

THE CASKET.

A Catholic Journal Non-Partisan in Politics.

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Fifty-eighth Year

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Nc. 25

THE CASKET.

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THURSDAY, JUNE 23.

Death has been busy with the members of the Sacred College. When Cardinal Sarto became Pope Pius X, on August 1903, he consisted of sixty-four members, which number was short of the plenam of seventy. His Holiness has since created sixteen cardinals; yet, owing to deaths, the number at present is only fifty-two.

W. T. Stead, editor of the Pall Mall Gazette, of London, says that if you take a Protestant family and a Catholic family and put them together in the streets of London, and let them remain there for three or four years, you will find that half of the Protestant family has gone to the bad, while every one of the Catholic family has retained the virtue. This is a very strong statement, from one who has made a study of social conditions in that great city. He thinks that Catholic teaching and principles wear better.

We are authorized to announce that His Holiness Pius X, through the Sacred Consistorial Congregation, has placed the Island of Newfoundland under the jurisdiction of the Apostolic Delegate of Canada, who henceforth will have the double title of Apostolic Delegate for Canada and Newfoundland. There are three dioceses in the island of Newfoundland, forming an ecclesiastical province, viz., the Archdiocese of St. John's and the diocese of St. George's and St. George's. The Catholic population is about 80,000. Hitherto there has been no Representative of the Holy See with jurisdiction over Newfoundland, but henceforth the Apostolic Delegate of Canada will be the Apostolic Delegate for Newfoundland, as well as for Canada, with the double corresponding title.

"The Busy East" is a new monthly the first number of which is now before us. It is a neat and creditable journal, published in St. John, N. B., by the H. M. McAlpine Directory Company. Its reason for setting out upon the uncertain currents of journalism, is stated as follows:

"With the possession of the great advantages it nature has bountifully supplied us to be able to make a name for ourselves—let the outside world know of our mineral wealth, our fishing, our agriculture, our wonderful agricultural possibilities, our facilities of shipping by rail and water. In other words, we should advertise—put before the eyes of the world our great advantages for farming and investment in the most attractive form possible—The Busy East."

It is to be devoted to the interests of the Maritime Provinces. It wants the various towns and districts to cooperate by sending in articles and illustrations. We wish it all success.

Rome recently witnessed a great celebration in memory of the last Martyr-Pope, St. Marcellus. He died in the reign of Maximian on refusing to sacrifice to idols, or to deny that he was Pope of the Christians. He was placed in the common stocks, to tend the public beasts of the arena, on the spot now called the Piazza Colonna. He died in consequence of the harsh treatment given him. The Church of St. Marcellus is built on the spot where he died, and his body is buried beneath it. Legend in Rome received, in his time, its last blow, and he was the last Pope who suffered martyrdom. How noble is the lie, embodied in the oath which is forced on the sovereigns of Great Britain—that Catholics are idolaters! And yet, the truth was known to the Emperor Maximian, sixteen hundred years ago, when this Martyr-Pope refused to sacrifice to idols, and preferred rather to die.

The splendid work for the Faith that is being done by the Catholic Church Extension Society must arouse the admiration of everyone. We hope to place it more fully before our readers at an early date. Meanwhile we quote the following from Rome:

Evidently the Catholic Church Extension Society of America has won the full approval of the Holy Father, for when its President Very Rev. Dr. Kelley, and Commendatore Ambrose Petry of the Executive Board, were received in private audience by His Holiness last Sunday afternoon, they found him disposed heart and soul to bless and encourage the work. He had heard a good deal about it lately from the Cardinal Secretary of State, Mgr. Agius, Apostolic Delegate to the Philippines, and Mgr. Sbarretti, Apostolic Delegate to Canada. The Pope was especially pleased to know that the Extension Society has held out a generous helping hand to the suffering church in the Philippines, and he expressed his gratitude not only by an autograph letter of considerable length in which he blesses and encourages the society and recommends its special appeals for the Philippines to the bishops, clergy and people of America, but by bestowing a large and valuable gold medal on Dr. Kelley as President of it. He marked his approval of the work of the Chapel Car in America by conferring a like honour on Commendatore Petry.

The Grand Orange Lodge, at its recent meeting, appointed a committee to frame legislation to prevent the registration as voters of those who do not clearly understand the English language. If the people of Quebec attempted to exclude from the exercise of the franchise those who did not speak French, the holler which would be sent up from the Orange lodges could be heard across the Atlantic. Our Orange brethren are surely an amusing lot of mortals.—Catholic Register.

We believe there are some very good subjects of the King, in Nova Scotia, who do not "clearly understand the English language," but who could manage to express their loyalty pretty well in the Gaelic. What would the Orangemen say about them? No, they are not all Catholics. But is that the idea? Is it the language or the religion that they are worried about? Would they let a Presbyterian Scotchman mark his ballot, though he knew not a word of English? Of course they would.

Rev. Allan Pollok, D. D., writing in *The Presbyterian Witness* on the proposed scheme of Church Union, says:

"We need such a church as can take hold of social problems and remedy social disorders. We need a moral force that will influence common life and labor. We need a church that will not harden old prejudices or narrow its outlook with mouldy traditions—a church that will look at things as they are—and try to make them as they ought to be. Above all, we need a church that believes in the power of the Holy Spirit. We hear much of the decay of religion and the abandonment of the churches. People will not forsake the church if it gives them what they need and feel that they need and can find nowhere else. Its great business is salvation or warning men to flee from the wrath to come—a message which comes not from earth, but heaven."

Very good, as far as it goes. But an essential prerequisite in such a church is authority. The Presbyterian Church lacks that, and the new united church, if it comes, will lack it also. The task of remedying "social disorders" cannot be even properly begun until competent authority has defined such disorders, and defined them beyond cavil or appeal. Take divorce and re-marriage. The Southern Presbyterian Assembly at Lewisburg, the other day, undertook to deal with this question. Was it an evil? They agreed that it was. Was it an absolute evil, admitting of no compromise, or was it an evil only in certain aspects, and on passing certain bounds? There they differed. How can "social disorders" be remedied, by the influence of a church which is not, as a body, prepared to define those disorders, or to say where they begin or where they end? It is all very well to talk of "mouldy traditions," but if the Protestants had even a tradition of authority in church teaching and church government, there would not be the present agitation for church union as a means of strengthening a position which they know to be weak. It is all very well to talk of "fleeing from the wrath to come." But you must first be prepared to tell men, and to tell them positively, what it is that will merit the wrath which is to come. Nor, if that be done, is it enough to merely tell them to flee. Fleeing from the wrath to come is no such simple matter as that comes to. Men who would avoid that wrath must needs have positive instructions how to do it, otherwise their task, even with the best intentions, is a most difficult and disheartening one.

