this University is the greatest teacher of the people in the western world?

GREATEST INSTITUTION.

It is the greatest teacher because in its broad curriculum, covering so many branches of learning, it enunciates sound doctrine deduced from eternal principles. It presents to men the view of life that develops lasting traits of character softened by the touch of religious conviction.

It ennobles the pursuit of science by showing God in each progressive step; it lights the vistas of philosophy with a Divine torch; it raises professional life to the dignity of public service, to the promotion of peace and justice and happiness.

The work of the Catholic university is positive, and adds to the treasury of human knowledge by every exercise of brain and nerve and sinew. Those institutions of learning that discard or deny the religious, are narrowing the confines of true education by restricting the elements that constitute the most complete and perfect character in man.

TEACHER OF TEACHERS.

Moreover, the University is the greatest teacher because it is the "teacher of teachers." Our seminaries, our colleges, our high schools, our grammar schools, even our kindergartens, feel the pulse-beat of this big heart of Christian education. Our future priests, now preparing in the seminaries, are attracted by the studies presented in university methods; our college and high school boys are proud of the modern view of language and science imparted to them by the graduate professors of the University. Our devoted religious teachers in the under schools are inspired by the opportunities opened to them, to acquire the newest and most successful methods of training the young minds committed to their charge.

The great head master of education in the United States is, therefore, the Catholic University of America. Here is the source of a new life in every branch of church work in every diocese. Here is a generator of new power, whose never-ceasing action produces light and warmth and motion that are transmitted to the farthest as well as to the nearby centers of Catholic activity.

EFFICIENCY.

Does it reach all of the centers with greatest efficiency and work-producing value, seems a fair question in face of so big and important a fact?

To this question answers manifold—similar and opposed, favourable and mixed, qualified and explanatory, would naturally be given.

I can but offer the views of one who is grateful to the University for the blessings it has bestowed upon him, and who longs to know that the current of its influence is felt in every corner of the educational world.

I conclude from my own observations, beloved friends, that the University is not satisfied with its own

present efficiency, for I note the constant endeavour it is making to introduce new departments, to secure able professors, to reach an ever-widening circle of readers, and bring to these halls an ever increasing attendance.

The machinery is here, power is constantly generated, but in the process of transmission much may be lost.

SYMPATHY.

The best acknowledged conductor of a teacher's influence is sympathy. Mutual sympathy must be the main cable uniting this University and the student body of our big country. May I not inquire, then, is there sympathy enough between this life-giving source of learning and the expectant Catholic mind and heart of the docile youth of America? I fear this bond, essential to highest efficiency, is not strong enough nor stable enough.

There seems to be lacking in the world outside these gates, a fair and just appreciation of your position, and a correct and considerate sentiment towards its difficulties. I believe, too, much is expected of you.

A graduate of the University is assumed to be a man apart. He is expected to take the role of leadership in something, or to specialize in some way. There is too general an impression that his attainments and accomplishments must become notable at once. How far from the intent of a university is this view! Its work is accomplished if the degree man is better in himself,—more sure of the standards of life and the sources of unlimited research. The university has done its duty if it has taught him to fill his position better, however obscure or humble it may be. If he has the natural traits of leadership, his course of study will render him safer; if obedience or inclination draw him to lowly place, his influence will be greater where, perhaps, most needed to elevate and advance the cause of mankind.

The graduate who realizes this will consider himself but a member of the organic society in which he lives—though that society is better than he has been privileged with years of higher education. This should be, I think, the self-opinion of both clergy and laity honored with a diploma of scholarship from the Catholic University.

OUTSIDE OPINION.

It is true, however, that the graduate oftentimes faces a far different opinion, maintained by acquaintances, friends and fellow-workers. They look for a show of knowledge; they expect that he has mastered Theology, or Philosophy, or History, or Scripture, or Law, or some branch of the natural sciences, and because they cannot see the faulty premises at the base of their own judgment, they falsely conclude that the years of study are unavailing. They are inclined, forthwith, to discourage every aspirant to higher education among clergy and laity, and advise willing parents to save themselves the sacrifice of university expenditure.

The immediately practical is too often the sole standard of worth among our American people. Until the Catholics of our country are disabused of this wrong and baneful principle, even the eager student will reach these lecture halls over rough and laborious ways. Embarrassed by the criticisms of older, if not always wise counsellors, the doubtful and weak will never enjoy the boon of university culture.

Generally, almost spontaneously, the Catholic people as a whole, have undertaken to endow this institution because it is work of religion. How few there are who consider that their donations may be an invaluable investment for their own children, or for their children's children. Thousands of devoted parents would enter their sons in this institution were they fully enlightened about its immeasurable worth in developing the virtues of Catholic manhood.

We must be convinced that Pride of Education is the ruling power of our country, and that not seldom is it made to serve as a substitute for religion. Our Catholic men, therefore, need have equal education with their fellow citizens—preserving at once their religion as a proud part of their attainments.

A reasonable and wise grasp of the University idea by the Catholic body will, I believe, create a broad and blessed sympathy that will draw to these halls students without number,—the men of the future in church and state, men eminent for their qualities of mind and soul.

CONVERT PUBLIC OPINION.

Who is going to preach this Gospel of higher Catholic Education, and give to it the life-germ that will flourish in every Catholic home in the land? Who will send out the message of welcome to every boy in this great country, and make him feel that matriculation in the Catholic University of America is part of his inheritance? Who will reach our Catholic parents with the arguments of advantage and opportunity? Who will prove to Hierarchy and religious superior the possibility and advisability of more university-trained scholars in the ranks of the clergy?

This great Educator itself must do it—this Catholic University of America. These stately buildings on the hilltop are silent, but lasting witnesses to the willing cooperation of Catholic Hierarchy, clergy and laity.

You who form the living organism of university culture and work, the eminent Professors that constitute its Faculties, alone can stir the public mind to a realization of your position

in the system of Catholic Education. You devote yourselves laboriously to the duties of the class room and academy, as I can well testify, and you annually graduate apostles of higher learning in science, sacred and profane. I know, too, that you are in sympathy with the numerous student body that looks hitherward with longing eyes; but has this sympathy been made sufficiently apparent to them whom you would fondly cherish? High standards is the cry in education, and they must be maintained. But the term, I fear, strikes dread and discouragement into many an ambitious youth.

The individual sympathy of the men who, by their scholarship command attention, and upon whom more greater demands are daily made, must by personal contact with teachers and pupils in college and school remove the false impressions of our Catholic students.

Few of us there are who entered this University without misgivings of our own ability, and exaggeration of its requirements. Reassurance was immediate after brief association with our professors, whose willingness to accept us as we were and reform us into stronger cast, proved their sympathy and elicited our confidence.

We were soon convinced that this is, indeed, the head of the growing, developing, virile body of Catholic Education,—but that it is also a normal part of the entire organism, well fitted to direct its whole movement.

The University, then, without any doubt to my mind, will increase its enrollment of students in proportion to the personal presentation of its claims and capabilities by the staff of professors so well prepared to speak of it. Their love, their zeal, their enthusiasm will create sympathy for the cause of profound learning and highest culture,—and for this institution of largest purpose and lofty ideals.

THE GRADUATES.

In this extensive and ceaseless work you, beloved friends, who are to receive in a few days honors from this University, will be able co-operators with your beloved professors. They have committed to you a rare treasure in the knowledge they have imparted, and they have disclosed the envied secrets where greater intellectual riches are hidden. You will lovingly carry the glad tidings into the pursuit of your daily duties, and will deliver them to others as a message of hopefulness and worthy ambition.

I congratulate you upon your well-earned success, and pray God to guide and strengthen and prosper you in bearing to fulfillment the fond ideals that are now yours.

You are now to be doers as well as thinkers. In the excellence of your lives, in truth of speech, in upright action, you will reflect the salutary lessons of your Alma Mater.

You will be new cords in the bond of sympathy that must grow long enough and stout enough to bind with tender affection, every son of Holy Church in the land, to this splendid Catholic University of America.

A Word in Season.

A few more weeks of school, and then thousands of children will be free for three long months. How will this leisure be spent? If their means permit, wise parents will provide abundant recreation for their boys and girls, but they will not allow them to mistake license for liberty. That John or Mary has graduated from the Grammar School, or is a high school student is not accepted as a reason why parental authority should relax when it comes to a question of profitable or unprofitable employment of vacation days.

The young people who are obliged to go to work during the holidays are much better off than their class associates who are allowed to follow their own bent, without restraint or supervision on the part of their elders.

A boy may make an excellent school record, but, as a reward, do not give him leisure and opportunity to come under the influence of the street corner gang in holiday weeks. The street corner has no rival as a preparatory school for the prison. The boy laborer is protected by the law, but the boy-loafer apparently has no one to look after his interests. He comes frequently from the well-to-do class; he is well dressed, has a comfortable home, and is well fed. His advantage ceases with these material comforts, for he has not responsible parents. If they were imbued with a sense of their duty the boy would have some occupation other than loafing through his day, or going on marauding expeditions with the "gang." Freed from all restraint he spends his time in an atmosphere redolent of cigarettes and reeking with profanity and vulgarity.

What wonder that on the re-opening of school he no longer cares for the tame words and tame ways of the class-room? Being practically his own master, he chooses his own path—back to the gang. Little by little he makes history with them, appalling records of juvenile crime, and finally he graduates, a full-fledged criminal.

Is the picture over-drawn? Ask anyone who works among the wayward youth of our great cities, seeking to reclaim them.

Fathers who insist upon obedience, and boys with home duties to perform, are becoming less numerous. There was a time when boys had cellars and yards to keep in order, kindling to make ready, errands to run and other homely occupations that added much to the comfort of the family circle. But now in many cases the janitor looks after the yard and cellar, the wood comes ready to burn, and the telephone reduces the number of errands. With the reduction of domestic labor comes a corresponding refinement in dress. The modern school-boy is too well-dressed to do menial chores. Rather than have him soil his hands or roughen them, his mother engages a man to take out the ashes, or gets his father to do that and the rugs. No "dirty work" for her boy. Later on he will enter on a "collar and cuffs job"—that is, if he outwits his teachers who are either "down on him" or "too easy,"—rarely the latter, the mother thinks.

If the boy of to-day reports for meals, and gets in for the night by half past nine or ten he is regarded as entirely satisfactory—in fact, a model.

The lines are drawn a little more strictly for the sister, but she too enjoys a degree of freedom never dreamed of by the girls of a generation ago. One mother secures willing assistance in the household tasks by promising her young daughter an afternoon at the moving picture show—she does not trouble about the class of pictures shown, and another mother considers the dances at the picnic pavilion an introduction of her girls to a desirable social life. She is not present herself to gauge the character of the patrons of the picnic, and is quite content to think of her children as being a part of the juvenile "social swim." If economy be necessary she practises it on herself, and reduces herself to the level of a household drudge, that Katherine or Elizabeth may not fall in the esteem of their chance acquaintances by taking a part in the work of the kitchen. In matters of dress she is equally self-sacrificing, and, as a result, remains in seclusion, while her daughters mince alone in the dress parade of the summer resort. It may be said that this is not applicable to children, but, as a matter of fact, school children are now as much before the public as their seniors are, and are becoming so insistent on being amused in adult ways that the situation has become serious indeed.

Parents must take stock of their own shortcomings and during the coming vacation insist upon their boys and girls remaining where they belong, in the realm of childhood with its wholesome duties and pleasures.

When the vacation is over they will return to school with sound minds and sound bodies, and with sweet pure memories of leisure hours spent under wise parental supervision and with loving parental companionship—the safest and best of all associations.—The Sacred Heart Review.

Beautiful Holiday Literature Issued by the Dominion Atlantic Railway.

The new edition of "Vacation Days" issued by the Dominion Atlantic Railway Company is a work of great beauty, of excellent composition and artistic make-up. It is safe to say no transportation company in Canada has produced such a gem in the shape of a Tourist Guide. This Company has the creation of tourist business down to a fine science; it is the pioneer in the development of Nova Scotia as a summer playground for all America.

The text of this book is by Thos. F. Anderson, a noted journalist of Boston, whose terse pen pictures of every-day charms and delights of Nova Scotia prove him to have been in love with this subject. To turn these pages is to catch a breath of the invigorating salt sea air, to feel the mellowness of veritable Italian days; of breezes fragrant with odors of sweet apple bloom and meadow land of the Evangeline country. The front cover is a four color sketch showing a large white motor boat, filled with a merry party, gliding over the placid surface of Digby Basin. The back cover contains a photo reproduction of a wreath of mayflowers from the Evangeline country.

The interior illustrations, numbering over one hundred, cover a wide range of vacation life: golfing, bathing, motoring, deep sea fishing, coaching, life in the famous log cabin colonies; also an unequalled series of hunting and fishing scenes.

Note the less attractive and valuable to a summer visitor is the folder entitled "Summer Homes in Nova Scotia." The cover pagesshow a farm house flanked on one side by a grove of silver birches, near which a group of merry children romp and revel in the joyous pastime of kite flying. Also replete with half tones, this book gives the names and addresses of private boarding houses, camps, and cottages in Nova Scotia, shows the rates and gives a list of the attractions in the vicinity of each place. It is this publication which fills the farm homes of the Province each year with desirable summer boarders.

These two books strike the key note of perfection in railway advertisement literature and are invaluable to the Province of Nova Scotia.

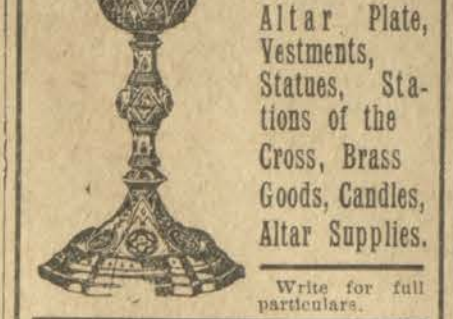
There is every prospect of a large tourist business this season, to meet which the Dominion Atlantic steamers will make eight round trips per week between Boston and the Nova Scotia water terminals, Yarmouth and Digby.

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A SPEEDY CURE!

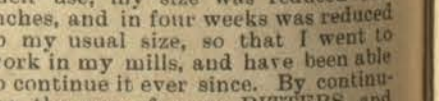
KENTVILLE, N. S., JANUARY 1st, 1910. MESSRS. C. GATES, SON & CO.,

GENTLEMEN,—This is to inform you that I have been a sufferer for the last fourteen years from kidney and stomach trouble, brought on by severe colds. Having been laid up every winter during that time. Last year I was laid up for seven months, so that I could not go out of the house. Dropsy set in, and my stomach swelled so that I was six inches larger than my usual size, had two doctors in attendance, but I grew worse and they were going to tap me—my friends despaired of my life. At this time I was recommended to use

Gates' Life of Man Bitters and Invigorating Syrup No. 1.

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

Yours very gratefully, JOHN W. MARGESON.



SYNOPSIS OF CANADIAN NORTH-WEST LAND REGULATIONS

Any person who is the sole head of a family or any male over 18 years old, may homestead a quarter-section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-Agency for his district. Entry by proxy may be made at any agency, on certain conditions, by father, mother, son, daughter, brother or sister of intending home-steader.

Duties—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least eight acres solely owned and occupied by him or by his father, mother, son, daughter, brother or sister.

In certain districts a homesteader in good standing may pre-empt a quarter section of available Dominion land. Pre-emption—Price \$3.00 per acre. Duties—Must reside upon the homestead or pre-emption six months in each of six years from date of homestead entry (including the time required to earn homestead patent) and cultivate fifty acres extra.

A homesteader who has exhausted his homestead right and cannot obtain a pre-emption may enter a purchased homestead. Purchased—Price \$3 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$500.

Deputy of the Minister of the Interior



Our Symbol.

By X. Y. Z., 16 Ave. Maria. In the ancient story, There's a warrior slain, Saw a cross of glory Flaming in the sky, With a sword in scabbard, Wide by hand divine, Then the holy teaching, "Conquer by this sign!"

HER UNBELIEF HELPED.