To-morrow, the 24th of June, will be the four hundredth anniversary of a memorable event in the history of Nova Scotia. On the 24th of June, 1610, the first members of the Micmac tribe received Baptism at Port Royal, now Annapolis. Chief Memberton

was one of those, twenty-one in all, who were baptized on that day. One hundred and forty were baptized in the same year. The whole tribe, practically, became Christian; and, as the late Bishop Cameron once said,—"their loyalty to the Catholic Church has ever continued to be simply heroic." These first baptisms at Port Royal were administered by the Rev. Jesse Fleche, a French priest of the diocese of Langres, France. The Micmac tribe was small, only a few thousands; but were part of the Algonquin group or family, which numbered in all about 90,000. The Micmacs have lasted longer than any other of the tribes who inhabited what is now in contradistinction to our new great west, called Eastern Canada. They are to be found to-day on about fifty reservations, in Nova Scotia, P. E. Island, and the Peninsula of Gaspé, and New Brunswick. The chief settlement is at Restigouche, about 120 families, and that has been considered the most suitable place in which to erect a monument to commemorate to-morrow's anniversary. The Capuchin fathers are now at Restigouche. This is the same order that was sent by Richelieu in 1632 to Port Royal, to convert the Indians, and to open the first religious school in Nova Scotia, then called New France. They were to receive free of charge thirty white children and as many Indians as should present themselves for instruction. In 1643 there were twelve Fathers at Port Royal for the work of this school and missions to the Indians. The school undertaking was brought to an end by war in 1654. Secular priests and Jesuits had preceded the Capuchins. The Micmacs always referred to the Jesuits as the "Blackrobes," and to the Capuchins as the "Barefooted." How well those early missionaries did their work is demonstrated by the fact that, through all changes of time, circumstance, government and laws, from the days of French rule to the present day, the Micmacs have kept the Faith.

WINNIPEG, MAN., June 10, 1910
The Antigonish Casket:
DEAR EDITOR.—The question of compulsory education is about to be discussed in the North West. Does it obtain in the Maritime Provinces? Would be pleased to see your views on this much mooted subject ventilated in the columns of your valuable paper. Respectfully yours,
A CONSTANT READER OF THE CASKET.

In Nova Scotia we have a compulsory attendance law which is in force in such school sections as have adopted it. Some sections have not adopted it; and in some it is in force, but is not enforced and carried out to any great extent. Our Education Act, Chapter 52 of the Revised Statutes 1900, provides for enforcing attendance in the School Sections outside of the towns. At the annual school meeting the question is to be put every year, until the law has been adopted by a majority vote. There is a fine on parents or guardians of two dollars for each child between the ages of seven and twelve who has not attended school for 120 full days in each school year. Exemption from this fine is to be made when it can be shown that children are being properly educated otherwise than in the public schools; and children who are in delicate health or who reside over two miles from a school or who have other sufficient cause are exempt from attendance. In towns the provisions are more stringent; but the adoption of the law is optional with the town council. Every child between the ages of six and sixteen shall attend school every day for at least 120 days in each school year, unless the physical or mental condition of the child is such as to render such attendance or instruction in the subjects taught in such schools inexpedient or impracticable. Any child over twelve years of age who passes a satisfactory examination in grade seven of common school work and any other child over thirteen who has attended school sixty days during fourteen consecutive weeks in the preceding year, if necessity requires him to work, may show that fact to the Board and obtain permission for such employment, and is then exempt. Every parent or guardian shall cause their children to attend some public or private day school, approved by the board, at least 120 days in each school year except as exempted in the act. The board shall approve a private school only when the instruction includes reading, spelling, writing, English composition, geography and arithmetic, as well taught as in the ordinary public schools; and a register of attendance is kept, open to inspection; and such

reports as are necessary are furnished. Every parent or guardian who fails to comply is liable to a fine of from one to twenty dollars for the first offence, and for subsequent offences to a fine of one dollar and costs, for each school day that the law is not complied with. The same person is not to be fined more than sixty dollars, exclusive of costs, in any one year.

Exceptions:—(a) The physical or mental condition of the child unfit.
(b) Child being properly educated otherwise than in a public or private school, which must be proved by examination.
(c) Ill health or temporary absence.
(d) Domestic affliction.
(e) Inability to furnish proper and sufficient clothing.
(f) Children of persons not permanently resident.

The Town's Compulsory attendance Act, Chapter 55, Revised Statutes 1900.

Our correspondent asks for our views. We approve of the general principle of such laws. Details, of course, are debatable. Parents or guardians may have conscientious objections, to certain schools or to the companionship or surroundings that their children have to encounter there; and when they have such objections, no law should force them. But mere negligence or selfishness on the part of parents or guardians, is a matter which is a fair subject for legislation. The law has only been adopted in some places, and we do not know that, outside of the cities, it is very vigorously enforced anywhere. We are not acquainted with the laws of other provinces.

From the first of the organized campaign against tuberculosis we have given it what support and encouragement we could. We are glad to see that two courses of lectures are now under way in this Province on this very important subject. Instruction should, of course, be given to the public with discretion. It appears that, in some cases, in the United States the lecturer, in his eagerness to impress his hearers, did, probably, more harm than good. *America* says:

A speaker at a national conference last month in Washington made certain statements which, in our opinion, merit careful attention. He referred to a crusade carried on in his State during the previous year by the health authorities. An official lecturer, giving magic lantern exhibitions that depicted the horrors of the white plague before farmers institutes and gatherings of teachers and school children, was turned loose upon the people at their own expense for the purpose of spreading enlightenment concerning the condition of their interiors. "People left these exhibitions greatly depressed," said the speaker. Of course, they did. There are tuberculosis exhibits in New York that we cross the street in order to avoid. But a free exhibit, no matter how grisly it may be, seems to have the fascination of the flame for the moth; for we have observed considerable success on the part of the hideous placards outside the exhibiting booths to attract a wide-eyed crowd of all ages and kinds. But let the speaker we have introduced continue his story: "With many this depression was turned into terror from perusal of the weekly scare bulletins which the State tuberculosis lecturer furnished the newspapers. The result was that many people, predisposed to consumption, readily fell victims to it." And he adds the startling announcement that the dread disease in question increased more than 120 per cent, since the campaign of enlightenment was started.

Making every allowance for exaggeration and over statement we have no difficulty in accepting the main idea contained in these observations. Self-diagnosis, even on the part of a skilled physician, has always been recognized as the very worst menace to health. No man is a good judge of his own symptoms. The imagination can play most unexpected tricks. The faithful reading of patent-medicine advertisements can undermine the hardest constitution. It is one of the mysteries of pathology that the most fertile seed of disease is a faint suspicion that the disease may exist.

Are we, therefore, violent reactionaries and scrupulous cultivators of ignorance? We have no wish to be. Let the doctors study germs and bacilli until they learn their very last characteristic. But let the layman keep his hands off. He pays the doctor to engage in the dangerous work, and the doctor approaches his task equipped in the most elaborate precautions. And sometimes even thus equipped a sensitive physician has been known to succumb to the terrors which beset the imagination in the quest and treatment of disease. The layman need only know a few cautions which could be printed on a visiting card. To introduce him, especially in his youth, to the naked and crude horrors of disease in a hundred repulsive details is a crime that calls for prohibitive legislation.

This is somewhat strongly stated, but it is worthy of attention. In dealing with all human diseases, doctors always take great care not to alarm a man about his own condition, if it is possible to avoid doing so. That, of course, is no reason why

people should be left in ignorance of dangers to which they are exposed; but good judgment and discretion should be used in informing them. Methods of instruction that appeal too strongly to the imagination are objectionable. Some people may find in this an excuse for paying no attention to the subject; but that is not good sense. Tuberculosis is a real, existing danger, and must be met and dealt with fairly and reasonably, as we deal with any other danger, not in fits of alarm, but in a cool and sensible frame of mind. All precautions recommended by doctors should be attended to. While we are upon this subject, we quote the following which we take from an exchange. We know nothing about its value, or how much importance is to be attached to it; but we publish it for whatever it may be worth. We presume that inquiries in the proper quarter would elicit more particulars:

After three months in one case and nine weeks in another, medical science has scored a signal victory in saving from death two young people suffering from tuberculosis. They were discharged as cured ten months ago by the physicians using the Wright serum at the Wright building, St. Louis.

They were C. P. Wilson, of Mesilla Park, N. M., and Miss Susie Fleming of Cuba, Mo. A report from Dr. Charles A. Mitchell of Mesilla Park states that he has recently applied to Mr. Wilson the ophthalmic test of Chalmette, and that he is entirely well and free from the bacilli of tuberculosis. Miss Susie Fleming of Cuba, Mo., was never in better health. She was considered a hopeless case with galloping consumption in the summer of 1909, when the serum was given to her every other day until she had received forty-five doses. Miss Fleming was furnished for the test by her family physician, Dr. Robert Findley, of Cuba, Mo.

THE BLUNDER OF A BISHOP.

The Anglican Bishop of Nova Scotia, in his charge to his Synod, on May 24th, as reported in *Church Work*, said:

"The remembrance of our history, from the beginning here must take us further back than 1710 through the troublous days of the Reformation and still further to the time when Magna Charta proclaimed the principle that Ecclesia Anglicana (the Church of England) should be free and recognized as the Church of the Anglo-Saxon race."

This is a blunder so great as to be inexcusable, in the case of one holding such a high position, and speaking officially to a body of educated men. We are aware that men have sought to justify the position of the Church of England by arguments drawn from certain struggles and disputes which took place between the Catholic Church and certain rulers of England and others long prior to the Reformation, and have sought to establish that some sort of continuity of sentiment against the Catholic Church existed there in the twelfth, thirteenth and fourteenth centuries, and went on growing until the immortal and sainted Henry VIII. arose and set the country free. But we never before heard it said, or saw it written, that England declared for ecclesiastical independence in the reign of King John, and that the Declaration was embodied in the Great Charter which was wrested from that monarch by the barons of England with the Catholic Cardinal Archbishop of Canterbury, Stephen Langton, at their head.

We had supposed that Magna Charta, and everything connected with it, were well understood; but it would seem there is a bishop in Nova Scotia who does not understand that very well known document. The good bishop strangely misunderstands the clause of the Charter to which he refers, if he thinks it meant or implied any declaration of independence against the authority of the Pope over the whole Church, in England or elsewhere. That is precisely what it did not mean. It is so far from that, that it meant the exact opposite, namely, the independence of the Church in England acting under the authority of the Pope, from any interference, or exertion of authority, by the King, in ecclesiastical matters.

Henry VIII. and his reformers violated this provision of the Great Charter, and all the other main provisions thereof, which were inserted in it by true followers of the Catholic Church, and signed by John, upon compulsion of Catholic barons, led by a Catholic prelate, for the freedom and safety of a Catholic people whose liberties were threatened by a king who was a great scoundrel, but less diabolically clever than Henry VIII., who, three centuries later, ended their work in this important matter of the independence of the Church.

The Bishop of Nova Scotia owes his

present position to the violation of this clause of the Great Charter. Here is the clause to which he refers:

"Ecclesia Anglicana libera sit et habeat iura sua integra et libertates suas illenas."—The Charter, Clause one.

These are the exact words of the clause, as given in Pollock and Maitland's History of English Law, second edition, Volume 1, page 172, note 6. The Catholic Church, governed by the Pope, was then the only church in England, and the Pope's chief representative in that country, Cardinal Langton, led in the demand for the Charter. The clause meant, and could mean only, that the meddling and troublesome King John should keep his unholy hands off the Church, and not seek to usurp the Pope's authority in Church affairs. The Church was to be free and to have her rights and her liberties inviolate and unimpaired. Such is the clause. We do not ask the Bishop of Nova Scotia to make any inferences, however, nor to take our word for anything, nor to accept any inferences made by us. We shall refer him to an authority who is intensely Anglican in his views.

In Volume III. of the Encyclopaedia of the Laws of England, Mr. A. W. Donald, an eminent ecclesiastical lawyer at the English Bar, has written an article entitled "Church of England." On page 14 of that volume he says:

"In virtue of its ancient prerogative and the canon law, which declares the consent of a prince to be necessary to an episcopal appointment, the Crown (although the first clause of Magna Charta, which seems to be aimed at the practice, is still unrevoked,) has generally claimed and exercised a paramount voice in this respect. The right, however, is now practically regulated by statute."

This, then, is where the trouble lay.

King John wanted to control Church matters, and the Catholic people, headed by a Catholic Cardinal, made him promise in the Great Charter, to mind his own business, and so deeply were they impressed with the necessity of keeping the Church free from the meddling of men of John's type, that, burning as they were with many wrongs, the security and promises against which are set forth in the Charter, they wrote, as the very first clause in that famous document, provision and the promise that the King should no longer oppress the Church.

And, mark well what the learned writer on the Church of England says, in the words we have italicized, above. This provision of Magna Charta, has never been repealed. Henry VIII. succeeded, where John had failed. John was a weak scoundrel, and Henry was a strong and able one. But he succeeded by violating and trampling beneath his feet the first clause of Magna Charta—aye, and many other clauses of the same, as well. And it is to this clause, that the good Bishop of Nova Scotia seeks to trace back the history of the Church of England. Had that clause been kept inviolate, there would have been always a Church in England, but there could never have been a Church of England.

Before we conclude, we must refer to the little addition made by the bishop to the text.—quite unintentionally, we are sure. Of course, he only quoted two words of the actual text, but surely he has seen an authentic copy of Magna Charta. "Ecclesia Anglicana"—quite correct; "should be free,"—good enough; "and recognized as the Church of the Anglo-Saxon race." Now, what does the good bishop mean by this? It is not in the text, nor is there anything like it in the text. If the bishop means to suggest that the famous clause sought to set up a separate church for the Anglo-Saxon race, he is, as we have shown, absolutely wrong. Where, in the few lines of the clause, is there anything about recognition of any church, by anybody? Where, in the whole history of the circumstances surrounding the making of the Charter, does any question of recognition of any church come up? Our readers have, doubtless, wondered how so much false history has been written. Much of it has been written by very honest men, such as the Bishop of Nova Scotia, who have read historical documents by the uncertain light of prepossession and prejudice, and have read between the lines many strange and curious things that are not to be seen by unblurred vision, and when they have come to write down what they have read, the result has been a different document, in essentials, from the real document. The good bishop might as well have tried to trace the union between England and Scotland to the battle of Bannockburn, or the union between England and Ireland to the battle of Clontarf?

Indirection.

Fair are the flowers and the children but their subtle suggestion is fairer; rare is the rose-burst of dawn, but the secret that glows it is rarer...

—Richard Realf.

Great Catholic Writer.

INCIDENTS RECALLED BY THE CENTENARY OF MONTEMBERG'S DEATH.