Grayson approached his wife. "Constance, he began slowly, "Constance, my darling, the doctor says our little boy cannot live. "Let me have him," she cried sharply, dully, then with a low moan of terror pushed past him to the bed. "Let me have him," she cried sharply, "give my baby to me." "Archie," she crooned, gathering him to her warm bosom, "mother's little man, don't you know your mother, baby?" The gray shadows were closing in, the end of the journey was already in sight, but the mother-cry pierced even the cold ear of death. To the bewilderment of the watchers the boy's long lashes lifted. "Mother," he said distinctly, "mother's little boy," then, with a sigh, his head fell heavily against her arm. She clasped him to her in an ecstasy of joy. "He knew me, doctor; he must be stronger than you think; he spoke to me. But at that triumphant cry her husband turned abruptly away. It did not need the doctor's "He's gone," to tell him that the struggle had been in vain, that the tired spirit, freed from its earthly bounds, had slipped away from earth. "Madam," said one of the nurses, gently, "all is over!" But with the boy's soft tones still echoing in her ears it was impossible to convince her, and when the truth finally beat its way into her consciousness she was as one bereft of reason. In one breath she upbraided the doctors for letting him die; in the next apologized gently for her discourtesy, explaining with cold gravity that "of course, she knew they had done their best; that it was not their fault, but what chance had they to give him, when everyone—the whole, wide, miserable world—was at the mercy of a relentless power to whom breaking mother-hearts meant nothing?" "Is God who is cruel," she cried, and bent dry-eyed over her child's still form. When his nurse, the old servant who had been with her all her life, came in softly, bringing fresh, fair linen, she said again: "God is very cruel, mammy. He has torn my baby from me." Tears were on the old woman's cheeks. "Don't say that honey," she said; "don't say that; the good Lord gaved you baby an' now He's jes called him home again. He's happy yander!" "He was happy here. He loved everything—the birds, the flowers, the sunlight through the trees. Do you remember how he liked to run in the wind, the breeze blowing through his curls? He didn't want to live; he tried to live; he ought to have lived; but God was cruel. He would not let him stay." She laid him down with his head slightly turned, his cheek upon his hand, as she had so often seen him lie in healthy, happy sleep; then, motioning the nurse away, crept up on the bed beside him. Her husband when he came in, found her thus, lying beside the child, soothing his hair and whispering tender words into his dead ear. One after another the many who loved her and whose hearts bled for her in her bereavement came and went away sore at heart; girl companions of her own, avid and frightened by her tearful grief, friends of her mother's, men comrades of her husband—all who had loved the little lad. The room was filled with flowers; one of her girl friends laid a bunch of violets on the baby's pillow. Her husband leaned over her tenderly; then someone came in—a man she had never seen before—who approached her reverently, asking permission to measure the tiny form. The morning after the baby's death Miss Allen, one of the nurses who had cared for him, was called to the telephone by the doctor. "I suspect you are tired," he said, "and I would like you to rest, but old Mrs. Marsham needs you. I don't think she will be a very great strain on your strength." "Mrs. Marsham?" "Yes, the mother of Marsham, the doctor. She has been falling ever since his indictment, and conviction last Friday was, I suppose, the last straw. She is not in bed, not actually ill, but weak, nervous, not quite herself." Mrs. Marsham received Miss Allen kindly; she was a handsome old lady with snow-white hair and the saddest eyes the nurse thought she had ever seen. She had been the great lady of the town, the generous dispenser of hospitality, and so well was she beloved that the righteous wrath of the community against her son did not touch her. The very poor people whom he had robbed and ruined pitied the poor-stricken mother, who had been so good.

to indicate a disordered mind, beyond an unquenchable melancholy. When the nurse returned, after removing her hat, she said gently: "You do not look very strong; have you been ill?" "No; but I have been nursing a very sick patient. He was an only child, I darsay you know his people, the Archibald Greysons?" "Yes, yes; so the little fellow died? I remember his mother worshipped him." "Oh, she did, Mrs. Marsham, she did; and we tried so hard to save him." "She is resigned to her loss?" "Resigned! I have never seen anyone less so; it was as though the heart had been torn from her body." "There are crueler losses than death," said old Mrs. Marsham, and as the nurse did not reply she gazed thoughtfully out of the open window. "Miss Allen," she said, after an interval of deep thought, "will you ring for my carriage? I should like to go and see Mrs. Greyson." To Constance Greyson brooding beside her child—who in a few hours now would be taken from her forever—there came the sound of a drizzling step, she looked up wearily. Why should they not let her be, these well-meaning friends with their futile words of sympathy? "Constance," said old Mrs. Marsham, "I heard of your great loss, and I have come to help you. A faint gleam came into Mrs. Greyson's eyes. She remembered dimly that Mrs. Marsham had known sorrow herself recently. "Thank you," she said coldly, "but sympathy does me no good." "I have not come to sympathize," Mrs. Greyson frowned. "Then perhaps you have come to remind me that God is good; that He does not willingly inflict; that in all things He is ever merciful and loving?" The mockery of her tone was indescribable. Mrs. Marsham walked to the foot of the bed. She stood looking down at the little flower-wreathed figure. "Years ago," she began in a passionless voice, "my only son lay dying. He was a mere child, beautiful, happy—in love with life. The doctors had given him up; they told me he could not recover; that it was only a question of a few hours. When I heard the verdict I knelt down and prayed: 'Spare him to me, O Lord; spare my only son! Over and over again I entreated; not for strength, not for moral force, not for will to resist evil and turn away from sin—only that his life might be spared to me.' Mrs. Greyson was listening; the monotonous, low-toned voice had caught her attention. "As you know, Constance, God granted my prayer. He did what I had besought Him to do—spared my son's life, spared him that he might dishonor his father's name, bring those who had trusted him, and bring my grey hair in shame to the grave." Her voice rose so loud that the nurse, waiting in the hall, hurried into the room. "Don't be frightened," she said, leading the now exhausted old lady away. "Mrs. Marsham had had great trouble lately; she insisted on coming to you; she seemed to think—" She broke off, startled by the change in her listener's face. Its hardness had melted, its bitterness died away, into her eyes came that soft, beautiful expression that had hitherto distinguished them. It was as though a veil had been lifted, flooding her soul with sunlight and giving to her understanding a sudden vision of divine love. Breaking into tears, she turned and laid her cheek on the boy's. "Archie," she whispered tenderly, "dear little boy, mother's innocent, stainless little child, I give you back to God. I would not keep you. He knows what is best for you, my precious. Father in heaven, slipping to her knees, "pray Thy will be done. Teach me to help Thou will be done. Thy will be done—on earth—as 'tis in heaven."—Exchange.

The Catholic Name.

An Anglican Bishop lately objected to the use of the word "Catholic" by the Lady Mayress in a letter announcing a reception at the Mansion House. "She must not," he wrote, "usurp the title, place, or responsibility of the National Church of England, which is the historic branch of the Catholic Church in this land." Catholics in England are to blame for a state of things which has made it possible for the Bishop at all to raise this objection. If they had themselves all along consistently refrained from using the unauthorized name "Roman Catholic," their right to the use of the name "Catholic" would not at this time have been open to challenge. But many of them do call themselves "Roman Catholics," and once in a while one runs across an attempted justification in print of the use of that title. Timely, therefore, lengthy extract from an able article on this subject by the new Archbishop of Vancouver, which appeared in *The Ecclesiastical Review* for February, 1903, under the pen-name of "Propaganda": "The Church has never once recognized or admitted 'Roman Catholic Church' as her name. On the contrary, whenever the subject has been discussed, it has been authoritatively decided that the name is the Catholic Church, without addition or mortification. The conference between the Catholic and the Donatist Bishops at Carthage in 411 is peculiarly instructive. The former naturally spoke of themselves as the Catholics. To this the Donatist Bishops objected with vigor, and a long discussion ensued. The Donatists argued that the question as to who had a right to the Catholic name was a question of doctrine, and that every true Christian had a right to be called Catholic. St. Augustine and the other Catholic Bishops argued, on the contrary, that it was a question of fact, not of doctrine. They urged unanswerably that the existence of an international Church, a Church embracing the orbis

terrarium, was a visible fact; that the separation of the Donatists from this Church was a fact equally visible; and that these two facts determined the question of Catholicity, since Catholicity means that the Church is not confined to the people, but embraces in the unity of organization every variety of people and nation. This is a never failing test. There is only one Church organically independent of national boundaries. Put it in the form of a school question: Name a Church which embraces most of the people in two large and independent nations, and is at the same time organically one Church. There is only one, and it is for that reason called the Catholic Church. By embracing two such nations she manifests the power to embrace all. By their inability to embrace even two such nations, all other churches show that they can never claim to be Catholic. The problem is this: how to throw a network of ecclesiastical organization over two or more independent nations without its breaking along the lines of national cleavage. There is only one Church on earth able to do it, and therefore there can never come the need of changing the name of the Catholic Church. There does not exist one Greek Church for all who call themselves the Orthodox Greeks. There are as many independent Greek Churches as there are independent nations of that faith. Anglicans strive to revive the Donatist test of Catholicity and make it a question of doctrine. Thus Canon Dixon, in his 'History of the Church of England' says: 'The opposite of Catholic is not Protestant but heretic; the opposite of Protestant is not Catholic but Papist.' Father Tyrell, S. J., aptly says in his 'Faith of the Millions': 'Another point of misunderstanding which hides the face of the Church from intelligent outsiders concerns her Catholicity and independence of national and racial limitations. It is from this she derives her name of Catholic, i. e. Catholic has two different functions. It expresses an attribute of the Church and it is the name of the Church. As expressing an attribute its opposite is national, but as the name of the Church, its opposite is everything opposed to the Church so named. Now, the question whether a given institution is national or merely local or international in its organization is a very simple question of fact, and there is superhuman wisdom in the embodying of so visible and so effective a test of truth in the very name of the Church. One who studies the question from the point of view of the real interests of the Church needs to be on his guard against feelings of anger against those who try to mortify and obscure that name as it stands in the Apostles' Creed, and their attempt is so uncalculated for, and so clearly a case of grasping at the shadow and letting go the substance. There is no dispute among Catholics about the form of government in the Church; but the fact of the Church is in fact obscured to many outside by the custom of calling the Catholic Church by the unauthorized name, the 'Roman Catholic Church.' The Century Dictionary says that the name Catholic Church is often qualified by prefixing the word Roman, 'especially by those not acknowledging the claims of the Church. It would be a great gain if we could truthfully say that the word 'especially' should be omitted by the Century. The weight of Catholic practice would then make it as impossible for Episcopalians or Anglicans as it was for the Donatists to appropriate the Catholic name." "Twice during the nineteenth century the question of the name of the Church came up for authoritative decision, and in both cases the decision was that the ancient name should not be qualified by any prefix. At the Congress of the Powers of Europe, held in Vienna, in 1815, one or more of the representatives spoke of the Catholic Church as 'Roman Catholic Church.' As representative of the Pope, protested. He said that the Church is Roman as well as Catholic, but that the joint use of the two words as the name of the Church could not be admitted. In the Vatican Council the same question presented itself in an indirect way. The first chapter of the Constitution de fide, as it came from the Theological Commission, began thus: "'The holy Roman Catholic Church believes and professes that there is one true and living God, etc.'" "Here there is no direct question of the name of the Church. If the Constitution had been adopted in the proposed form, it would still be open to us to argue that the word 'Roman,' as well as the word 'holy,' was put there simply as a descriptive word, and that the name of the Church still remained in its unchanged ancient form of Catholic Church. But the Bishops decided that no risks should be taken in so important a matter as the official name of the Church. They felt that many would understand it to mean the adoption if the proposed form were adopted, of a modified name for the Church; and after a warm debate, the form was so changed as to make it impossible for anyone to infer therefrom that the name of the Church is other than this: The Catholic Church. For there is only one disputed question regarding the name of the Church. Is the word 'Roman' a part of that name? The Council decided that it is not, and hence rejected the form 'Roman Catholic Church.' Then came the question: Is the word 'Roman' a proper descriptive word to be used like the word 'Apostolic' in speaking of the Church? To this the Council answered in the affirmative. Some curious facts were brought to light in the course of the discussion. One Bishop told of a Catholic in his diocese who had bequeathed some property in his will to the Catholic Church. The Episcopalians applied to the civil courts and obtained possession of the property on the ground that it was not bequeathed to the 'Roman Catholic Church,' but to that

body which the law recognizes as the Catholic Church of England! The Bishop asked the Vatican Council not to sanction this anti-Catholic assumption of British law. Another told of a long contest he had with the government of a British colony, because the government refused to receive his letters unless they were signed by him as Roman Catholic Bishop, and not simply as Catholic Bishop. He asked the Council not to oblige him to yield in such contests. And the Council decided not merely that the Church should not be called the Roman Catholic Church, but that not even a pretext should be given for that appellation. There is no express prohibition, but the action of the Council is an implied prohibition, to call the Church by any other name than that given to her in the Apostles' Creed. For, after all, who has the right to modify the name of the Church? Neither Protestant governments nor the Catholics of one or two countries, nor her college professors, have that right. To none but the Church herself should we look for guidance in this case. Now the Church has never, in all the centuries of her existence, accepted or sanctioned any other name than that given in the Creed, and when urged to adopt what might be taken for a modified name, she refused. We have no right to call ourselves Roman Catholics, because this name does not correspond with the name which the Church has given to herself, and because we thereby suggest that there are different kinds of Catholics. Some have attempted to counteract this implication that there are different kinds of Catholics by explaining that "Catholic" and "Roman Catholic" have the same meaning. They might as well attempt to keep away the winter season by furnace in the open air. When the majority of those who use the name "Roman Catholic" attach a restrictive meaning to the word "Roman," and when adjectives are by their very nature suggestive of restriction, how can an occasional explanation prevent serious misunderstanding? Far better frankly to confess that as we needed reform in the case of the word "chapel," so we now need to reform our use of "Roman Catholic." Some of our prayer-books and catechisms persist in giving to the Church of Christ a name which the Church has refused to accept. But then, it will be asked, do not some of our best theologians also give the Church that name? Yes, they do sometimes; but when choice has to be made between theologians and the Church, there should be no difficulty in making the choice. It is not a case that may be expected to occur occasionally by reason of the complexity nature of the Church. The Church has not merely the office of teaching; she has also that of ruling. The teaching and the ruling functions are carried on side by side, and they act and react upon each other. Theologians minister to the teaching office. Sometimes they are restrained in their scientific exposition of revealed truth by the ruling power in the interests of humble souls, because apparent "novelty is often error to those who are unprepared for it, from the refraction with which it enters into their conceptions." Sometimes, on the other hand, theologians encroach on the ruling office, as in this case, of giving a name to the Church. To select a name belongs primarily to the ruling office. It is an act of government. This ebb and flow of the powers within the Church is a slow movement, unless there come a crisis requiring strong action, and another half century may yet elapse before theologians thoroughly realize that to modify the name of the Church does not lie within their sphere of duty.—The B. C. Orphans' Friend.

The Married and the Unmarried State.