One hundred years ago, Charles Forbes Rene' Count de Montalembert was born in Upper Brook-street, London. His father—Marc Rene de Montalembert, peer of France—had followed his King into exile in England...

time for Mr. Gladstone, and on the right side.

An incident of Montalembert's career, which marked a visit to England in 1858, is recalled with particular relevancy today. With the publication of a signed article in the Times, entitled "Un debat sur l'Inde au parlement anglais," Montalembert, who had been for some time withdrawn from the public arena, stepped again for a moment into public life.

Mrs. Oliphant was the English friend who best knew Montalembert in his waning days; and, in the admirable English biography which she devoted to his memory, her pen does not fail her when it describes the end.

New Songs for the Old.

We rarely hear the old songs now except from the despised hand organ which with certain lamentable digressions, remains faithful to past traditions.

Still, what will you? Our century has reared for itself a monument more enduring than brass by the founding of homes for decayed cats and the exclusion of children from apartment houses.

The old songs have gone out with crinoline and the curtesy. It is well that they did not remain to associate with their successors in popular favor.

The old songs are still printed but seldom sung. The public roars for more "rag time" and "coon songs."

There was real melody in the Southern plantation choruses. Far be it from me to deny Maggie Cline and "Throw 'em down, McCluskey."

There was a rugged vigor to that ballad as she sang it of which no man need be ashamed.

The sweet, old song brings its own atmosphere. It floats on the radiant clouds of by-gone boyhood; it conjures up dear faces that we shall see no more on earth; it resuscitates old memories bitter-sweet and opens the doors of a past that in receding is more glorified like the sunset.

A tale is told of a concert on an ocean liner. Prima donnas caroled through famous arias. Virtuoso and amateurs gave of their best and the audience was chilled and bored.

With apologies to posterity, let us imagine a concert in an aeroplane in the year Nineteen Hundred Sixty. The favorites of the present year are produced. As one musical spasm succeeds another, I can fancy a grey-beard mumbling through his gums:

With much that was stilted and

foolish in the songs of a generation ago, there was sentiment and sincerity, things that to the popular favorite of the day are Lost Arts.

And yet! The foreigner visiting this country who would confine his inspection to the Great White Way, the amusement places of great cities, the rapid and cynical "smart sets," great and small, the cheap resorts where the shameless despot themselves, would gain a poor unjust idea of our people.

Meanwhile the quiet millions work and take their rest in the evening at home. The great heart of the people beats regularly undisturbed.

When I think of it again, I am sure that the listeners in the aeroplane will hear little of the "hits" of today. By that time they will be as dead as old Ramases and nobody will care.

The old songs will live on, for they are twined like tendrils about the human heart. True sentiment is phoenix-like; it defies death.

The Passion Play.

The following impressions of the Passion Play are recorded by a correspondent of the London Mail, who attended the dress rehearsal:

The pictures themselves baffle description, says the writer. The struggle of Judas against his evil nature, the scene with the traders—his final fall; the tender pathos of Anton Lang's acting during the last Pass-over eaten together, the washing of the disciples' feet, and the institution of the Last Supper—all must be seen to be realized.

The last prayer before the Lord and His disciples take their sorrowful way to the Garden of Gethsemane, the agony in the garden, and the disciples overcome with sleep, unable to watch with their Lord, all are instinct with pathos.

The Judas kiss, which was preceded by the fine tableau of the murder of Amasa, made one realize to the full the meaning of treachery.

"How'er it be, it seems to me 'Tis only noble to be good; Kind hearts are more than coronets And simple faith than Norman blood.

These qualities, too, joined with an admirable tact, have won for him the surname of Peacemaker. Even when the last name shall have been added to the long roll of Britain's sovereigns, not one among them will be found to wear a prouder title than this.

It is a maxim of English laws that the King never dies. Hence the saying: "The King is dead, long live the King!"

Every detail of the Crucifixion was carried out to perfection. The words were spoken with thrilling pathos, especially those with which the Son of God commended His earthly Mother to the care of St. John.

The Descent from the Cross was performed with such reverent tenderness that the anguish of the Crucifixion and the preceding scenes—the mocking, the scourging, the crowning with thorns—was somewhat veiled, to be remembered later.

The tired body was laid at His Mother's feet, with the beautiful head pillowed on her knee, while the women poured over the hallowed form, tradition says, what was left of the precious ointment that had been used to anoint His Head at the feast made by Simon the Leper.

Joseph of Arimathea was sublime as he rendered the last solemn services to the Lord beloved, and, with Nicodemus, took the heavy part of the shoulders of the youthful St. John, who was touchingly overwhelmed with his ministrations.

First somebody told it, Then the room wouldn't hold it, So the busy tongues rolled it Till they got it outside.

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



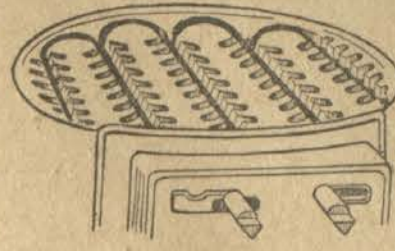
Each grate bar has three sides—long wear

When only one side of a grate bar is concentrated next to the fire all the wear is concentrated on that one side.

That explains why Sunshine grates have three lives. Each of the four grate bars has three sides. Each time the ashes are "rocked down" (no shaking with Sunshine) the side next to the fire can be changed.

When desired, the heavy bull dog teeth on the grates will seize hold of clinkers, grind them up, and drop the particles into the ash-pan.

Buy the Sunshine—the durable, convenient, economical furnace, guaranteed by largest furnace makers in British Empire.



McClary's Sunshine Furnace

Sermon of His Lordship Bishop MacDonald at Victoria.

A mournful event has called us together. We are come to pay a last tribute of respect to one who was our King. While we gather here in this westernmost outpost of the Empire, day is waning in the great city on the Thames, and the mortal remains of the Seventh Edward have been already consigned to their last resting place.

"How'er it be, it seems to me 'Tis only noble to be good; Kind hearts are more than coronets And simple faith than Norman blood.

OUR DUTY TO THE KING.

It is a maxim of English laws that the King never dies. Hence the saying: "The King is dead, long live the King!"

Why Take Alcohol?

Are you thin, pale, easily tired, lack your usual vigor and strength? Then your digestion must be poor, your blood thin, your nerves weak. You need a tonic and alterative.

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

Advertisement for 2 in 1 Shoe Polish, featuring a large '2 in 1' graphic and text describing its benefits for shoe care.

Professional Cards for O'MULLIN & GRAY, D.A. McISAAC, DR. J. L. McISAAC, DR. C. S. AGNEW, BURCHELL & McINTYRE, E. LAVIN GIRROIR, D. C. CHISHOLM, and Joseph A. Wall.

Advertisement for Land for Sale, mentioning a farm owned by Allan McGillivray and a lot of land containing 50 acres.

Advertisement for Advice to Ladies, including a testimonial from a woman who suffered from various ailments and found relief through a specific remedy.

Advertisement for Life of Man Bitters and Syrup, featuring a testimonial from a man who recovered from a severe illness.

Advertisement for Synopsis of Canadian North-West Land Regulations, detailing rules for land acquisition and settlement.

ESTABLISHED, 1852

THE CASKET

PUBLISHED EVERY THURSDAY AT ANTIGONISH BY THE CASKET PRINTING AND PUBLISHING COMPANY (LIMITED), M. DONOVAN, Manager.