Dr. Gordon lectures to young who ladies in Wellesley College, is quoted as teaching his classes that Christianity, and it is clear from the context that he means the Catholic Church, by its doctrines sow "an inveterate prejudice against the honor of wedded love and natural human parenthood." Sufficient proof of this is the teaching of the Church that the unmarried state is higher than the married. Now we submit that a learned doctor who uses such loose language as this is something of a quack. Perhaps Dr. Gordon is misquoted. Perhaps it is only a straw professor that we level our lance at. But the distorted and inaccurate notion attributed to Dr. Gordon has seen much service with divines of Dr. Gordon's type; and so for their sake, if not for his own, we are going to give him a little enlightenment which any Catholic child who knows its catechism might have given him. The Doctor should have suspected the existence of a flaw in his conclusions from the fact that practically in the Catholic Church alone is marriage considered something sacramental and holy. Does the Doctor believe in divorce? The Catholic Church does not. We doubt very much whether the Doctor's idea of marriage has the same halo of sanctity about it with which the Church has always invested it. This fact is so widely known that we wonder it did not influence the doctor's conclusions. Has Baconian induction been abandoned at Wellesley? Or is it only when the Catholic Church is concerned that facts are ignored and conclusions drawn from preconceived notions? What the Doctor says about the Church's teaching that the unmarried state is higher than the married, is very true. To be more accurate, the Church teaches that it is a more perfect state. But the Church uses the phrase "a more perfect state" technically, with a meaning altogether different from that which Doctor Gordon gives it. Doctor Gordon is a college professor and when he lectures on any subject he ought to be accurate in his knowledge of that subject. It is only what we look for from a studious professor; it is what his faculty looks for and, we presume, what the parents of his students look for. Again the known facts should have led the Doctor to suspect the accuracy of the significance which he attached to the Church's teaching that the



unmarried state is more perfect than the married. He must have known that the Church has canonized many of her saints who had been married and had lived in the married state. On the other hand, there have been innumerable men and women who have voluntarily chosen the unmarried state to live and die in and whom the Church has not canonized and never will. Here was another opportunity for Baconian philosophy. This collection of facts suggests a general law diametrically opposed to the construction placed by the Doctor on the Church's teaching regarding marriage. When the Church teaches that the unmarried state is more perfect than the married, she means principally that the unmarried state is less hampered by the cares and troubles of life, and consequently in itself more favorable to the prayerfulness and peace of soul and pious energies which unite the soul closer to God and realize high spiritual ideals. The Doctor will not deny that the state of marriage multiplies distractions and preoccupations. He would very likely advise his son, if he has one, to postpone marriage until he had won a secure position and competency in life, for the reason that winning one's way in art or business is made more difficult by the additional burdens of the married state. If this is common sense in the doctor, why is it folly in the Church? Moreover, the Church does not teach that every one who chooses to live unmarried, even for spiritual reasons, is necessarily better than those who enter the married state. The latter may reach high sanctity despite the difficulties of their life; while the former may sink into mediocrity or worse, despite the facilities and advantages which the unmarried condition possesses. Indeed, the Church in her practice and through her officials is wont to discourage many who think they are called to forego marriage, on the score that a life of celibacy would work in their spiritual ruin. All this was said in the beginning by St. Paul. The Doctor will find it in the Bible. There was a time, not so very long ago, when it was popular to accuse the Catholic Church of corrupting, hiding, suppressing and generally maltreating the Bible to keep it from disclosing to the multitudes how far the Catholic Church had departed from pure Christianity. Every day brings us evidence at present that the Bible is growing to be a discredited document everywhere else except in the Catholic Church. One more thundering breaker has broken itself on the Rock and has gone gliding, tamed and gentle, back along the sands to the sea of human error, only to gather and break again in criticisms of the Church's unprogressive attitude in defending Holy Scripture. And so the see-saw of changing front goes on in history among the enemies of the Church. They say it is justice. We think it is poetic justice.—America.

populated states of Parana and Santa Catarina, are sometimes called Little Germany, so thickly strewn are the villages of the 500,000 German colonists. In Uruguay much of the farm labor is done by Italians, who take to agriculture, leaving the cattle industry to the tougher native gaucho. Argentina has often received over 200,000 immigrants a year. These come from Spain, Italy, Portugal, Germany, Austria, or Syria, in ever-increasing numbers. Some of them go back to their own land after a year's work in the harvest fields, but very many of them remain permanently to occupy and develop with European thrift the outlying acres towards which the newer railroads are stretching. All over their great southwest are hundreds of colonies founded by the self-interest of philanthropy of European men of affairs or theorists. Baron Hirsch has successfully established in community existence several colonies of his otherwise helpless proteges. Of the 7,000,000 of inhabitants, which is about the total Argentina may report in a census at the end of her hundred years of independence, more than one-half are of South European origin; many of these have arrived within the last two generations, but all have found homes in a new land, and are proud to enroll themselves as citizens of an American Republic. The city of Buenos Ayres is the metropolis of the southern hemisphere. Here alone is an object lesson of the progress and accomplishment of South America. The business and social life there is equaled only by that of London, Paris, or New York. The luxury and display are exceeded not even by these capitals. But what is seen in the metropolis of Argentina by no means exhausts the astonishment of the individual who for the first time becomes really interested in their sister continent. There is the city of Manaus, 1,000 miles up the Amazon, as modern as Kansas City. Rio de Janeiro, which the traveller on the way down must pass, with its magnificent Avenida Central, its beautiful harbor just nearing completion at a cost of \$50,000,000, can put to the blush many a city of the old or New World for the excellence of its civic progress. If this traveller is wise he will cross the Andes and learn further lessons from such cities as Santiago and Valparaiso in Chile and Lima in Peru. They all manifest the spirit of the twentieth century with as much vigor as our cities display, and as a rule they are far more beautiful, surprising as the statement may appear to the untravelled North American.

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

THURSDAY, JUNE 16

THE PRESENT AND FUTURE OF THE CATHOLIC PAPER.

We turn now to the most important part of the work of the Catholic press, if we may venture upon degrees of comparison, where all is so important. The Church is the teacher. She teaches chiefly in and by means of three great institutions, namely, the school, the confessional and the pulpit.

We have not ventured to place Catholic literature as high even as the school. Of course, there is a Catholic literature which constitutes an essential, or almost essential, part of all the above named institutions...

This literature consists of the Catholic book and the Catholic paper. Now, as Pope Pius X has said and said emphatically, the habit of the men of our time is to depend largely on newspapers. Solid and well-prepared books would be better to educate and instruct...

that is most important, namely, the inculcation of Catholic principles. This is not to be construed as meaning preaching, or writing sermons, though that is not objectionable in a Catholic paper.

The faith and morality of Catholics are not in constant danger of being affected by frontal attack, such as comes outspokenly and frankly, labelled and branded that all men may see it.

A Catholic paper need not be a great teacher of theology; but it must have a good ear for the ring of false moral coin. Such false coin is in wide circulation; nor is there any sign, at present, that it will be called in or cancelled.

The most important duty of the Catholic paper is to study the world; and, for the benefit of its readers, and the preservation of the faith and the truth that are in them, to separate the good from the bad, the false from the true.

NOTE AND COMMENT.

The ravages of tuberculosis were strikingly illustrated by Dr. C. J. Fagan of Victoria, B. C., at a recent convention in Montreal of the Canadian Association for the Prevention of Tuberculosis.

The campaign against tuberculosis is now general all over America. Associations, having for their object the dissemination of knowledge of the subject among the masses, are now to be found in almost every town and city in Canada.

William T. Stead, the veteran English journalist says that King George "is believed in his heart" to be a strong supporter of Home Rule for Ireland.

Home Rule all around which would, of course, settle the great Irish question and remove the impending constitutional crisis. The pity of it is that Mr. Stead always had a peculiarly vivid imagination.

Cardinal Manning thus succinctly states the place of the Catholic Church in the world:

"Take out of the world the Catholic and Roman Church and the void cannot be filled up. The rush of all schisms, heresies, unbeliefs would not fill the void. It would bring back chaos where order reigned before and uncertainty bred of mutual contradiction.

Belgium and the Recent Elections.

LOUVAIN, BELGIUM, May 25, 1910.

On Sunday, May 22, the elections for the Chamber of Representatives were held in five of the nine provinces of Belgium. Each province has its elections every four years, but only half of the country votes at one time.

The result was a splendid triumph for the Catholic party, which has held the reins of government during the past 23 years. The victory, however, was not won without a struggle.

The seat lost to the Catholics at Neville was won by a Socialist. He owes his victory to the liberality of a wealthy Jew who dealt out his gold with a lavish hand.

To insinuate that the Catholic government is perfect would be the blindest of bigotry, nevertheless, the general happiness of the Belgian people and the prosperity of the nation are unmistakable evidences of wise legislation.

As short time before the elections, their spirit of toleration was exemplified to the Belgian people in a most significant manner, when a measure was introduced into the Chamber demanding the appropriation of one million francs for the Catholic schools.

Our London Letter.

LONDON, June 2nd, 1910.

The hush that was upon the City the last few weeks has passed, and the crowding activities which demand our attention seem to make the succeeding hubbub all the greater.

That the Royal Declaration will not again be made, in its present objectionable and blasphemous form, we may confidently hope, for its complete deletion from the Statute Book we cannot be so certain.

Then comes the next argument, which apparently exhausts the supply against "The Council of Trent issues 122 curses against the persons of every man woman and child who is not a Roman Catholic."

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The Royal Bank of Canada. Savings' Department. Established over thirty years in Antigonish. Branches in Canada from the Atlantic to the Pacific. Capital and Surplus \$10,700,000. Total Assets \$71,000,000. Antigonish Branch J. F. BLAGDON, Manager. A joint account may be opened in the name of two members of the family. In case of death of either, the survivor can continue the account, without the usual legal formalities.

ADMITTS DEFEAT! In taking no exception to the TUBULAR. claim of having skimmed the closest at the Scotsburn contest, the De Laval agents actually admit defeat. They, however, try to console themselves in so much as they produced a 44 per cent cream. The conditions of the contest were as follows: Each machine was to separate 13 lbs. of milk at a temperature of 5 degrees Fahrenheit. The bowls were to be flushed out with the skim milk and the skimming device to be washed with same. The cream to test as near 3 per cent as possible. It doesn't require a highly intelligent person to see in this another defeat, in so much as the Laval was away off the required quality of cream. No doubt the contestants agreed upon a 33 per cent cream, as this is the quality of cream usually supplied to creameries. Had they agreed upon a 35 or 40 per cent cream, the TUBULAR man would simply adjust the cream screw to produce cream of the proper consistency and skim equally as close. Nothing easier—we could publish other contents in which the Tubular proves its superiority over its opponents. Fortunately for the bucket bowl fraternity (the Laval being one) these contents are not of frequent occurrence. Knowing what the result will be, our opponents very wisely avoid them. Any person who would prefer to separate, wash and recombine 10 pieces of straw instead of only 3 simple pieces, or who must be really fond of wasting time by the slowest skimmer, the simplest constructed, the self-acting machine, TUBULAR. All farm produce taken in payment of machine notes at highest market prices. THOMAS SOMERS Antigonish N. S.



General News.

Premier Botha's salary is £1,000, and the other ministers £3,000 each. Mr. Alex. Johnston, ex-M. P. was sworn in Deputy Minister of Marine and Fisheries on Monday.

A machinist with the Acadia Coal Co. and employed at the Back Mines, Stellarton, was scalded to death on Friday.

The Governor-General and wife sailed for England Thursday. He will return in a month, and make a trip to Hudson Bay in August.

It is again stated that the Duke of Cornwall, brother of the late King Edward, will be the next Governor-General of Canada.

Premier Asquith on Tuesday announced in the House of Commons that a bill for the modification of the King's declaration would be introduced.

On Friday Winburn L. Burgess was found guilty of robbing the Canadian Express Company at Truro in May, 1909. His brother William's case was postponed until Monday.

Great loss of life has occurred in the Ahu Valley of the Eifel region, Germany, as a result of a cloudburst which swept the districts Sunday. Estimates place the number of dead at 150.

Hon. R. L. Borden left Ottawa on Monday on his Ontario tour. Mr. C. J. Doherty, M. P., Montreal, accompanied him, and at least one minister of the Ontario Cabinet will be with him at each meeting.

Six persons were killed, 17 severely and 80 slightly injured by lightning which struck among a party of excursionists at Berlin, Germany, on Sunday evening. The excursionists had taken shelter in an iron-fenced building from the most violent thunderstorm which has been experienced in Berlin for years.

The London Times understands that the British ambassador at Washington has been authorized to sign the boundary claims agreement with the United States. In the general arbitration treaty between the United States and Great Britain, which was signed in April, 1908, a provision was made that the treaty would not apply to existing pecuniary claims, which therefore were left open for future negotiations.

After an absence from home of nearly fifteen months, Theodore Roosevelt sailed from Southampton Eng., on Friday on board the steamer Kaiserin Auguste Victoria, bound for New York. Accompanying him were Mrs. Roosevelt, Mrs. Nicholas Longworth, Miss Ethel Roosevelt and Kermit Roosevelt. He is expected at New York on Saturday, and will be accorded one of the grandest receptions ever tendered a citizen of the United States.

Copies have been received at Ottawa of the treaty recently concluded with the United States having reference to the boundary between Canada and the United States. The agreement is important in that it marks the end of a long dispute at issue between the two. At one time it was proposed that the matter be submitted for adjudication to an international tribunal. By the treaty the Pope's Polly Island goes to the States and certain fishing shoals, regarded as valuable, go to Canada.

Lemont Black, 20 years old, belonging to Barrington, N. S., met with a shocking accident on the Transcontinental Railway on Saturday. An engine slipped in front of the engine and had his right foot badly crushed. Black and Engineer McKnight went to the residence for a mattress and on returning rode on the footboard of the engine. It is supposed the sight of the injured man overpowered Black, who fainted and fell in front of the slow moving engine. McKnight caught him in time to prevent the wheels passing over his body, but as it was Black's body was doubled up between the engine and sleepers and his back broken. Both injured men were brought to Moncton on a special train.

The crisis in the political affairs of Britain may be tidied over for a time. Both political parties recognize the gravity of the situation, and prudent men on both sides are anxious to prevent the country's affairs being interrupted by revolutionary agitation, as must be the case if the question of the Lord's veto power is fought out. Consequently a conference of both parties is suggested to study the difficulties confronting the nation.

Premier Asquith is said to have expressed himself in favour of the conference. The Irish and labor members of Parliament are opposed to a conference or any movement tending to delay action on the veto resolution.

A sudden, wholly unlooked for and appalling disaster befell Montreal on Monday, causing the loss of thirty-two lives at least, possibly the number of dead will be found larger, and the serious injury of thirty others. While the employees were engaged in the various departments of the Herald newspaper, a large water-tank on the roof of the building collapsed and crashed through the several floors, carrying death and destruction in its path. A fire followed, no doubt originating from the destroyed furnaces in the stereotypers' department on the top floor, and added greatly to the horror of the calamity. After the roof had smashed its way through the five stories of the building, there was a brief interlude of almost silence, broken only by the shrieks of the injured and the mad efforts of those who survived to escape from the doomed structure. A few of the injured escaped before the fire spread. Those who could get out made their way to safety. Those who were left behind as they were pinned down. Some were killed outright. Others were probably drowned in the floods of water let loose by the broken tank which filled the basement with four feet of water. Yet others suffered the most terrible death of all, and, after being pinned in anguish by broken beams and beams, died by the flames.

Who these were and the way they died, was for the most part of the day a mystery which was hidden under an immense pile of rubbish, burned and broken and twisted into a chaos of entangled material, part of which is deep in water and the rest lying on smoking heaps. The appearance of the building after the disaster was remarkable. The rear portion seemed to have been razed off, the floors being smashed through and even the dividing walls cut down as though by a knife, and the whole rear portion of the building dropped in a heap of ruins, in which human bodies, bricks, beams, steel work and machinery of all kinds were mingled in a chaotic mass. Though men worked all night at the ruins, but five bodies were recovered up to Tuesday evening.

Our London Letter.

(Continued from page 4.)

Thursday, in order that people might know of their existence and avoid the heresies, schisms, and other transgression which fall under the ban of this Bull. Of course in this case, too, the translation has been made to read "curses," where it signifies cutting off from the body of the Church, and the learned Jesuit also enters into a very full discussion of the word "heretic," to show that it is applied to those in bad faith who willfully resist the teaching which they know to be true. Through the unhappy traditions of most of our fellow countrymen; this word does not apply to them, unless perhaps to those very Protestants who are so militant these days. Most of our Anglican and Protestant neighbours are schismatics, they are not in obstinate bad faith, since they have never had the true faith, which was filched from them by the Reformers of the sixteenth century. It is well for us to be ready at all points to meet the sensible enquiries of the "man in the street," for nothing impresses that individual so much as a clear, common sense explanation of facts, and we must ever have before us the fact that the unit of the streets is the power behind the Throne, in addition to which there is also the still more significant circumstance that that same unit possesses an immortal soul.