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

THURSDAY, JUNE 23.

THE PRESENT AND FUTURE OF THE CATHOLIC PAPER.

VI.

In this, the last of the series of articles on this subject, we wish to speak of the future of the Catholic paper. We hope no one will be so narrow as to imagine that we speak merely of the business future of a paper or of the business of publishing a paper.

The answer to this question depends upon the answer to another question, which is, what are the Catholic people willing to do for the Catholic paper? To be effective and useful, the Catholic paper must reach the Catholic home; and its aims and purposes cannot be achieved in any other way.

Catholic papers, everywhere, are very low in price; surprisingly so in these days of high wages and high price of materials. But it is not a question of the price. We cannot believe that it is the dollar a year that prevents Catholics from subscribing.

We wish we had time and space to tell our readers of the thorough and business-like way in which Protestants and the Protestant clergy push the sale and circulation of their denominational papers.

The Holy Name Journal for May recommends an attempt at organization for the formation of a Catholic Press Bureau which should act as a great central dynamo, supplying literary electric current to all the Catholic papers affiliated with it.

But what we need, and what we always shall need, is a large number of readers.

A leading Catholic contemporary says—

Vicar General Cassidy of Fall River, who is constantly sending us new names, sends us a cheque for eighty-two new subscriptions this week, together with a letter of hearty commendation of the Review's work.

The Review, through the efforts of this worthy priest, will, next week, carry its message of Catholic truth into eighty-two homes where it never went before.

The Michigan Catholic says: "Of course the duties of Catholic priests are so many and so arduous that we would not expect any of these to act as agents for the Catholic press, but the Knights of Columbus and Liberator's could take up this work and make a splendid success of it."

We have no doubt that the duties of the Vicar General of Fall River are many and arduous too; and many priests whose duties are such have done a great deal for the Catholic press and the suggestion as to our Catholic Societies is a good one, and one that we should not think they would deliberately reject.

true that the Catholic clergy have many things to urgently claim their attention; and we think much might be done by Catholic readers who know and appreciate some good Catholic paper by speaking of it and recommending it to their neighbors and acquaintances.

Very few Catholic papers have had an advantageous start. Most of them have had very small beginnings. Too many have fallen by the wayside. Some of the most capable and promising have had a short and an anxious life.

We had not intended prolonging our remarks on the present and future of the Catholic paper to such an extent, but we have no apology to make. No one can blame us for searching eagerly the set of every rope and sail when the course is set by the helmsman of the Barque of Peter.

"To neglect the employment of such methods means to condemn oneself to exert no influence whatever over the people and to utterly fail to grasp the spirit of the times."

"With regard to newspapers and periodicals, would that all the good were persuaded of the necessity of doing everything possible with Catholic reading of this nature; for we are certainly of opinion that in our time there is nothing more important than this."

"In vain will you build churches, give missions, found schools—all your works, all your efforts will be destroyed if you are not able to wield the defensive and offensive weapon of a loyal and sincere Catholic press."

Our London Letter.

LONDON, June 9th, 1910.

It is not surprising, taking human nature into consideration, if at length the Catholics of Liverpool find their patience exhausted, with the result that the younger and more fiery spirits have been indulging in reprisals. Only a few weeks back, a you will remember, Mr. George Wise, leader of the Orange roughs of Liverpool, gave his solemn word to the Government Commissioner that he would modify his language regarding Catholics and their religion, the Commissioner having come to the conclusion that Mr. Wise was largely to blame, by the force of his expressions, for the riots which had taken place in that city.

It so happened that some Catholic young men were mingling with the crowd a week ago, when one of the orators compared Catholics to cannibals, referring to the Blessed Sacrament and its reception in the most offensive way. He then jeeringly noted what a large number of Orange Lamps were ready to meet any Catholic disturbance of the meeting which might be attempted.

The Catholics of this country are often accused of being behind their Protestant fellow countrymen in their efforts for the betterment of social conditions, and their care for the bodily well-being of the poor. It would not be surprising if our poverty and the cramped conditions of our past gave a per whereon to hang these accusations, but the last week affords a very good object lesson to the grumblers and shows we have rather reason to feel proud of the work which Mother Church has already inspired, even in the midst of such heavy spiritual cares.

being down by the St. Vincent de Paul Society, the Catholic Women's League, The Catholic Needlework Guild and the Boys Brigade, the latter being a Catholic organization which has for some time been doing the work, now so loudly praised, in that rage of the moment, the Boy Scouts movement.

The Catholic Prisoners Aid Society was established in a very small and quiet way by a group of Catholic lawyers and barristers who lent their wise counsel and friendly assistance to men and women, who after a long or short term of imprisonment had to face the world once more without means of support and with innumerable bad associations from their prison life ready to influence them for the worst.

In a different sphere, the Catholic Reading Guild is doing as useful and important a work, in endeavouring to counteract or prevent the evil effects of pernicious anti-Catholic literature on the British mind.

Perhaps never since the dawn of Christianity has the Catholic Church been more in need of true defenders than at the present time. This probably is realized more in the United States where, efforts are being made on all sides to obtain possession of and educate the child.

Mr. Hillaire Belloc, had another grave charge to prefer. Speaking from an experience of twenty years in journalistic work, he declared that in no country in the world was the Church suffering from so violent a Press persecution as it is here. It goes unnoticed by outsiders, because it is a subtle persecution, which suppresses and distorts, rather than invents, and this makes it all the more difficult to bring its authors to book.

Agitation concerning the Coronation Oath continues to increase. Three thousand "loyal Protestants," assembled at Queen's Hall on Monday evening, telegraphed King George requesting him to make the Declaration in all its original coarseness and objectionableness. This request has been followed up by the very "loyal" reminder of Kenist, the Protestant agitator, that after all the only claim of the House of Hanover to the British throne is its Protestant character.

THE EDITOR.—Referring to a paragraph in your last issue headed "Correction." At a meeting of the Executive of the League of the Cross for the Diocese of Antigonish, held at North Sydney on June 7th, the circumstances under which the members of St. John the Baptist Branch, North Sydney, were requested to continue holding meetings were satisfactorily explained and it was decided the statement in the "Total Abstinence" that the Branch had become disorganized, was absolutely correct. The insertion of the above in your next issue will greatly oblige W. T. JONES, Grand President L. O. C.

among the masses, and with all her defects the Church of Rome was a potent instrument for bringing Christianity into the popular life, also, he would concede that men's theories were not always a true index of their conduct, and common experience showed Roman Catholics as no less loyal than other Christians!

It was because he was first a devout and loyal Catholic that the great and good Irishman and soldier of the Empire, who passed away on Tuesday last, knew so well how to discharge his duty to his Sovereign and his country. Sir William Butler has been described by Lord Roberts as the ablest General in the British army. The young Irish soldier, who made his way against innumerable difficulties by sheer force of character, ability, and perseverance in a day when commissions went by purchase, and William Butler had no money to buy, will be remembered in Canada and Africa by his tact and skill with the natives, and his fearless comment on any injustice. He saw a good deal of fighting in his day, first in the Red River expedition, and later in the Zulu Campaign.

Vocations for the Brotherhood.