As regards the fears entertained by a section—a very small one I think—that our new King was narrow in his religious sympathies, there is no known ground for such a view. The King is a traveller and a sailor, both of which qualifications are not conducive to bigotry. Neither is the atmosphere of the Royal family such as would foster such views. The gracious letters which the King addressed to his Earl Marshall and his Chief of Police, both Catholics, were not necessary, though their duties had been arduous and magnificently performed. No person has been in such close touch with His Majesty, since he came to the Throne, as the Duke of Norfolk, and there was quite a thrill of excitement the other day when that noble placed in His Majesty's own hands an autograph letter from the Holy Father. The gossips have been busy with rumours as to the contents of the same, and they place a great significance upon the fact that the following day His Grace and the Duchess left for abroad with the intimation that no letters will be forwarded. This is not taken as a decree of exile against the Premier Duke, but rather to signify that the King has himself answered the Holy Father's communication and has placed his reply in the hands of his Earl Marshall for delivery to the Sovereign Pontiff.

Appropos of the attitude of the Royal family towards Catholics, an incident of the late recent bereavement has come to my knowledge which shows that Queen Alexandra at least has a deep appreciation of Catholic feelings. Amidst the thousands of tokens of sympathy and sorrow which poured in upon the Royal widow, a Catholic lady offered a lovely casket of flowers in the midst of which reposed an ivory crucifix, which had been blessed by the Pope when the lady was in Rome. With this the lady sent an expression of her heartfelt sympathy promising Her Majesty a continual remembrance in her prayers, and explaining the precious character of the little crucifix. It is a tribute to the Queen mother's gentle courtesy that no letter addressed to her ever goes unacknowledged, and the very humblest offering, even in that time of innumerable letters, received at least a type-written reply, dictated at the Queen's request by one of her Ladies-in-Waiting. I have seen several of these replies, but the lady of whom I speak got an entirely different communication. Her letter was written by Lady Anstruth at the direct request of Her Majesty, who desired her to thank the donor most sincerely for the lovely flowers and the crucifix blessed by the Pope "which she must have treasured so highly," and to say the Queen deeply appreciated her sympathy and the prayers of her loyal and devoted Catholic subject.

In Ireland and Scotland the votive Mass "pro jacquimo necessitate" was celebrated throughout the various dioceses after the King's death, while in London several of the Catholic memorial services were attended by distinguished Royal guests who came quietly in amongst the rest of the congregation, for many of the Royal visitors were of the faith. It was pathetic to see the young King of Portugal kneeling in the same sanctuary where King Edward had knelt to mourn the tragedy of Lisbon, little more than two years since.

Meanwhile, the Catholic round of events has gone on, bringing, with the first lunge of Summer, the outdoor processions which are such an object lesson of the faith before the eyes of our separated brethren. On Monday last, a representative pilgrimage set out under the leadership of Bishop Brindle for the world renowned shrine of Compostella where the British Catholics were such welcome guests on their first advent last year. This pilgrimage recommends itself especially to Northerners, for the Scot usually gets on very well with the chivalrous people of Andalusia.

An interesting event was the solemn opening of the new Catholic Church at Hatfield. It was just a year since Father Kenelm Vaughan passed to his reward. One of his favourite projects was the building of a Church, the materials of which were to come entirely from pre-Reformation edifices, and one of the works which he accomplished was the establishment of the Apostolic Missionary Society in a house called "Anothoth," in the grounds of which the new Church is built, the High Altar being composed entirely of fragments of ancient Catholic shrines now in ruins, gathered by the same loving hands which collected the wherewithal to so lavishly decorate the blessed sacrament Chapel in Westminster Cathedral. The dead priest's brother, Bishop Vaughan, performed the opening ceremony, while Father Herbert Vaughan's nephew, and a missionary filled with zeal for the conversion of England, saying the Mass. The renewal of hostilities in Liverpool despite the recent Commission, whose findings appear to have had little fruit; the impudent claims of a set of persons styling themselves "Old Catholics"; Catholic art at the Royal Academy; and the life of Cardinal Vaughan, which to-day makes its debut, are all topics which the exigencies of space compel us to defer to next week. CATHOLICUS.

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St Francis Xavier's Summer Session.

The following is a list of subjects in which instruction will be given at the Summer School with the names of the instructors: Chemistry—Rev. R. K. McIntyre, B. A., B. Sc. Physics—P. J. Nicholson, Esq., B. A. Field Work, Botany and Geology—Rev. Hugh MacPherson, D. D. Latin—Rev. J. H. MacDonald, and D. D. Boyd, Esq., M. A. French—Rev. A. H. Cormier, Esq. English—A. J. G. MacEchen, Esq., LL. D., Rev. J. H. MacDonald. Mathematics—Rev. J. J. Tompkins, Rev. M. M. Coady, Ph. D. Stenography and Typewriting.—J. M. Almon, Esq.

Military Drill by a Military Sergeant. Dr. Pethick will give illustrations and exhibitions on Tuberculosis. The students of last year will remember with pleasure the course of admirable evening lectures. We are now in a position to say that the evening lectures of this session will be at least the equal of those of last year. A full list of the lectures will be published later.

Teachers who wish to improve themselves and at the same time enjoy a pleasant and unique vacation cannot do better than attend this Summer Session. It is a rare opportunity for them and those who do not attend cannot realize how much they are missing. Students who are looking forward to a course in any college or university but are backward in one or two subjects, will here have excellent opportunities to make up their deficiency. The lectures and class-work will also be most attractive and helpful to persons of any age that desire to revive and complete the unfinished or imperfect studies of earlier years; and indeed can be safely recommended to all who wish to improve and round off their mental equipment.

Young ladies who come from a distance to the Summer School may take lodgings in private boarding houses or in St. Bernard's Convent. Those that prefer to reside in the Convent ought to correspond with Rev. Mother Superior, St. Bernard's Convent, Antigonish.

The Summer School classes will open on Wednesday, July 13th, and continue five weeks.

Whycomagh Indian Chapel Fund.

We are compelled to abandon the building of the Whycomagh Indian Chapel this summer, for two reasons. The cost of the exterior is to be about \$1500. We are loathe to begin with only about a third of that sum. Again, the Indians themselves were to secure most of the material required. Last winter was a poor one for lumbering and somehow these poor people were in more than usually wretched circumstances, we are forced to do what we might have thought expedient, if not necessary, from the beginning, namely, allow two winters in which to get out the lumber needed. A goodly portion of the material is ready, and, with the help of God, we shall have it all ready for next year. I beg of our kind benefactors to pardon my almost un pardonable delay in acknowledging receipt of their aims. God bless them, which be will. D. MACPHERSON, P. P., Glendale, C. B.

Previously acknowledged \$415.95 Mrs. Stephen McLean, River Danys, C. B. 1.00 N. M. MacNeil, Philadelphia 6.00 Angus MacInnis, Ino., Glendale C. B. 1.00 John McKinnon, Carpt., Sydney Mines, C. B. 2.00 Alex Macdonald, Myles, West Bay Road, C. B. 2.00 Jos. A. MacFarlane, New Bedford 2.00 Mrs. Archy MacMaster, Glendale, C. B. 2.00 A Friend 1.00 Dr. Egan, Reserve Mines, C. B. 4.00 Dr. Murphy, Bridgeport, C. B. 2.00 Some friend 1.00 Mrs. John MacKinnon, Sydney, C. B. 3.00 Miss Flora MacDonald, Glendale, C. B. 2.00 A friend, Antigonish 1.00 Mary P. MacNeil, Beaver Cove, C. B. 1.50 A Friend, New Centre 1.00 A Friend, Hawkesbury, C. B. 2.00 Jos. Botts, Sydney Mines 1.00 D. C. MacDonald, Port Hood, C. B., additional 2.00 Very Rev. A. Campbell, S. J., Glasgow, Scotland 1.00 \$415.95

Father Campbell sent another donation to Capt. Basquer.

St Martha's Hospital Building Fund

Previously acknowledged \$200 Rev. D. Chisholm, Heatherton 100 James M. Wall, Antigonish 30 Mary E. Doyle, Providence, R. I. 10 Mrs. James Sumers, Briley Brook, 3 bound volumes.

Correction.

The members of St. John the Baptist Branch of the League of the Cross, New Glasgow, desire to report to the Grand Council, through the columns of THE CASSET, that our branch has not become disorganized, as was stated in an article appearing in the April issue of the Total Abstinence. The Grand President issued orders to the branch to still hold meetings, and keep alive the spirit of temperance which they have so faithfully done in the past. This they have been doing right along, without fear or favour. We wish the Abstinence to make a correction of this statement in the next number of the official organ. JOSEPH H. MARTIN, President C. F. MCPHERSON, Secretary

Acknowledgments.

Rev John A. McDonald, St Boniface \$1.00 Allan McDonald, Moncton 7.00 D. A. Hearn, K. C. Sydney 2.00 Alex V. Chisholm, Cambridgeport 1.50 Hugh McDonald, Springfield 2.00 Fred McLarty, New France 1.00 Duncan C. Chisholm, Fraser's Grant 1.00 Mrs. G. MacNeil, Harbour Bouche 1.00 Rev E. Sobry, Kyoque 1.00 Walter Young, Lagan, 2.00 J. S. McLane, Fort George, 1.00 Rev. Chisholm, Big Rapids, 1.00 Flora MacMaster, Dorchester, 1.50 Wm J. McGillivray, Morristown, 1.00 Wm McKinnon, Maryvale, 2.00 Allan McGillivray, Fairmont, 1.00 John Fraser, Glace Bay, 1.00 Wm Chisholm, Fraser's Grant, 1.00 A. B. Smith, Arisaig, 1.00 Arch Chisholm, McPherson's, 1.00 Michael Mahoney, North Side Harbor, 1.00 David Sifton, Bayfield, 1.00 Allan McDonald, B. S. Maryvale, 1.00 Christina McPherson, Hingham, 1.00 Wm McDonald, James River, 2.00 Wm Martin, Halifax, 1.00 Henry Boyle, Arisaig, 1.00 Benjamin Fougere, Harbor Bouche, 1.00 Douglas McKinnon, Brophy's P. O., 1.25 Mrs Angus Smith, Marsby Hope, 1.00 Angus McDonald, Sheet Harbor, 1.00 Red J. Chisholm, Vancouver, 2.00 A Chisholm, Yonkers, 1.00

Resolutions of Condolence

The following resolutions were passed at a regular meeting of Branch No. C. M. B. A. New Aberdeen, held on Sunday, 13th: Whereas, it has pleased Almighty God, in His infinite wisdom, to remove by death the son of our esteemed brother member, Jas. R. McNeil; And, whereas, we realize the sincere and heartfelt sorrow of so dear and loving a son causes brother McNeil and his family; Be it therefore resolved, that we, the officers and members of this branch, humbly offer for McNeil and family our deep sympathy in their sad bereavement; Further resolved, that a copy of this resolution be sent brother McNeil and family, and that copies be sent to THE CASSET and local papers. JOHN C. MCKINNON, Rec. Sec.

Whereas, it has pleased Almighty God, in His infinite wisdom, to remove from our midst by death John A. McNeil, one of our most esteemed and beloved members; And, whereas, we fully realize the sincere and heartfelt sorrow of Mrs. McNeil and family at the loss of so kind and loving a husband and father; Be it therefore resolved, that we, the officers and members of Branch No. 4, sincerely pray to Him at whose command he departed this life to grant to his soul everlasting rest and happiness; Be it further resolved, that we humbly sympathize with Mrs. McNeil and family in their great bereavement; Further resolved, that a copy of this resolution be sent to Mrs. McNeil and family, also copies to THE CASSET and local papers for publication. JOHN E. MCKINNON, Rec. Sec.

DIED

At Antigonish, on May 29, of toxemia, KATHERINE ANN, aged 6 years, beloved daughter of Edward and Mary McDonald, a bright and kind child, her parents and child playmates keenly feel her loss. At Port Brook, Ant., on June 14th, after a lingering illness, RONALD McDONALD, aged 27 years. His father and two brothers survive to mourn the loss of a good son and brother. May he rest in peace! At Glendale, C. B., May 7th, 1910, JOHN McEACHERN (Angus), in his 90th year. Poor John was an inoffensive man and enjoyed the good will of all his acquaintances. During his illness he frequently received the Holy Viaticum. May his soul rest in peace!

At Maple Ridge, on the 7th inst., at the advanced age of 92 years, ANGUS McDONALD (Kory), after devoutly receiving the sacraments of the Church. He leaves a widow four sons and three daughters to hold in loving remembrance a devoted husband, a kind and indulgent parent. The obsequies took place in Arisaig cemetery on the 9th inst. May his soul rest in peace!

At Antigonish, on Tuesday, 14th inst., CHARLES MACLEAN, aged 83 years. Deceased was native of Strathorne, Inv. Co. and was a resident of Antigonish for eighteen years. The greater part of his life was spent in Quebec, where he conducted a mercantile business. He was a much-respected citizen, and a man of dignified bearing and quiet habits. The funeral will take place from the Presbyterian Church at ten o'clock this morning.

At Glendale, C. B., on the 10th of June, 1910, after a lingering illness, borne with Christian resignation to the Divine Will, CATHERINE ANN, beloved daughter of JOHN J. FRASER. Deceased was in the 25th year of her age. She lived a pious and virtuous life, and was beloved by all who made her acquaintance. She leaves a sorrowful father and two brothers to mourn their loss. May her soul rest in peace!

At Pleasant Valley, N. B. Co., on June 6th, FLORA beloved wife of MICHAEL J. DELANEY, aged 38 years. Mrs. Delaney patiently suffered her illness of several weeks. Consolated and fortified by the sacraments of the Church, she passed away in the hope of an eternal life of happiness, she leaves a sorrowful husband, two children, two brothers and three sisters (two of whom are members of the Dominikan Order) to cherish the memory of a model wife, a true mother, and loving sister. May her soul rest in peace!

At Soldier's Cove on Tuesday, May 31st, departed the last rites of Holy Church, THOMAS J. McDONALD, son of John J. McDonald, in his 21st year of his age. The deceased had been in poor health for the past few months, but the end was not expected. He was a dutiful son, an affectionate brother, and being highly esteemed by his many friends, his death is a sad affliction to his sorrowful parents, two brothers and four sisters. After Requiem Mass, funeral services took place in St. Anne's River cemetery. May his soul rest in peace!

At Glendale, C. B., May 8th, KATE, daughter of John McNeil, aged 88. In 1843 she immigrated from Elean, Elhona, Scotland, with her family to the best of recollection of her native land and could, up to the last, discourse most interestingly of the old Country. Of a mild, peaceful disposition, she passed her days in serving God, comforting her husband, and being her part as becomes a Christian. For fidelity by frequent reception of the Sacraments she passed away full of confidence in God's loving mercy. R. I. F.

At William's Point, on the 13th June, 1910, after a long and painful illness, borne with Christian resignation, ANDREW McFARLANE, Esq., in the 75th year of his age. A devout reception of the last sacraments consoled and encouraged him at the end. After a Requiem High Mass, on the 15th inst., his remains were laid to rest in the cemetery at Antigonish with those of his wife, who was a daughter of the late Hon. John MacInnis, W. L. I., and five children, who predeceased him. One son, one daughter and one sister survive to mourn their loss. May his soul rest in peace!

At Lakewood, N. B., on Saturday, April 9th, MISS CATHERINE DELORAY, daughter of the late Mr. John Deloray, proprietor of Tracadie, Ant., after an illness of three months. She was fortified by the rites of Holy Church, and calmly passed away. Funeral services were held at the late Mr. Deloray's residence, at Tracadie, celebrating the Mass of Requiem, the choir at service by the full choir. She was a young woman of much promise. She leaves a sorrowful mother, seven sisters, several brothers, to mourn the loss of a loving daughter and sister. May she rest in peace!

Chisholm, Sweet & Co. Nobby Footwear.

In the selection of your shoes, three important features should be studied; first, comfort; second, durability; third, style; this is a strong feature of our Boot and Shoe department—you get all three combined, in different shapes and different leathers.

Women's Tan and Patent Pumps. Men's Oxfords. Women's Oxfords and Women.

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Arrangements have recently been completed under which the branches of this Bank are able to issue Drafts on the principal points in the following countries:

Table listing countries: Austria-Hungary, Belgium, Brazil, Bulgaria, Ceylon, China, Crete, Denmark, Egypt, Faroe Islands, Finland, Formosa, France, French Cochinchina, Germany, Great Britain, Greece, Holland, Iceland, India, Ireland, Italy, Japan, Java, Manchuria, Mexico, Norway, Persia, Philippine Islands, Roumania, Russia, Serbia, Siam, South Africa, Straits Settlements, Sweden, Switzerland, Turkey, West Indies and elsewhere.

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Not only are you offered here the advantage of choosing from a range of designs, representing a million dollar stock of American papers, but you can be guided in your own selection by the judgment of an experienced decorator—one who studies effects. Wall paper of rich tints and colors and properly harmonized with whatever the room contains, will give an artistic effect, no matter how little the paper costs. There's variety here at any price from 6c to \$1; a single roll of 8 yards with bordering to match at same prices. Persons intending to paper their houses, this saving, respectively requested to leave their orders as soon as possible, as I am enabled to give special discounts on early orders.

R. A. McDONALD Decorator Old Halifax Bank Building Main St. - - Antigonish

Tenders Wanted

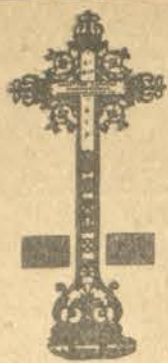
Tenders will be received by the undersigned up to June the 30th

For the painting of the Church at St. Ignace, (Dimensions of building, 75 ft long; 45 ft wide; 23 ft high; Vestry, 30 ft long and 25 ft wide. Church shingled, cedar roof.) No tender necessarily accepted. R. RANKIN, P. P., South Antigonish.

Farm For Sale

The farm at Fraser's Mills, formerly occupied by the late Donald McDonald, A.M.'s son, containing about 2 1/2 acres of good land, well-watered and watered and conveniently located near school, post office, etc. J. A. WALL, Antigonish, 16th March, 1910.





Sanctity of Marriage.

Most Rev. John M. Farley, D. D., Archbishop of the Province of New York, writing on the sanctity of the Christian marriage, says:

No more important subject could come to us with the blessing of our Holy Father than that of Christian marriage, for which during the month of May we are requested to pray. Reverent and docile obedience to the Church's law on this momentous question was never more necessary than at the present time. On many people this contract sits lightly and by others it is assumed without prayer and consideration. On all sides we see thousands of unhappy marriages, and divorces for one reason or another are of daily and alarming recurrence. Hence, the wisdom and timeliness of the Sovereign Pontiff in requesting the prayers of his children, the Associates of the Apostleship, for God's blessing upon those who live in the married state.

From the beginning marriage was a sacred and divine institution. It is to-day and always was a type and figure of the holiest union which ever took place on earth. Centuries before the Second Person assumed unto Himself our humanity, this union was prefigured by that contract which when once entered into no man may violate, for "what God hath joined together let no man put asunder."

When the time of figure had passed away and the type had disappeared before the reality, then by the grace of the New Law this contract was raised to the dignity of a sacrament. By the shedding of the Precious Blood a new power was added to the contract of the old Dispensation. To those who now bind themselves by this consecrated and sanctified bond are given special assistance and particular graces to enable to fulfil and carry out the duties incumbent upon them in this new and holy state.

In the present Dispensation, Christian marriage is the symbol of the union of Christ and His Church, and in Christian marriage all the traits which characterize the union of the Man-God with His Spouse ought, as far as is possible, be reproduced. When we reflect upon the relations which exist between the Divine Master and His Church, we recognize at once the qualities which should be found whenever the holy contract has been made.

Jesus Christ loves the Church and gave up His life's blood for her sanctification. The warmth, the depth and the fulness of that love no tongue can tell. It is a love that never wanes or becomes cold, but grows from day to day. It is a love that is active and never rests or tires. Ceaseless as the force of gravity is His action for the welfare of His Spouse. Numerous as are the sands of the sea, or the stars of heaven, or the pulses of human hearts, are the graces which He pours out upon His Church. Deep as the ocean that cannot be fathomed, wide as a sea without limits, and warm as love can be in the furnace of the Sacred Heart, is His affection for His children which His Spouse offers to Him. He loves them all with a personal love, second only to the tenderness which He has for His Bride.

The affection of Christ for His Spouse is reciprocated by the Church. Nothing is more true, more tender, more lasting than her love for Him. Though her children may at times have been disloyal, though enemies from without may have waged war against her Founder, naught could shake the loyalty of the Church to Christ. In sunshine or in shadow, in calm or in storm, in success and in failure, in poverty and in affluence, through every vicissitude of fortune, the Church was always loyal to her Spouse. Men scoffed at Him, railed at His doctrine, rejected His teachings, laughed at His maxims, wagged their heads in ridicule as the Jews at the foot of the cross, but the Church remained true, her love grew warmer and the bond that united her to His Sacred Heart became closer.

Unfortunately this special feature of the union of Christ with His Church is the one which is forgotten to-day, namely, that the union of the Master with His Bride is permanent and neither the malice of men or the hatred of the Evil One can disrupt it. So it must be with the holy sacrament of matrimony. Such has ever been the teaching of the Church.

She insists on the words of Jesus Christ, in which He informed the Pharisees that Moses had permitted divorce to the Jews on account of the hardness of their hearts: "But from the beginning it was not so." The marriage bond was to be permanent according to the natural law and this permanence had been confirmed and ratified by God's direct ordinance, Christ Our Lord restored the original indissolubility of marriage as we know from the teaching of the Evangelists and of St. Paul. The teaching of Scripture is reflected in the tradition of the Church and in the constant rejection of absolute divorce by the Popes of all ages.

The Catholic Church is to-day the great defender of the family and the state by her unflinching defense of the marriage tie. It was my great privilege and happiness some eight years ago to hear from the lips of the Sovereign Pontiff, Pope Leo XIII., the following solemn protestation against divorce:

"There is right before our eyes a prominent danger to faith and morals, too near to our own doors to be allowed to grow without protest. If age hath any honor, or there is authority in our apostolic words, or our fatherly solicitude for common country availeth aught, we not only warn, but even conjure by everything that is sacred and dear to those to whose deliberation the divorce law has been submitted, that they may cease all further consideration of it.

"Let them remember and seriously consider that the marriage bond of Christians is holy, indivisible and perpetual by divine law; nor can that law be abrogated by any law of man in any age whatsoever.

"To reckon Christian nuptials among those engagements which are contracted and rescinded by the civil law is a great and pernicious error. For the Redeemer and Restorer of human nature, Christ Jesus, the Son

of God, having abolished the custom of repudiation, restored matrimony to its former force and character which God, its Author, has appointed from the beginning, and, raising it to the dignity and virtue of a sacrament, and above all ordinary transactions, He rendered it independent of the civil and even of the ecclesiastical power. Let not the state, therefore, class it with civil affairs; the command of God forbids further interference. In consequence, every legislative act which sanctions divorce sanctions what is unlawful and does so with undisguised injury to God, the Creator and Sovereign Lawgiver. Therefore, it can permit an adulterous union, but not a real marriage. The crime is all the greater because it is as difficult to restrain divorce within limits as it is to stay midway in their course the flames of lust. It is idle to seek a justification in the example of outside nations, when the matter is indisputably criminal.

"Such an excuse is made more worthless by the fact that never has divorce been introduced by official acts without the vehement and authoritative opposition of the Church, the guardian and defender of the divine law. It is on this account that we see many persons who do not fully, and often do not at all approve of Catholic institutions, yet who learnedly and strenuously defend the indissolubility of the marriage bond.

"In point of fact, if it be once admitted that the marriage bond can be broken, all constancy and stability in marriage is thereby destroyed. Hence, in headlong course, follow those consequences which we have elsewhere deplored, namely, that mutual love is lessened, pernicious incitement to infidelity afforded, the protection and the training of children are exposed to danger, the seeds of discord are sown in families, whose households are utterly upset, and the condition of woman reduced to extreme jeopardy. But since the well-being of families and even of states themselves rests on sound morality and is undermined by depravity, it is easy to understand how calamitous to public and private life divorce is, which, originating in deterioration of public morality, commonly leads to unrestrained license.

The fate of the nations that disregard the sanctity of married life ought to be a warning for the future. The traveler in Rome who beholds the ruins of her ancient civilization is forced to ask how it came about that so much that was lofty and beautiful, brave any noble, learned and cultured, marvelous and stupendous, could crumble away into irreparable disaster. And the student of history will answer that the canker-worm of lust had burrowed into the very vitals of the state: emperors and senators gloried in unspeakable rites; the homes of Rome were desecrated by the loose morals of her matrons, who cared naught for the honorable and holy dignity of wifehood and motherhood.

Again, over Eastern countries the black pall of basest degradation hangs heavy. Disregard for the sacred character of marriage has brought on mental and physical deterioration of the race, stagnation and paralysis of every high and holy effort and a blindness to human responsibility here and hereafter.

The same disaster awaits our modern nations, if they continue unfaithful to the teachings of Holy Church. The dwindling birthrate, now deplored in many countries, spells ultimate ruin. Irreligion has taught men and women to shake off the sense of responsibility, to ignore the true meaning of life and to shirk the sacred duties imposed by marriage. It has hushed the laughter of the children; it has destroyed the home.

Our Catholic people must be preserved from the infection of un-Christian principles. The Associates of the Apostleship of Prayer will, therefore, pray earnestly during the month of May that the Virgin Mother may obtain from her Divine Son grace for married people to lead lives of holiness, and to understand how by choosing a human mother Christ sanctified forever the office of motherhood. The family is intended by God to people Heaven. To Catholic parents are confided souls destined for great work in the service of God and Church and country. The mother of many children is specially favored and though the large family may call for sacrifice and unselfishness, God knows how to lighten every burden and He will bless abundantly the people and the nations whose first thought is to accomplish His all-holy designs.

Archbishop McNeil Enthroned.

RECEIVES WARM WELCOME FROM THE CHILDREN—GIVEN ROUSING RECEPTION IN DOMINION HALL—ADDRESSES READ FROM CLERGY AND PEOPLE.

(From the Western Catholic, of Vancouver, B. C.)

The ceremony of installation of His Grace Archbishop McNeil in his episcopal city, took place in the Church of the Holy Rosary, on Wednesday, May 25th, at 10 a. m. His Lordship Bishop MacDonald of Victoria was present, and received the oath of office of the new incumbent.

A large congregation had assembled in the Holy Rosary to witness the simple but impressive ceremonial of the installation.

His Grace celebrated Mass, assisted by Father Nicolay of Ladysmith, and at the end of the Mass the Very Rev. Administrator went up into the pulpit and read in Latin the different papal documents dealing with the appointment of Bishop McNeil to the Arch-episcopal See of Vancouver. He followed with an English summary of the Apostolic Brief. There was no sermon, but at the conclusion of the reading of the official papal documents, Bishop MacDonald proceeded to the throne of Archbishop McNeil and tendered him the oath of office.

At midday His Grace and the visiting clergy were entertained to a luncheon in St. Mary's Boys' School.

PUBLIC RECEPTION.

In the evening the Dominion Hall was packed with a large enthusiastic

crowd eager to see and welcome their new first pastor. The meeting was presided over by the Very Rev. Father Welch, O. M. I. On the platform, besides the Most Rev. Archbishop, were His Lordship Bishop MacDonald, of Victoria, His Honor Judge Murphy, Fathers Verbeke, O'Neill, Campbell, Madden, Le Chesne, Lardon, Duplanil and McCullough.

His Grace was tendered a hearty reception when he rose to reply to the addresses. At the outset he modestly disclaimed any right to the flattering tributes paid him. He insisted that the Church in British Columbia owed a lasting debt to the Oblate Fathers who had for fifty years spent themselves in keeping the faith alive in this country.

He felt overwhelmed by the sense of the burden placed upon his shoulders, but he was glad to know that he would find zealous co-operators in both priests and people. His coming to Vancouver was not by personal choice, but in compliance with the wish of the Holy Father. It was not his desire to leave St. George's, where he had spent fifteen years of his life, and he felt that the position of Archbishop of Vancouver could more fittingly be filled by a younger and more capable chief pastor. However, he had sunk his own predilections in the matter and he hoped that, should the time ever come when they might be required by him to co-operate in undertakings that might not appeal to their own judgments, they would be ready in their turn to sink their own personal views in obedience to his wishes. By his own obedience to Rome he claimed their obedience to himself.

One of the addresses—a lay one, expressed clearly the first problem of an increasing population—a country developing in material resources and riches and already attracting people from other parts of Canada. That meant calls on zeal and forethought for priests and people and it would be his duty to decide on what was to be done. It was therefore grateful for him to know from their address that his people would co-operate.

Another problem confronted them in every quarter of Canada—the cause of education. Catholics held in their hearts and professed in practice that a knowledge of religion held a greater claim in the Church than the knowledge of geography, arithmetic or other secular subjects. The world and the Church since the days of Christ had been at variance on one subject or another. To-day the conflict waged around the subject of education and Catholics should ever be prepared to make sacrifices in the cause of education.

The question of education was only a branch of the wider issue called "family." He did not hear many people talk of the welfare or progress of the family, and part of his work would be to excite an interest in the family as an institution. He expected to have many occasions whereon to talk of the duty of parents to children and of children to parents. These were always of interest and in our day were of paramount importance.

Before saying good-night he would say a few words on other things. If any questions arose on points of difference, he desired it to be understood that he stood for the religious interests of Catholics and not for racial or political issues. These were beyond the sphere of his work, and if a man served God he did not care what race he came from or to what political party he paid allegiance.

He wished to be understood from the outset that he was disposed to allow all politicians to fight their own battles without interference. He liked to see Catholic men of public spirit ready to co-operate in the welfare of their country and city by sacrificing private for public interests, but he wished to be beyond all racial or political parties.

In conclusion His Grace appealed to his hearers to remember that his own unaided efforts would never enable him to govern the arch-diocese and appealed to them constantly to remember him in their prayers.

Mr. Justice Murphy, who was called on by the chairman, was cordially applauded on rising to speak. He desired to pay his tribute to the work of the Catholic clergy in the city. Their priests were men known for their self-sacrificing labors and were respected by all shades in the community as representative of true Christian gentlemen. The laity were not too entirely engrossed in worldly affairs to lose their love for the faith they received at their mother's knees and to live up to that faith. Knowing something of the wisdom of the Church in selecting pastors, he was sure they would be all proud to be numbered among her children. Coming from the most eastern island of the British Empire in the North Atlantic to the land lapped by the waters of the Pacific, his Grace's work would be essentially similar, and in breaking all past links it was proof that they who served the Church as its pastors had literally to obey the mandate of its founder to "leave all things and follow Me." Their only recompense looked for by those laboring in the Lord's vineyard, was His call to them.

At the close of Justice Murphy's speech, His Grace came down from the platform and the large crowd filed past, every member having an opportunity of meeting his Grace.

A Veteran of the Army of the Lord.

An admirable subject for one gifted with the genius for biography is the late Father Joseph Goiffon, of the Archdiocese of St. Paul, who passed to the reward of an heroically devoted life last month, at the venerable—in his case extraordinary—age of eighty-six. A native of Ain, France (the Department of the Blessed Cure d'Als), he came to the United States in 1857, and enrolled himself among the pioneer priests of the far North West

as it was then called; not merely willing but eager to share in all the perils and hardships that fell to their lot. The bravest and hardest of that noble band was not braver or more hardy than Father Goiffon.