Perhaps never since the dawn of Christianity has the Catholic Church been more in need of true defenders than at the present time. This probably is realized more in the United States where, efforts are being made on all sides to obtain possession of and educate the child.

The Order of the Holy Cross, realizing this great need of the age, is putting forth great efforts to obtain subjects suitable for the work. At Notre Dame University they are training young men over 14 years for the Brotherhood. There they are being educated free of all cost.

St. Martha's Hospital Fund.

Previously acknowledged: \$340.00 Rev. Fr. Brienc, Superior Monastery, Tracadie 100.00 Rev. J. C. Chisholm, P. P., St. Joseph's 50.00 Hon. C. P. Chisholm, Halifax 50.00

Personals.

Hon. C. P. Chisholm has been in the County for the past week.

Mrs. E. C. Corbett of Halifax and Mrs. William McDonald of Mulgrave are visiting friends in Town.

Miss Mary Power and Miss Mary McGillivray of Cambridge, Mass., are spending a few weeks with friends in Town.

Mr. Howard McDonald, of Providence, R. I., is spending a few weeks at the home of his mother, Mrs. D. McDonald, Antigonish.

Rev. E. D. McGarry, C. S. C., of the University of Notre Dame, Indiana, is spending a few weeks with friends and relatives in Nova Scotia.

Mr. and Mrs. P. E. Delaney, of Butte, Montana, and their daughter Helen, are on a visit to Mr. Delaney's parents at Lakevale, Ant. They are accompanied by Miss Mamie Delaney of Boston.

Mr. Nicholas Parcel, of the teaching staff at the College of the Sacred Heart, Caraquet, N. B., arrived at his home at Pleasant Valley, Ant., for the vacation, on last Thursday.

Premier Murray went through to his home at North Sydney by Tuesday's early express, where he will spend the summer months. That he is fast regaining strength, is learned with pleasure by all.

Mr. W. R. Chisholm, C. E., lately of the National Transcontinental Railway, is spending some weeks at his home at the Harbour, Ant., recuperating his health, which has not been very good of late.

League of the Cross.

NORTH SYDNEY, C. B., June 23rd, 1910.

THE EDITOR.—Referring to a paragraph in your last issue headed "Correction." At a meeting of the Executive of the League of the Cross for the Diocese of Antigonish, held at North Sydney on June 7th, the circumstances under which the members of St. John the Baptist Branch, North Sydney, were requested to continue holding meetings were satisfactorily explained and it was decided the statement in the "Total Abstinence" that the Branch had become disorganized, was absolutely correct. The insertion of the above in your next issue will greatly oblige W. T. JONES, Grand President L. O. C.

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Some Rules About Good Health.

(From "Good Health" by Francis Galton Jewett.)

Sleep is so important that when a man is ill the doctor often tells the nurse not to waken him even for his medicine or his food. He says that sleep will do him more good than anything else.

A doctor in Stockholm, Sweden, studied the health of children and found that those who did not sleep enough were ill the oftentimes, while those who slept the most were generally the healthiest. It is the same with children in other countries.

But there are some people in every town and city who cannot sleep much, no matter how hard they try.

I knew a woman once who had only slept five hours that week, and she said nobody knew how she suffered. When she did sleep again she was the happiest woman you ever saw.

There are certain things that help many people to go to sleep. The patter of rain on the roof is one, the rustle of leaves is another, and the gentle singing of a lullaby is still another. All these things help because they keep on without much change. They are what we call monotonous. The sound goes on in the same tone, and it is soothing. But when the sound stops the people waken at once.

People know that monotonous things make them sleepy, so when they are excited or tired and can not sleep they try all sorts of schemes that are monotonous. Sometimes they count slowly from one to one hundred; then they count backwards from one hundred to one. Sometimes they repeat a verse of poetry over and over again, or they say to themselves, "Sleep, sleep, sleep," until at last they go to sleep.

Children do not lie awake very often. For them the principal questions are when to go to bed and how long to sleep. Or we might put it this way: If a man or a child wants his brain to work for him in the best way it can, how many hours ought he to sleep each night?

Babies need more sleep than young men, and people who are feeble need more than those who are strong. From this we see that there can be no very definite rules. Here are some pretty good ones, however:

1. Children four years old need to sleep about twelve hours.
2. Children seven years old need to sleep about eleven hours.
3. Children eight and nine years old need to sleep about ten and a half hours.
4. Children ten and eleven years old need to sleep about ten hours.
5. Children twelve years old need to sleep about nine hours.

Even grown-up people are healthier as a rule and can use their brains and bodies better when they sleep seven and a half or eight hours a night.

By using this table you ought to be able to decide for yourself how many hours of sleep you need each night. Notice whether you are wide-awake or sleepy when it is time for you to get up in the morning. If you are sleepy, you must go to bed earlier; you need more sleep, and the time to get it is in the evening, not in the morning.

Probably you are nine or ten years old. In this case you ought to sleep ten hours or more every night.

If you are healthy and strong, and if you are wide awake in the morning, so that nobody has to waken you for breakfast, then perhaps ten hours will be enough. Let your father decide about that.

I know three children who go to the grammar school. They are about the best scholars in their classes. When they are not in school they are generally playing out of doors in the pure air.

Elizabeth is nine years old. She sleeps ten and a half hours almost every night. James is eleven, but he is strong, and after he has slept nine and a half hours he is wide awake. He can not sleep any more and his father lets him get up. Fred is thirteen. He is not quite so strong as James, so he sleeps ten hours and he is getting stronger every month.

All three children are healthy, and are growing fast; they are good students and they are full of fun too. They think that sleeping is like putting money in the bank of health. I think so too.

I shall now give you three rules:

1. Sleep all you can. This will make you brighter and bigger.
2. Go to bed and get up at regular hours. This will help you to get sleep enough.
3. Unless you are ill do not lie in bed many minutes after you wake in the morning.—*Sacred Heart Review.*

Helpful Hints from Here and There.

A plain cloth dipped in hot water and then in a saucer of bran will clean white paint and not injure it. The bran acts like a soap on the paint.

Chinaware that has been burned or darkened through use may be brightened in this way: Take a teaspoonful of soda, moisten with water and scour till the spots are removed.

A crust of bread is best to clean a sticky bread or cake pan. Never use a knife or anything that will scratch the surface and invite more sticking thereafter.

The cleanest and best dishwasher is a small whisk broom made of the finest broomcorn. Place a screw-eye in the handle so that it may be hung up when not in use. It is readily cleaned by holding under hot water faucet for a few minutes.

Having several pairs of shoes and never wearing the same pair more than one or two days at a time will rest the leather and make it last longer.

To butter bread crumbs for the top of scalloped dishes, melt the butter required and stir the bread or cracker crumbs into it, adding salt and pepper to taste. The butter is more evenly divided than by the old method of putting little "dabs" of butter on the bread crumbs, and it takes less time.

Carrots should be cut into slices instead of cubes, because the outside part, which is the darkest, is the richest. If cut into slices this part is more equally distributed.

brooms, pour boiling water on them occasionally. Do not keep them near the stove. Keep them hung up when not in use. If there is nothing to hang them by, and the handle is hard wood and one can not get a hole bored through for a string, cut a strip of leather and make into a loop and tack it to the top of the handle with a tack. A mop may be fixed in the same way.