In the winter of 1880, while making a journey from St. Paul to Pembina, the farthest northern extremity of the diocese—then a journey of six weeks,—he was lost in a blinding snow storm, and so badly frozen that, on being rescued and conveyed to St. Boniface, sixty miles across the Canadian line, it was found necessary to amputate his right leg below the knee and half of his left foot. His horse had died and he himself would have perished of hunger during the four days of his exposure had he not succeeded in cutting some flesh from the animal's underside. While awaiting death at St. Boniface, the cathedral residence in which he was lodged took fire, and with the cathedral itself, was soon reduced to ashes. In the excitement of his removal, Father Goiffon coolly suggested that, as he would probably die anyway, it was more important to rescue the sacred vestments and altar vessels.

Contrary to all expectations, the hardy missionary recovered and exercised the ministry for half a century or longer; for many years offering two Masses on Sunday, and performing all the other arduous duties of a parish priest in a sparsely-settled district. Though of his own making, and anything but artistic, the wooden limbs which he wore enabled him to move about as freely as any one,—a pathetic and picturesque figure. His energy and activity were indeed remarkable. Mr. W. F. Markoe, of White Bear, Minn., declares that, "when looking for him, one never knew whether he would be found in the confessional, or in his vineyard, from which he obtained his supply of altar wine; at the bottom of his well fishing up a fallen bucket, or on top of a ladder repairing the roof of the church. We often read of So-and-so's having laid the foundation of a church, but it is seldom literally true, as it was in the case of Father Goiffon, who went down into the trenches and with his own hands laid the stones and applied the mortar in the foundation of the church at White Bear." It was a common sight to see him, oftenest on some errand of mercy, driving along the country roads in his sulky, his wooden leg pointing over the horse's back, though one could never be sure that it was not a crowbar.

Of simple faith and childlike piety, prayer was his recourse in every trial, his consolation in all sorrows and sufferings. Asked how he occupied his mind during those terrible days when he was lost in the snow, he answered naively: "I prayed to our Blessed Mother, of course; and after a while I felt as resigned to die as I was willing to live."

If the sermon preached at Father Goiffon's funeral by Archbishop Ireland—spoken of as a beautiful tribute to the dead priest's saintly life and unostentatious suffering in his zeal for the salvation of souls—has not been preserved, it is a great pity. No one knew Father Goiffon better than the Archbishop, or had greater regard for him, though he was venerated and beloved by many. We once had the privilege of seeing that veteran of the army of the Lord, and shall always regret that we spared him the humiliation of giving his blessing in the crowded office of a public hotel.—The Ave Maria.

Lifebuoy Soap is delightfully refreshing for bath or toilet. For washing underclothing it is unequalled. Cleanses and purifies.

KEEP YOUR MUSCLES LIMBER

And Relieve Soreness with Father Morrissey's Liniment.

Athletes owe their prowess not so much to natural bodily superiority, as to the systematic conservation of Nature's gifts, particularly by means of regular rubbing with a good liniment. We are not all athletes, but in any walk of life, if we keep our muscles limber, the walking will be much easier.

Father Morrissey, the priest whose medical skill was known from ocean to ocean, was especially successful in compounding a liniment of superior merit. It is unequalled for rubbing the muscles. It rubs in quickly and thoroughly, scarcely a trace of it staying on the skin. And it certainly drives out the stiffness from the joints.

Father Morrissey's Liniment has repeatedly cured and healed cuts, bruises, burns, frostbites, chapped hands, chilblains, sprains and strains, sore muscles, backache, toothache, earache, and similar affections. In connection with No. 7, it is valuable in rheumatism, while it is a helpful adjunct to the Lung Tonic in sore throats and chest colds.

This well-tested and reliable Liniment is mild and smooth to the skin and does not blister. It is clean and has a wholesome, agreeable odor, unlike other preparations.

In every family medicine chest, there should be a bottle of Father Morrissey's Liniment side by side with the other prescriptions of the beloved Priest-physician.

Every one who has tried the Liniment testifies to its wonderful soothing and healing powers. From the young ball player to his rheumatic father or grand-sire, every member of the family will find occasional or constant use for this incomparable preparation.

Father Morrissey's Liniment, 25c. a bottle. At your dealer's, or from Father Morrissey Medicine Co., Ltd., Chatham, N.B.



BRANDRAM-HENDERSON, LIMITED. ENGLISH PAINT

"The old man knows good paint, you bet."

And knows just why "ENGLISH" Paint is so good.

The white base is 70% Brandram's B. B. Genuine White Lead and 30% White Zinc.

That's why "ENGLISH" Paint spreads so easily and covers so well.

And he knows it's a mighty comfortable feeling to buy paint that has a guarantee on the can, signed by the manufacturers'.

BRANDRAM-HENDERSON, LIMITED. MONTREAL. HALIFAX. ST. JOHN. TORONTO. WINNIPEG.

Advertisement for BEAVER FLOUR featuring a beaver logo and text: "QUALITY in the flour means quality in the bread and the pastry you bake. Without quality behind your efforts, no knowledge or skill can bring good results. Better be without the skill than without the quality. BEAVER FLOUR is the highest development of blended wheats, embracing the rich health-giving properties of Manitoba Spring wheat and the carbohydrates of Ontario Fall wheat, which make delicate, white, light bread and pastry. Remember, it is for bread and pastry, both. With BEAVER FLOUR in the house, you only need one kind to attain the best results in every form of baking. BEAVER FLOUR means economy as well as efficiency. Ask your grocer for it to-day. DEALERS.—Write for prices on all Feeds, Coarse Grains and Cereals. T. H. TAYLOR Co., Ltd., Chatham, Ont.

METAL EPITAPHS. Our epitaphs are solid metal, heavily rust-proofed and richly finished. Write for Catalogue No. 000 of different patterns and prices. A. BELANGER Established since 1867 at MONTMAGNY QUE.

Watch, Clock and Jewelry Repairing. The undersigned is now prepared to do the highest grade of work on all watches, clocks and jewelry entrusted to him. Pratt The Jeweler, Main St. First door west of R. R. Griffin's office.

When You Want Society Supplies Such as Badges, Pins, Buttons, Souvenir Spoons. T. P. TANSEY 14 Drummond St. MONTREAL

West End Livery Stable. The subscribers have opened a FIRST CLASS LIVERY. C. B. WHIDDEN & SON, Head of Main Street.

Inverness Railway & Coal Co. Inverness, CAPE BRETON. Inverness Imperial Coal SCREENED RUN OF MINE SLACK. COAL! COAL!

House and Lots for Sale. 1 ENDERS for the purchase of the whole or any portion of the following property, lately owned by the late John McDonald, Builder, Hawthorne Street. Saturday, the 18th June Next.

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.



# The Paint It Pays To Use



I have a humble longing that has never been confessed, a longing I have striven in vain to bury in my breast. I want to take a ride once more, when days are not so muggy, behind a little joggling horse in some old shabby buggy.

I oft am hurried along the road in some one's fine machine. As such a pace I cannot tell a brown field from a green. I want to amble on in peace, unheeding what they say, and watch with joy an ancient horse flick ancient flies away.

I never see a landscape now that is not sound and dingy. In gales of wind and clouds of dust before my agonized eye; The positive is, we are galloping, the hens are squawking past; If anything seems peaceful I know it will not last.

I have no great ambitions and I don't desire to shine. As a catalogue of accidents in the automobile line; This my plebeian longing without quibble or remorse; I want that shabby buggy, and I want that ancient horse!

—Exchange.

## The Farm Well, A Menace to Good Health.

By Frank T. Shutt, M. A., Chemist Dominion Experimental Farms, in Canadian Farm.

Let us see what we have learnt so far. First, that Canada is well supplied with an abundance of pure, wholesome water in her numerous lakes, streams and springs; that the "deep-seated" waters, from which the majority of our farmers must look for their supply, are of a high degree of organic purity. Secondly, we learnt of the relationship between health and water supply, how pure water was conducive to good health, and bad water a very grave menace, being frequently the disseminator of typhoid and other kindred germ of diseases; how polluted water was the cause of many ailments more or less serious by reason of the presence of poisonous organic compounds, the result of the polluting matter. And lastly, that the form of pollution most to be dreaded was excrementitious matter—that it was the presence or absence of this in nine cases out of ten in eastern Canada, at all events, that determined the suitability or otherwise of the water for drinking and household purposes. The whole object of a sanitary analysis by the chemist, was to determine this point—the presence or absence of excretal products.

### FARM WELLS.

What do we find on the larger number of our farm homesteads in the matter of a water supply? Shallow wells dug to a depth of say 9, 15, 25 feet. And where are they? In the barnyard, where there is unavoidably a greater or less accumulation of manure; or under the barn or stable; or in more or less close proximity to one or other farm buildings containing stock; or at no great distance from the privy—a mere hole in the ground; or lastly, close to the back door, out of which the household slops are thrown and near which only too frequently all kinds of vegetable and animal refuse are allowed to accumulate and decompose. This picture, our rural readers must admit, is not overdrawn. It depicts the actual condition with regard to the water supply and its surroundings on the majority of our farms throughout the country. Thus, health is jeopardized for convenience.

For a few years after the homestead is established, the water of such wells may remain good; but sooner or later the soil surrounding the well becomes saturated with organic filth and unable now to longer perform its useful work percolating through it to carry its load of manurial matter to the soil. How long it may be before this state of affairs comes about, will depend on circumstances, the degree of cleanliness of the surroundings and the character of the soil, but inevitably shallow wells so located become polluted—there is no help for it. Since the Establishment of the Dominion Experimental Farm laboratories between 2,000 and 3,000 samples from farm water supplies have been analyzed, and we have yet to find a well situated as we have described and on a farm ten years or more in operation, furnishing a pure, first-class drinking water. And it is not sufficient as some farmers think to guard the mouth of the well against surface water—though, of course, this should be done. The water passing through the soil and entering the well will be contaminated if the surrounding soil is full of manurial products. Choked and clogged, such soil cannot, as we have said, any longer purify; it simply allows the well to act as a cess-pit. And such, indeed, on analysis, has often proved to be the case, and not infrequently have we advised the farmer to use the water on his vegetable garden as a liquid fertilizer, so rich in manurial constituents has it been found. And many farmers delude themselves that their well contains a spring—simply we suppose, from the fact that it never goes dry. We do not deny that some of these wells receive their water from lower strata, but the great majority of them are supplied from the rain and snow that falls on the immediate surroundings. Of this we are quite certain. As a precaution against the entrance of this surface water, it has been proposed to line the well to a depth of say 10 feet or 20 feet with concrete or puddled clay. This is certainly a wise safeguard against surface water, frogs, mice, rats, etc., but it does not remove the objection to shallow wells placed in proximity to sources of contamination.

By this time it should be fairly well known that analyses of well waters from farm homesteads are made free of charge, provided certain instructions (furnished on application) regarding the collection and shipment are faithfully carried out and the express charges prepaid. This branch of our work has been carried on continuously since the establishment of the Experimental Farms, 22 years ago, and as a result we have accumulated a very considerable store of data and information respecting the farmer's well. Possibly the larger number of those sending water for analysis are those who have grave cause to suspect their

supply and for this reason our results may not represent the condition of affairs generally over the country. We do not say they do. But it is nevertheless significant that of the waters so analysed the proportion that we can report as pure and wholesome, seldom exceeds 30 per cent, and frequently falls below 25 per cent. Probably a third must be classed as suspicious or of doubtful purity, and the remainder as seriously polluted and incapable of being made safe drinking waters by any system of household purification. Saline waters fall naturally into a class of their own, and the means for obtaining from them a supply fit for drinking purposes is by distillation—small household stills that can be used on the kitchen stove being readily procurable and requiring but little attention in their employment.

No attempt has been made in these articles to treat of every phase of this important question of the rural water supply; we have merely endeavored to emphasize the fact that pure water might be procured on the majority of farms, that the shallow well placed in the proximity of the farm buildings seldom furnishes a pure, wholesome water, and lastly, that impure water, i.e., one containing excrementitious matter is a grave menace to the health of the farmer and his family and of his stock.

### PURE WATER AND MILK.

Another very important phase is the relationship of good water to dairying. Disease is often disseminated by washing the milk cans with polluted water, and the bad flavor of cheese, gassy cheese and other troubles in the cheese factory may be traced to contaminated water. The time will come when every farmer supplying milk for consumption, to the creamery and cheese factory, must show that his water supply is pure, and creamery and factory likewise have their supply regularly inspected and analysed.

And lastly, there is the question of comfort, convenience and general health in having an abundant supply piped into the house, barn and stable. In the farm house this would mean a constant ready supply of hot and cold water and a sink in the kitchen, a bathroom and a closet, necessary conveniences—not luxuries—that would contribute much towards the uplift and the greater comfort and ease of a country life. With such a supply and a septic tank to dispose of the household sewage generally adopted throughout our rural districts much, very much, would be accomplished towards making life on the farm and in the country village more healthy, and happier and less arduous.

### The Care of New Born Foals.

With horses rapidly increasing in value it is necessary that great care be given the young colts so that the year's crop will not be lost. It has been estimated that at least 25 per cent. of the new born foals die from lack of proper care. A gentleman from Ontario County, Ontario, told us the other day that many of the foals in that section have been aborted this spring. The cause of this he could not say, but it means care for the foals that are born alive. The following is a short review of a circular by Dr. A. S. Alexander, issued by the Wisconsin Experiment Station on this subject:

In the first place the mare and the stallion should be thoroughly looked after. Joint ill or naval disease is the greatest enemy of the colt and if the foal is soft, flabby and inactive it will be more subject to the disease than if it were otherwise. The soft, flabby foals are often the get of overfed, pampered, unexercised stallions and often mares in like condition. Keep the stallion well exercised and also the mare. Do not work the pregnant mare too roughly. Give her easy, steady work and use her as gently as possible. She should be kept in a box stall while in the stable and the stall should be kept thoroughly clean and dry. The foaling box stall should be scrupulously clean, remove all the loose litter, cleanse and scrape the floor, and disinfect it with one of the good disinfectants which can be bought or with four ounces of copper sulphate (bluestone) in a gallon of hot water. Give the walls and ceiling a similar treatment. As soon as the after birth has come away clean out the stall and put in fresh, clean bedding, using plenty of disinfectant. This is the great enemy of joint ill.

Attend to the naval cord as soon as the foal has cleared of the after birth. If possible avoid tying the naval cord. It is best to break it off naturally. If it fails to break and the mare is lying down make her get up and the cord may then break.

If found necessary to tie the cord use a clean, disinfected string, a dirty string may cause infection. Soak the string in the disinfectant mentioned below and tie an inch or a little more from the belly. Then sever with a clean knife. As soon as severed saturate the stump with the following:—Powdered Corrosive Sublimite, 2 drams and water (boiling) one pint. When cooled add two drams of tincture of iron for color. To keep this from blistering the foal's belly smear carbolized vaseline or unsalted lard around the navel before making the first application. Remove the string as soon as possible, (if the cord has been tied), squeeze out the blood clot and immediately dip the cord in the corrosive sublimite solution. Remove the parts of the cord sloughed off every morning and dip the cord in the disinfectant. Repeat this till the cord has all disappeared and the navel healed.

The attention of the bowels of the foals is very important. At birth the intestines contain a sticky mass of fecal matter called meconium. This should come away promptly and usually this is accomplished by the first milk which has purgative properties. To assist nature, insert a tallow candle into the foal's rectum or within an hour after birth give an injection of warm water, warm slippery elm bark tea, flax seed tea, sweet oil, or a mixture of equal parts of cream, molasses, and warm water. Do not use the ordinary horse syringe. A fountain syringe is preferred and small hard rubber nozzle, or a small clean

rubber hose and funnel. If the bowels refuse to act during the first 24 hours and the foal seems sick, shake up two to four tablespoonful of pure castor oil in milk and give as one dose. Then continue the injections at intervals of six hours.

If the foal must be raised by hand on account of the death of the mare, select the cow that has most recently calved; has the lowest percentage of butterfat and use her milk. The mare's milk though sweet is very poor in fat. Sweeten the cow's milk with molasses or sugar and dilute with warm water. Give this prepared milk at short intervals from a scalded, nursing bottle and a large nipple. Add an ounce of lime water to each pint and give half a cupful of milk every hour at the start. Let the foal lick oatmeal as soon as it will eat; gradually increase the quantity and add a little wheat bran. At the age of five or six weeks some sweet skim milk may be given and by the time it is three months or so old the foal may be given the skim milk three times daily. Keep the foal growing. Care at this time is the making of the best class of horse later on in life.—Canadian Farmer.