To clean paint from window glass put sharp vinegar on the spots until they are well soaked, when the paint will easily wash off.

To keep the leaves of your rubber-plant green and glossy, sponge them once a week with a cloth wet in sweet milk instead of soap and water. It makes them much glossier.—*Sacred Heart Review.*

Advantages of Housework.

In an article on the advantages of housework as a pursuit for girls who have to earn their own living, Miss Josephine Morris, Supervisor of Household Arts in the Boston Public Schools, says:

It may be admitted at once that there are drawbacks and disadvantages connected with housework; but so there are with every kind of work. I believe, however, that the good points of housework as a safe, respectable and fairly lucrative line of endeavor for young women more than offset the objectionable features of it.

The chief consideration for a young girl who has to work for a living is entrance into some sort of work which throws around her the safeguards of a respectable home and which beset her from the temptations which beset those who work in places and occupations where such safeguards are lacking. Now, take the case of a young girl of attractive appearance who, let us say, comes from the country to the city looking for employment. Let us suppose that she is without much money and without friends. (It is a very common case. Thousands of such women enter our large cities every year.) Well, is it not vastly better for the moral and physical welfare of this young woman to get a place to do housework in a respectable family than to try to board, room and clothe herself on the four or five dollars which she as a beginner would receive behind a counter, or the seven or eight dollars she might (possibly) make in a factory?

Doing housework, she is at least assured of a decent home and the acquaintanceship, if not the friendship, of people whose influence will, generally speaking, be in the direction of morality and correct views of life. She is assured, also, of fairly nourishing food, well cooked and eaten at regular times. Working in a store or factory, she is certainly hard put to it to make both ends meet on the miserable pittance the beginner receives; for the sake of making a neat appearance among her fellow-workers she stints her stomach, and the loneliness of the average lodging house has a strong tendency to drive her to seek the companionship of those who are not fit companions for a girl who has hopes of some day being a virtuous wife and mother.—*Sacred Heart Review.*

Death to the Housefly.

The life of the fly, says the Philadelphia *North American*, is dependent upon filth. Man's life is endangered by the life of every fly. Man's one effective weapon of defense is enforced cleanliness of every spot where dirt would be a nursery of the fly.

The female always lays her eggs in accumulations of filth of some kind; whence it follows that if filth were not allowed to accumulate there would be no more flies.

But the particular kind of filth most sought for the purpose is horse manure. It is reckoned that ninety-eight per cent. of all the flies in our cities are propagated in stables where horses are kept. Every such stable is a fly hatchery, and a single stable will turn out enough flies continuously during the summer to supply an entire neighborhood.

Hence the imperative warning that all the health authorities of the country are heeding, with more or less efficiency. Destroy or screen horse manure or confine it to darkness and the end is put to flies. A fly will not enter a dark place to deposit its eggs. If the nest of these flies may not be screened by wire or cloth, it may be screened by ashes. Thus prevent the breeding of the fly and you abolish much of typhoid fever and nearly all intestinal diseases, prevent the death of thousands of babies every summer, make most of the so-called hot-weather diseases a thing of the past.

But one careless household may scatter pests throughout a neighborhood; one ignorant stable-keeper may send a poisonous swarm miles away. Therefore, while urging a general movement toward extermination, we counsel doubled care for the self-protection of each home until the not far distant time comes when the presence of a single fly will be an indictment of the intelligence of any community.

So we give prominence to some of the wise and simple rules given out by Dr. Neff, head of this city's Department of Health:

- "Don't allow flies in your house."
- "Don't permit them near your food—especially milk."
- "Don't buy foodstuffs where flies are tolerated."
- "Don't eat where flies have access to the food."
- "To get rid of flies, screen your windows and doors. Do it early before fly-time and keep screens up until snow falls."
- "Screen all food, especially milk. Do not eat food that has been in contact with flies."
- "Screen the baby's bed and keep flies away from the baby's bottle, the baby's food and the baby's comforter."
- "Keep flies away from the sick, especially those ill with typhoid fever, scarlet fever, diphtheria, and tuberculosis. Screen the patient's bed. Kill every fly that enters the sick-room. Immediately disinfect and dispose of all discharges. Catch the flies as fast as they appear. Use liquid poisons, sticky flypaper and traps."

"To clear rooms of flies, burn pyrethrum or blow powdered black flag into the air of the room with a powder blower. This causes flies to fall to the floor in stunned condition. They must then be gathered up and destroyed."

"Sprinkle chloride of lime or kerosene over contents of vaults and garbage boxes. Keep garbage receptacles tightly covered, clean the cans every day, the boxes every week. Keep the ground around garbage boxes clean."

"Sprinkle chloride of lime over old paper, old straw and other refuse of like nature."

"Pour kerosene into the drains. Keep sewage systems in good order, repair all leaks immediately."

"Clean cuspidors every day. Keep a five per cent. solution of carbolic acid in them all the time. Get rid of sawdust boxes used as cuspidors; destroy them; they're unsanitary."

"Don't allow dirt to accumulate in corners, behind doors, back of radiators, under stoves, etc."

"Allow no decaying matter of any sort to accumulate on or near your premises."

"Flies in the home indicate a careless housekeeper. Remember—no dirt, no flies. If there is a nuisance in the neighborhood, notify the Bureau of Health."

The McGillivray's of Dunmaglass.

Had the graceful writer of "the Catholic Camerons of Antigonish County," which lately appeared in THE CASSET, gone away back a few generations of the time of the good Margaret Gillis, he could add a goodly number of clergymen and other popular men to the list besides those of whom he made mention. To begin with, Donald McGillivray's (son of Hugh Ban), first wife was a MacEachen woman of Ardness in Scotland. They had issue, Hugh and three daughters, one of whom was the mother of the brave Margaret Gillis, daughter of Donald Gillis, son of Duncan, and the beloved wife of Ewan Cameron. The three MacDonald priests are grandsons of her brother Angus, namely, Rev. Alexander, Rev. Donald L. and Rev. Ronald. Judge McDonald, his brother Joseph, a lawyer, and Dr. Hugh Cameron, ex-M. P., were grandsons of said Margaret. Donald McGillivray's second wife was Mary McGillivray, daughter of Andrew, son of Duncan, and had issue, Andrew, Alexander, and Angus. Andrew's grandsons were Rev. Andrew McGillivray, Rev. Ronald McGillivray, Rev. Alexander McGillivray, and his great grandson the Rev. William McIsaac, besides the gallant soldier James McGillivray, one of the footguards of Queen Victoria in the colossal halls of Windsor Castle and Balmoral in Perthshire. Alexander's grandson was the Rev. Alexander McGillivray, his great grandson is Judge McGillivray. (Angus's grandson was the Rev. Alexander McGillivray, Hugh's great grandson is now a student in the College. The late Rev. Neil McDonald, Rev. Lancelin McPherson and Dr. Hugh MacPherson, administrator of the Diocese and Rector of the College, are great grandsons of Donald McGillivray's sisters, Rev. Ronald McGillivray, uncle of the Rev. John H. McDonald of the College, Judge McIsaac, his brother Colin, who is now a Commissioner of the Transcontinental Railroad, Rev. Donald McAdam, and Rev. Michael McAdam, are grand and great-grandsons of Donald McGillivray's second wife. Thus there are a total of fifteen priests, three judges, four lawyers, and one doctor of medicine, all legitimate descendants of Duncan McGillivray and Hugh Ban Mac-Gillivray, "two brawny Highlanders."