### The Live Catholic.

When the whole world is on the alert seeking a remedy for its evils, an answer to its questions and a settlement for its unrest, there are men who look on tranquilly with their hands in their lap. They remind one of the peasant who sits all day on the bank of a stream waiting for it to cease flowing. "Everything comes to him who waits," they say.

To-day, if one wishes to be heard, he must speak out loudly, and speak through the press. The public are willing to listen. And yet how silent are our Catholics who might, if they wished, say the word in season! While the enemy is sowing the seeds of evil right and left, we are content to scatter a few feeble words here and there, too often taken up and dispersed by the winds of public opinion. The impious are moving heaven and earth to make religion popular, and to make corruption respectable, while the Catholic hardly moves his hand to propagate the friendly paper whose end is to teach, to move and to console. We have the word of truth, the message of redemption, yet it often remains sterile in our conscience, mute upon our lips, because we have not the courage to speak out.

The future is in the hands of those who have the courage of their convictions, and this courage is exemplified by those who dare to profess their faith in the churches, in solemn prayers and in great religious assemblies, by those who oppose a league of sacred beliefs to the conspiracies of evil.

The Church cares little for men who hide away whenever religious questions come to the front, or whose only tribute to Catholic life, is the few sterile and passing tears they shed over the social and religious ruins. As far as his influence for good is concerned the Catholic idler is a negligible quantity; he is a sort of honorary member of the Church. Condemning his faith to immobility he exposes it to death by atrophy.

At the same time his encouragement and example frustrate the work of the faith in the community of which he forms a part. Every Catholic whatever be his social station, possesses influences for good which need but a little energy to become operative.

Action is as necessary for the conservation of Catholic life as it is for the life of the body. God will do much for us; but He desires also our co-operation. He will lend the strength of His arm to those who are willing to use their own. The hands that are joined a few moments in prayer ought to be applied to prayerful action throughout the day.

After the Apostles had prayed ten days in the Cenacle, they precipitated themselves upon the Roman Empire, haranguing the wise men of Athens upon the Hill of Mars, the patricians and senators of Rome in the Palace of the Caesars, the slaves in their huts and the Roman Empire was Christianized.

The present century is no worse than the century of Nero. But the Catholic men of to-day are different. Every Catholic man ought in a certain measure to be an apostle. Every one of us has a certain influence, a sphere of action more or less extended, and every one of us is responsible for the kingdom of God and the salvation of souls in the exact measure of his personal influence.

It is cowardly to say: "I do nothing, because there is nothing to do." Look about you! Keep awake and you will see the immense need of action. Get together and hear in Catholic assemblies what other men are doing, what our adversaries are doing, and what you ought to do.

God does not ask us to succeed; He asks us only to work. When we have labored when we have watered, it is God who will give the increase. Action, then, and patience in action is the principle that should urge us on, with the trust that if we do our part, God will do the rest.

### The Habit of Swearing.

Aside altogether from the sin of taking God's name in vain (though with Catholic boys this should never be lost sight of) the habit of swearing is altogether vulgar and foolish. "Want of decency is want of sense." It is cowardly—implying a fear of not being believed or obeyed. It is contemptible—forgetting the respect of all the wise and good. It is indecent—offensive to delicacy, and extremely unfit for human ears. It is mean. A boy of high moral standing would almost as soon steal a sheep as swear. It is abusive—to the mind which conceives the oath, to the tongue which utters it, and to the person at whom it is aimed. It is venomous—showing a boy's heart to be a nest of vipers, and every time he swears one of them sticks out his head. It is ungentlemanly. A gentleman, according to Webster, is a gentle man, wellbred, refined. Such a man will not swear.

### Unnecessary Studies.

Another critic of the public school objects to what he calls "wasting time on drawing," and he asserts that despite the time spent on art, the average graduate "can not draw a kitchen table correctly." In most unesthetic language he condemns "puttering and floundering in all kinds of difficult studies," and has no hesitation about insisting on the "three R's" being given the foremost place in the class studies. "We may take a hint from the parochial schools," he admits. "They are noted for general efficiency, though, they tell me, they do not have much time for drawing."

Comparing costs with results he continues: "We have spent in twenty years probably \$25,000,000 in the education of artists, and we have heard of hardly a hundred! In a neighboring city I have a talented artist friend who once in a while gets \$500 dollars for a picture, but his income does not run much over \$1,000 a year." It would be helpful to know just what State or city the critic has in mind—the figures would be more impressive—but there are many who will agree with him on general principles, particularly in the assertion that "art and decoration and sense of the beautiful are of very little use to the individual unless he is equipped to earn his own living. A large part of the school time now devoted to pencil and brush might well be given to penmanship. And the time now spent by the pupil on 'The Merchant of Venice' and 'Ivanhoe' might be used more profitably in exercising him in correct pronunciation and fluent speech. This may not seem important to the educator, but it certainly is to the employer."

### A Canadian Product.

WINS OUT IN AUSTRALIA.

On May 22nd the S. S. "Rakai" sailed from Montreal for Auckland, New Zealand, this being the first sailing of the recently subsidized C. P. R. line from Montreal to Australia and New Zealand.

Part of the "Rakai's" cargo consisted of 2 carloads of "2 in 1" shoe polish, made in Hamilton by F. F. Dalley Co. This is the third shipment of "2 in 1" sent to Australia by the Dalley people within the last year. The first, sent June 8th last, consisted of 1,000 gross, the second, sent Nov. 2nd, contained 1,500 gross, while the shipment just sent amounted to 1,540 gross, or 221,700 boxes. This brings the total of "2 in 1" sent to Australia within the year up to 581,700 boxes.

It would be hard to find a stronger recommendation for "2 in 1" shoe polish than that it should thus force its way to the ends of the earth, past almost prohibitive tariffs, against the strongest kind of competition from British and other firms.

### Alcohol and Health.

"By reason of its poisonous effects, alcohol is an enemy of the life insurance companies," says a circular of the Provident Savings Life Insurance Society of New York. Dr. Eugene L. Fisk, medical director of this company, argues against what is called "the temperate use of alcohol," alleging that it has been conclusively shown by laboratory experiments that even two glasses of beer daily diminish the mental and physical efficiency.

Alcohol is not a stimulant. Its effects are anesthetic. It is not a heart stimulant; it is a heart poison. There is then quoted the experiences of an English Life Insurance Company, which kept tab on two equal groups of policy holders, and found that while there were 131 deaths among the temperate drinkers, there were only 100 deaths among the total abstainers.

"Alcohol is not a 'demon,' but a drug; not a stimulant, but an anesthetic. In so-called moderate quantities it reduces muscular and mental efficiency. It suppresses the higher brain functions, thereby releasing the lower. It is most dangerous to those with weak family histories. The effects of excess in those of normal family history may be transmitted to their children. The experience on large groups of insured lives shows that moderate drinking shortens life." But does not alcohol promote good fellowship? This is Dr. Fisk's answer:

"Such slight scientific warrant as there may be, is found in the fact that alcohol, by dulling the higher reasoning faculties, brings temporary rest to a tired brain, and releases the simpler activities that have to do with 'good fellowship,' and the primitive tendency to mix with one's kind. There are times when the over-worked brain or nervous system becomes 'top-sided' and the balance must be restored. But is it sound common sense to advocate the use of a poisonous drug for such purposes? We think not. There are other resources that will restore the nervous balance, without exacting such a high price for the service."—Sacred Heart Review.

"So," said Tommy's father, "you took dinner at Willis Stout's house to-day. I hope when it came to extra helpings you had manners enough to say 'No.'"

"Yes, sir," replied Tommy. "I said 'No' several times."

"Ah! you did?"

"Yes, sir. Mrs. Stout kept askin' me if I had enough and I said no every time."

## NOTICE

SEALED TENDERS will be received at the Municipal Clerk's office, up to Thursday, 23rd June inst., for supplying the following articles at the County Asylum for one year, from the 1st July, 1910:

- Wheat Flour, per barrel, name brand.
  - Corn Meal, (kiln dried) per 100 pounds.
  - Oat Meal, per barrel.
  - Butter, per pound, by the tub.
  - Tea, per pound, by the chest.
  - Molasses, per gallon, by puncheon or tierce, E. M. or Fancy.
  - Hake, dry, per pound.
  - Herring, per barrel.
  - Sugar, per pound, per barrel, bright yellow.
  - Soap, per pound, by box, long bars and dish cloth.
  - Beans, per bushel, by barrel, hand-picked.
  - Bran, per 100 pounds.
  - Tobacco, per pound, by box, name brand.
  - Kerosene Oil, best, name brand.
  - Coal, per ton of 2240 pounds, delivered in Trussell, name mine.
  - Fresh Beef, per pound, state price for fore and hind quarters.
- The whole to be approved by the Keeper or Commissioner. Articles not approved of to be taken away by Contractor or at his expense. The right to accept, reserved. Payments quarterly.

By order,  
ALLAN McDONALD, M. Clerk,  
Antigonish, N. S., June 8, 1910.

## NOTICE.

Beginning June 1st, Taylor Bros' Ice cooled, bottled milk will be delivered at the usual Summer price of 6 cents per quart.

TAYLOR BROS.,  
Antigonish.

**M-L Pure Paints**

THE way M-L Paints are made, the factory-tests they get, and the materials that enter them, gives you most for your money in a can labelled M-L.

Never sold in bulk—always in tins. Made by Imperial Varnish and Color Co., Limited, of Toronto. Sold locally by

**Thos. Somers**

**Look Him Right In The Eye**

The sorts of agents claim that disk filled or out-of-date eye-separators are modern and easy to clean. One sort knows better but hopes you don't because he wants to sell you that kind of machine. Look that fellow right in the eye—tell him you know better, and that he can't fool you. The other sort of agent is simply mistaken—he does not know the facts. Tell him to look at a

**Sharples Dairy Tubular Cream Separator**

Tell him it has neither disks nor other contraptions, yet produces twice the skimming force, skims faster, skims twice as clean and washes several times easier than any common separator. Wears a lifetime.

The World's Best. The manufacture of Tubulars is one of Canada's leading industries. Sales easily exceed more, if not all, others combined. Probably replace more common separators than any one maker of such machines sells.

**30 yrs** Write for Catalogue No. 340.

**THE SHARPLES SEPARATOR CO.**  
TRANTS, ONT. WINNIPEG, MAN.

**Cooper's Fly Knocker**

For warding off the attacks of Flies and Mosquitoes ON Cattle, Horses and Sheep.

INCREASES MILK YIELD OF COWS; ENERGY OF HORSES; WOOL CLIP OF SHEEP.

Cheap and Effective.

**M. S. COX**  
TRURO, N. S.

**WANTED**

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

**CASH**

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

**MacGillivray & McDonald**  
Opposite Post Office.

**It's easy to grow plants in a Sunshine-heated home**

**Pure Warm Sunshine Air**

PEOPLE living in homes heated with ordinary furnaces often claim they cannot grow plants with any degree of success. This is due to the fact that ordinary furnaces are not provided with an Automatic Gas Damper. There is nothing to prevent coal-gas, which is deadly to plant life, being forced up through the registers.

Now, when the gas in the combustion chamber of the Sunshine reaches a certain pressure it snags open the Automatic Gas Damper and passes up the chimney, consequently there is no chance for it to escape through the registers. Instead, the air that passes through the registers is pure, warm, Sunshine air, laden with the proper degree of moisture from the water-pan. It's the kind of air that makes plants thrive and is good to breathe into your own lungs.

If you want to guard your home (and who doesn't?) against evil-smelling, deadly coal gas order our agent to install the Sunshine furnace (guaranteed) in your cellar.

**SUNSHINE FURNACE**  
**McClary's**

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TORONTO  
CALGARY  
WINNIPEG  
HAMILTON  
MONTREAL  
VANCOUVER  
ST. JOHN, N.B.



NEW ADVERTISEMENTS.

Tenders Wanted—A. L. McDonald, page 8. Bargains for Sale—Palace Clothing Co., page 8. Bargains for Clergy—J. M. Landy, page 8. Thorburn Picnic—page 8. Farm for Sale—Albert Waldron, page 8. Notice to Farmers—page 5. Farm for Sale—F. H. MacPhie, page 5. Notice—J. D. McDonald, page 5.

LOCAL ITEMS

THE DRILL at the Big Marsh coal areas has been idle since our last report of conditions there, three weeks ago. The cause is still the lack of water.

MR. HECTOR Y. Macdonald, barrister, who was one of the brightest graduates of St. E. X. College, has resigned the position of City Solicitor of Regina, to enter a large law firm in Winnipeg.

THE TENDER of W. H. Landry of Antigonish for the erection of a public wharf at Arichat, C. B., is the lowest, and he will be awarded the contract. His figure is in the neighborhood of \$17,000.

A FULL attendance of the members of the local Branch of the C. M. B. A. is requested for Friday night, 17th inst. Matters of importance are to be brought up; also, a large number of candidates are to be initiated.

HAROLD C. ROBINSON was one of the graduates at Acadia University this year, taking his degree of B. A. with honours. He is a son of the Rev. Mr. Robinson, formerly Baptist pastor at Antigonish.

THE ANTI-GONISH FIELD BATTERY will take 100 men and 64 horses to Aldershot. A new service roll is being prepared, and those who intend going and have not signed the roll are requested to do so on or before the 20th inst.

TWO YOUNG LADS, Frederick Jones and Roderick Chisholm, aged respectively fourteen and thirteen years, left their homes at Heatherton on Monday, May 30, and have not since been heard of, notwithstanding efforts to locate them. Jones came from Halifax some four years ago, after the death of his parents, having been adopted by a family at Heatherton. Chisholm resided with a relative at Heatherton.

THE SUPREME COURT SITTING of last week was adjourned at noon of Thursday, Judge Meagher leaving for Halifax by the early train. The case of Boudrot vs. Benoit was completed Thursday morning, and argument was heard in Gallant vs. Chisholm. Judgment was reserved in all the cases tried, and up to the present no decisions have been filed. There was more litigation over land disputes this term than at any term for a number of years past.

THE EXCURSION TO THE EXPERIMENTAL FARM.—Farmers do not fail to take advantage of this excursion. Come and see the fine fields of grain and roots, and see how your own compare with them. You will see the herds of Ayrshire and Holstein dairy cattle averaging 10,000 lbs. of milk a year, together with the broad-backed beef shorthorns. The various classes of horses will also be exhibited for your benefit. You can examine the buildings and farm machinery for yourselves. You will meet numbers of successful farmers. Altogether it will be an education.

A. H. MCGILLIVRAY, barrister, of Guysboro, died at his home on Sunday last, after a long illness, which, however, did not unfit him for his duties until recently. He was a brother of the late Rev. Andrew Macgillivray, P. P. Lisimore; a native of Dunmaglass, Antigonish, and was in his 64th year. Enrolled a barrister in 1871, he became clerk of the Municipality of Guysboro at the time of the Municipal Incorporation Act, and continued in office until death relieved him of its cares, giving to the County honest and capable service. A widow (see Miss Anna Smith, daughter of the late Captain Smith of Antigonish), two sons and one daughter survive him. May he rest in peace!

ON THE evening of Thursday, June 30th, an entertainment will be given in Celtic Hall, by Miss M. Louise Maloney of Syracuse, N. Y., and Miss M. Forest, Miss Maloney, who is a graduate of Emerson College of Oratory, is at present teacher of elocution at Mr. St. Bernard. Miss Forest has been studying in the conservatories of Quebec and Montreal for the past two years, under the most competent vocal teachers. This entertainment, to be given for the benefit of the convent, is of a high literary and musical order, and will include readings from Shakespeare and selections from the best musical composers.

THE OFFICE of Inspector of Customs for the Island of Cape Breton and the Counties of Pictou, Guysboro and Antigonish, vacant since the death of the late Samuel McDonnell, K. C., has been filled by the appointment of D. C. McDonald, Esq., Barrister, and Prothonotary of the Supreme Court at Port Hood. The number of applicants for the position, we understand, was quite large. Both the government and the public are to be congratulated on the choice of the new Inspector. Mr. McDonald is a young man of the very highest character, who has always been noted for the thorough and conscientious discharge of his duties, and it is a safe prediction that he will make an excellent Inspector of Customs.

OBITUARY.—Roderick Macneil, chief of the Clan Macneil of Barra, died on Thursday, June 9th, at Breavie Farm, Vernon River, P. E. Island. Rev. Dr. Morrison, P. P., officiated at the funeral services, which were largely attended. We take the following sketch from a paper by Rev. A. MacLean Sinclair, the great authority on Highland history, tradition and genealogy, which will place before our readers in our next issue: "Roderick, eldest son of Lachlan, succeeded his father as chief of the Macneils of Barra. He was born March 10, 1845. He was strong and tall, kind-hearted and manly. I knew him well. He visited me frequently at the manse in Belfast, and I called to see him several times. His own cheerful...

him for his own sake and for the sake of his position as the hereditary chief of a Highland Clan. It was always a pleasure to me to meet him and have a talk with him."

HYMENEAL.—At the Church of Our Lady of the Holy Rosary, Vancouver, on May 23rd, Father Walsh united in the bonds of matrimony Miss Maggie McMillan and Mr. John C. Livingstone. They were attended by Miss Kate McPhie and Mr. W. Burke. The happy couple went to the Cascade Mountains on their honeymoon. The groom was a former resident of Cape George, Ant.; the bride is a daughter of Mr. John McMillan, South River.

At the Immaculate Conception Church, Vancouver, B. C., on Feb. 26th, Rev. Fr. La Cheve united in holy matrimony Miss Stella McKinnon and Alex. D. McDonnell, both formerly of St. Andrew's parish, Ant. Co., N. S. Miss Annie McPhie was bridesmaid and A. W. McPherson supported the groom. The happy couple left the same morning for Seattle, Victoria, Ladysmith, and lastly to their new home at Britannia Mines, B. C. Both Mr. and Mrs. McDonnell received valuable presents.

Saint John the Baptist Church, New Glasgow, was the scene of an interesting event on Wednesday, June 1st, when Miss Mary McDonald was united in the bonds of matrimony to Mr. David Fraser, the ceremony being performed by Rev. J. D. McLeod. The bride was graciously attended by Miss Catherine McLaughlin, while the groom was supported by Mr. Archie McLaughlin. After the marriage ceremony the happy couple drove to the home of the bride where about twenty-five guests were assembled and extended hearty good wishes and congratulations to the young couple. A sumptuous supper was partaken of. The bride was the recipient of many beautiful and valuable gifts. The many friends of Mr. and Mrs. Fraser wish them a long and happy wedded life.

Personals.

Mrs. Henry Power and Harold Power of Antigonish are on a trip to Boston and New York.

Mr. Lavin Girroir, barrister, Antigonish, left on Monday on a business trip to New York.

Mr. H. F. Beyer of Sydney has removed to Antigonish, having accepted a position with the Maritime Fresh Milk Company.

Mr. D. A. Campbell, of Strathlorne, C. B., is in Town, to attend the funeral of his uncle, Mr. Charles McLean.

Mr. P. J. Nicholson, B. A., arrived in Antigonish yesterday from John Hopkins University which he attended during the past winter.

Mr. Dougald McKinnon of Fairmont, Ant., arrived home from Bisbee, Arizona, on Tuesday. Mr. McKinnon went West two years ago to see if the climate there would prove beneficial to his health. He now feels that, everything considered, our climate, in the summer time at least, is as good as any.

FARM FOR SALE.

The subscriber offers for sale his farm situated at New France, Antigonish County. It contains 70 acres, more or less, has good buildings on it, and is in a good state of cultivation. For further particulars apply to the undersigned, or to William Chisholm, Barrister, Antigonish. ALBERT WALDRON. New France, June 13, 1910.

NOTICE to FARMERS

Messrs. D. D. Macdonald & Co., of Bailey's Brook, wish to notify their friends that they will be buying Lambs for the Foreign Markets this Season again, and will be in a position to handle all the good stock offered. In the meantime they will be taking Lambs at their Store, Bailey's Brook,

Every MONDAY and TUESDAY until further notice.

FARM FOR SALE.

The farm owned by Allan McGillivray, situated at Fairmont, about 4 miles from Antigonish, containing 120 acres, part of which is under excellent cultivation. Good pasture. Well watered. Plenty poles, hard and soft woods. Comparatively new house and good barn. Easy terms. For further particulars apply to the undersigned. F. H. MACPHIE, Agent. Antigonish, June 16, 1910.

NOTICE!

The fine horse Black Morgan will be at the barn, Court street, Town, owned by D. J. Macdonald, from 12 o'clock Monday until Tuesday evening of each week during season. J. D. McDONALD, Owner and Groom.

Picnic at Upper Ohio.

Patrick D. Murphy intends holding a picnic at the Old Callahan Farm at the end of the road leading to the Murphy Settlement on Thursday, June 23rd, 1910.

Remember!

Remember that THE CROWN TAILORING CO. is ahead in making good clothes, and behind in prices. Such is the verdict of all those who got clothes from them. Give them a trial.

P. S. Clothes cleansed and pressed on the premises.

J. C. Chisholm, Agent. Main St., Antigonish.

Among the Advertisers.

Waggons of all kinds, T. J. Bonner. Sewing Machines repaired at B. A. Pratt's, West End.

Don't buy a wagon till you call on me, T. J. Bonner.

Cheese rennet, rock salt, oil cake and linseed meal at Bonner's.

A couple of tons of good hay for sale, J. C. McIntyre, Sylvan Valley.

Eight day clocks for sale cheap, at B. A. Pratt's, Watchmaker, West End.

For sale, 2 good milch cows. Apply to A. C. Sutherland, Middleton, Ant. Co.

Wanted, at once a competent girl to do house-work. Apply to Mrs. Bernasconi, Hawthorne St.

Get your eyes tested and fitted with proper glasses, at B. A. Pratt's Graduate Optician, West End.

Hugh A. McDougall's horse "Meteor" will be at stable back of old Queen Hotel, Antigonish, on Saturday, 18th inst., and every Saturday till Aug. 1st.

TENDERS WANTED

Tenders will be received by the subscriber until the 1st of July

for painting the exterior of the Catholic Church at Inverness. Two coats. Material to be provided by the parish. A. L. McDONALD, P. P. Inverness, June 14th, 1910.

Thorburn Picnic.

In aid of St. Ann's Parish, on the beautiful grounds near the railway at Thorburn, on

JULY 1ST, 1910.

Trains will leave New Glasgow for the Grounds at 9.00 and 11.00 a. m.; 3.00 and 5 p. m.

Dinner and Tea served on the Grounds, and all amusements customary on such occasions will be provided. Good time assured.

GARDEN PARTY ON THE AFTERNOON OF JULY 2ND.

Admission, 25 cents. BY ORDER OF COMMITTEE.

Farm for Sale

A very desirable farm, situated on main road, within 4 miles of the Town of Antigonish, is offered for sale. It is very convenient to Church, School, Post Office, Telephone and Railway; good house and barns. Plenty wood and well watered. For further particulars, apply to P. O. BOX, 183, Antigonish.

Holstein Bull for Sale

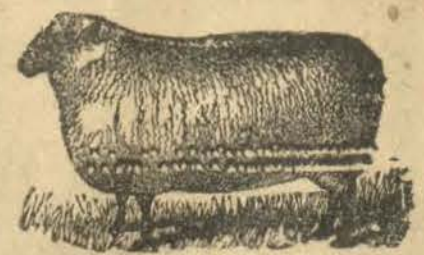
For sale, a registered holstein bull, nine months old, bred from high class stock. This is an exceptionally fine animal. JOHN C. CHISHOLM, L. S. River.

NOTICE!

Overseers of roads will get their road returns, etc., from the following persons:

- No. 1, Arisaig, and No. 14, Maryvale—John A. McGillivray, Dunmaglass; and Ranald McDonald, Maryvale. 2, Georgeville—Hugh Jas. McPherson, Georgeville. 3, Morristown—John A. McLeod, Harbor Road. 4, Antigonish—Duncan Onisholm, Merchant, Antigonish. 5, Lochaber—John J. Inglis, North Lochaber. 6, South River—Angus D. McPherson, Upper South River. 7, St. Andrew's—Daniel Boyd, merchant, St. Andrew's. 8, Tracadie—John McKeough, Afton Station. 9, Harbor au Bouche—James P. Corbett, Harbor au Bouche. 10, Heatherton—John R. McDonald, Pomquet—No. 15, Wallace Dorant, Pomquet. 11, A. G. Chisholm, Pinkietown. ALLAN McDONALD, Municipal Clerk.

WOOL! WOOL!



Bring your wool to CHISHOLM, SWEEDE & Co. and get the highest price paid for good Tub-Washed White Wool. We are paying 25c. trade.

Chis., Sweet & Co.

SEWING MACHINES.

For more than fifty years Singer sewing Machines have been recognized as maintaining the highest standard of excellence. Easy running, it has no equal for light or heavy work. Sold on easy terms. Also orders taken for foot spinning wheels. S. G. KEATING, Agent, Antigonish.

FARM FOR SALE.

The valuable and well known farm, situated at Sylvan Valley, lately occupied by John McDougall, better known as the "Murphy Farm" one mile from Town, containing 100 acres of land with first class buildings. For further information apply to ANGUS McDUGALL, Box 24, Antigonish.

Cook Wanted.

In a small institution. Wages \$25 per month. Kitchen maid kept. Apply, with references, to P. O. BOX 473, New Glasgow, N. S.

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 300 acres, 80 of which is in good state of cultivation, and 150 in pasture. It is interval land, and is well wooded. Soil is a fertile loam. Farm cuts annually five tons hay. Dwelling 34 x 20; barn 18 x 30. Pasture is well watered; well at house and well at barn, will be sold on easy terms. Apply to WILLIAM CHISHOLM, Beech Hill Box 225, Antigonish.

Antigonish Farmers' Mutual Fire Insurance Company

Every farmer ought to become a member by insuring against loss by fire. In this Company every member has a voice in the election of officers, and the spending of his own money. As the rates are light there are none so poor but they can afford to place a small amount on their premises, and very few so rich that they can afford to lose their buildings. There remains but two things to do—either insure, or if you prefer it, get some one to travel among your neighbours with a subscription list. When you look at it in this light, I think you will much prefer to insure, and receive by right rather than charity. Every information by applying to

GEORGE VINTEN SECRETARY TO THE COMPANY

GARRIAGES!

One carload just received. Best workmanship, material and design.

Our prices are the lowest and we give good terms.

Do not buy till you call on us.

BONNER'S NOTICE!

Fast Driving, Cattle Going at Large, Etc.

NOTICE IS HEREBY GIVEN that the law prohibiting Fast Driving on the Streets of the Town, will henceforth be strictly enforced.

Several complaints have already been made to the Council; any person, therefore, against whom information is laid for fast or reckless driving after this date, will be prosecuted to the fullest extent of the law.

and this notice is intended as a Final Warning to those who indulge in this sport.

NOTICE is also hereby given that the law respecting the impounding of

Animals Going at Large is likewise to be enforced to the letter. Those employing young boys to drive their cows to pasture, should warn them to keep up with the animals when driving them through the streets of the Town, and must see to it that the animals are not permitted to roam along the streets and sidewalks and adjoining lots. Persons who are in the habit of

turning out their cows and horses in the early hours of morning to pasture on the sidewalks and their neighbors' properties

are particularly warned that henceforth such practice is not to be tolerated.

Citizens will also TAKE NOTICE that it is against the law to permit

Hens, Ducks, etc., to be going at large to the damage and annoyance of their neighbors.

Notice is further given that all yards, privy vaults, etc.,

are required to be thoroughly cleaned and disinfected.

In accordance with the provisions of the Health Act, within ten (10) days from this date; and all persons neglecting to attend to this duty will be prosecuted as in said Act directed.

By order of the MAYOR and COUNCIL. JOHN McDONALD, Police-mat, Sanitary Inspector, etc. Dated May 19th, 1910.

Maritime Dental College

Affiliated with Dalhousie University and Halifax Medical College. Session opens August 30th, 1910. For information and calendar address DR. FRANK WOODBURY, Dean 192 Pleasant St., Halifax, N. S.

Garden Seeds

A full line of Garden Seeds, best quality and all new stock, in packages and in bulk. Always in stock a full line of Staple and Fancy Groceries

Every article guaranteed or money refunded. You need not send to Toronto for Groceries. If you make a \$25 order you can do as well at Graham's, for strictly cash.

D. R. GRAHAM

Tel. 78. Best Flour for Sale.



Bargain Harvest

For Clothing, Hats, Boots and Shoe Buyers

We are going to get up some clothing, Hats, Boot and Shoe excitement. One-fourth, one-third, and one-half from the actual value. A sacrifice that wipes out every penny of profit and digs deep into ACTUAL COST. The bargain tables in our shoe and special bargain room will be heaped to overflowing, and such low prices will attract the keenest buyers. Come early.

BRING THE FAMILY, it cost no more to clothe and shoe them all here than it does only half the family at other stores. Here are some of the unusual bargains you will find on our bargain tables. A regular clean-up of odds and ends:

- 1 Lot Men's Working Boots, Amherst Make, reg. price \$2.10, Sale Price \$1.60. 1 Lot Men's kip and grain shoes, Amherst make, reg. price \$2.50, and \$2.75, Sale Price \$2.15. 1 Lot Men's fine shoes, reg. price \$3.25 and \$3.50, Sale Price \$2.50. 1 Lot Woman's dongola low shoes, size 3 to 5, reg. price, \$1.25 and \$1.35, Sale Price, 75c. 1 Lot Women's low shoes, 2 1/2 to 5 1/2, reg. price, \$2.00, Sale Price \$1.00. 1 Lot Women's laced boots, reg. price \$2.25, 2.50 now \$1.50; other bargains in Misses', boys' and children's shoes, same reduction. 1 Lot Men's raincoats reduced to \$1.50. 90 Men's suits assorted patterns sizes 36, 37, 38, 39 and 40, reg. price \$10 and \$12, Sale Price, \$6.00. 1 Lot Boys' suits size 4 to 8 years, reg. price \$2.25, Sale Price \$1.50. 1 Lot men's fall and spring overcoats, regular price \$10, Sale price 5.00. 1 Lot men's black and brown hard hats, reg. price \$2.25, Sale price, \$1.00. 1 Lot men's black, brown and grey soft hats, assorted styles, reg. price \$2.25, \$2.50, Sale Price \$1.50. 1 Lot overalls, with bibb or without, reduced to 50c. Also big bargains in PANTS, SHIRTS, COLLARS, TIES, etc. Highest price paid for WOOL and BUTTER.

PALACE CLOTHING COMPANY

Main Street, Antigonish

Said About the J. A. MacDonald Piano

MOUNT ALLISON COLLEGE, SACKVILLE, N. B. We have had one of your pianos in use in our Conservatory of Music. I find that it has stood the exacting demands of our work as a practice instrument in a satisfactory manner. REV. B. C. BORDEN, D. D., Principal.

HALIFAX LADIES' COLLEGE AND CONSERVATORY OF MUSIC, HALIFAX, N. S. The J. A. MacDonald Piano we have purchased for the Halifax Ladies' College has given every satisfaction. REV. ROBERT LAING, President.

J. A. McDONALD Piano and Music Co.

46 Barrington St., Halifax, N. S. ALSO AMHERST, NEW GLASGOW, SYDNEY, GLACE BAY, MONCTON

Advertisement for Alabastine paint, featuring an illustration of a woman painting a wall and text describing the product's benefits.

Advertisement for D. G. Kirk, Antigonish, N. S., featuring a list of products including Sherwin Williams Mixed Paints, Brandram Bros Genuine White Lead, Pure Boiled and Raw Linseed Oil, and Turpentine.