It will be seen by this true and honest history what good and prayerful men and women can accomplish. By the way, I may here state that the McGillivrays came to America in the year 1791. Hugh took up lands in Lismore, Pictou County; his brothers took up lands in Dunmaglass, Antigonish County. Ewan Cameron and the brave Margaret Gillis came to America ten years after, made out the little colony of the McGillivrays and sojourned there for two years as welcome guests. The brawny Ewan and the uncles, as the good Margaret was wont to call them, put up a log cabin where the welcome family dwelt in ease and plenty as the colony was by that time flowing with milk and honey. The sparkling spring that the good Margaret used to plunge her bucket in is now as sweet and pure as ever. It can be seen on the old homestead of Angus, now occupied and owned by his great grandson, Angus B. McGillivray.

ANOTHER GRANDSON.

Educated Catholic laymen receive some pretty pointed but not at all unnecessary advice in a recent editorial of the Boston *Pilot*. Its writer says that while, of course, the Church, being divine, can not fail, "still we being divine, can not fail," still we should not forget that the promise of infidelity releases no Catholic from his own promises made in his Baptism and Confirmation—to be a faithful soldier of the Cross until death. The Church shall never fail, it is true; but that does not mean that her children shall permit her to suffer unnecessary affliction.

With some of our educated laymen, as a good many who would be differently classed, the trouble seems to be that they are dominated by a certain subconscious idea that they are citizens of this Republic only on sufferance, that they ought to be duly grateful for such meagre allowance of public recognition as may come to them, and that any assertion of their rights under a free government is a measure of rank unwisdom. The *Pilot*, as will be seen from this extract, is not of such an opinion:

"The second reason for the lamentable silence of our educated laymen is a mistaken idea as to the best Catholic policy. It is the reason alleged by the men who crave for peace—not with honor, but at any price; who plead that we should let sleeping dogs lie; who are full of concern for Catholic servants and for

Catholics in public office lest they may suffer for the cause.

"But—honestly—who has ever seen the dog of bigotry and prejudice sleep? Or who can respect the subject that is purchased by a betrayal of principle? No one with the spirit of a man would bear in silence the good name of his mother traduced; and no Catholic in whose veins courses the blood of martyrs will ever stand by unconcerned while the faith of his fathers is insulted."

"We have had too much experience of the 'let-alone' policy and of what comes of it. We have had sickening experiences of mean-spirited Catholics—the peace-at-any-price men—who are always apologizing for their faith; knowing to Protestants of social standing, that invariably despise them for their pains; men who jettison their principles to show they are not bigoted and swallow insult in large draughts to prove their amiability. And all this is labelled 'prudence'! Pahaw! Who is there that does not know that the true name of such is only cowardice? We have had experience of many Catholics in public office who, like Joseph of Arimathea, were also disciples of Christ, "but secretly, for fear of the Jews." What good did any of them ever do for the Catholic cause? Is it not sober history that they often preferred to be unjust to their coreligionists rather than incur the suspicion of being too warm as Catholics?"

"The Catholic laymen who know his religion, who has been trained in his religion, has the most sacred duty of utilizing the talent given to him. Let him come out of his hiding and take his place like a man among his fellows. If the faith of his Church is worthy of his esteem, let him show it by standing forth as a witness to the truths of the Church, and as a champion to defend her against misrepresentation and slander. Let us have less shame 'prudence' and more honest manliness."

In brief, let our laymen be Catholics in deed and truth and vigorous action, as well as in word and sign and indolent passivity. Those of them who have had the advantage of a Catholic college training are undoubtedly bound in honor and gratitude, and in conscience as well, to give much in return for the much that they have received. It is their duty, as it should be to be not only models of Catholic manhood, but, on occasion, defenders of Catholic faith and practice. Far from suffering in the estimation of Protestant or agnostic neighbors through this loyalty to the Church, they will win genuine respect where the weak-kneed, minimizing, pusillanimous Catholic receives, and merits, only contempt.—*The Ave Maria.*

A deaf, but pious English lady, visiting a small country town in Scotland, went to church armed with an ear trumpet. The elders had never seen one, and viewed it with suspicion and uneasiness. After a short consultation one of them went to the lady, just before the opening of the service, and wagging his finger at her warningly, whispered: "One toot and ye're oot!"—*Human Life.*

Nervous Old Lady (in railway carriage)
—I hope that gun is not loaded, sir.
Sportsman—I'm afraid it is. However, I will insert this cork in the muzzle.

There; quite safe, now.
The nervous old lady breathed a sigh of relief.—M. A. P.

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Relieved at Once by Father Morriscy's No. 11 Tablets.

Many people find that no matter how carefully they watch their diet and deny themselves this, that or the other favorite dish, still after every meal gas forms in the stomach and everything seems to turn sour.

Besides causing great discomfort, this condition makes it impossible to get the full benefit from the food eaten, and the body is continually starving with a full stomach.

Father Morriscy's No. 11 Tablets promptly relieves this and other stomach disorders. Each Tablet has the power of digesting a pound and three-quarters of food, that even though the stomach may be in a very bad or weakened condition one tablet taken after each meal will insure proper digestion and prevent sourness, gas in the stomach, pain or discomfort.

The case of Miss Maggie Leahy, of W. Franklin, Ont., is a sample of what Father Morriscy's No. 11 Tablets can do. Written on Jan. 5th, 1910, she says:

"Your No. 11 Stomach Tablets suit me exactly, as I am ever so much better since using them than I had been for the last seven years. I could hardly eat anything that would not turn sour on my stomach, or cause gas. My Doctor said it was Catarrh of the Stomach. I had no pain but gas after eating. The first tablet took gave me relief, and I am still continuing their use."

If you happen to eat a little too much for dinner, or something that does not agree with your Stomach, just take a No. 11 Tablet and you will feel all right in a few minutes.

If you have been troubled with Indigestion or Dyspepsia a course of Father Morriscy's No. 11 Tablets will soon put your stomach into a healthy condition again.

50c. a box at your dealer's, or from Father Morriscy Medicine Co., Ltd., Chatham, N.B.

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Library for Sale

The library of the late Rev. D. V. Shanley is for sale, or any volume or volume therein at reasonable prices. Books in good order. Mostly as good as new—many of them are Catalogues and certificates of baptism, marriages and contents, may be had from

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Pure paint insures you against paint "troubles", the cracking, the peeling, scaling, etc. that come from the use of impurities.

"English" Liquid Paint is pure paint—made from 70% Brandram's B. B. Genuine White Lead, 30% pure Zinc White, pure linseed oil, pure turpentine and dryer. Read the formula on the can.

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Two years ago, I bought a colt that was badly spavin, and completely cured him with only two bottles of your Spavin Cure. Worked him steady all the time and sold him last winter for a top price."—Howard Brock.

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The World's Oldest Priest.

The oldest priest in the world is one in the Diocese of Cambrai, Canon Gaudene. He was born in Lille, and was there on the 10th of April, 1810. He was ordained priest at the age of twenty-six, on the 11th of June, 1836, and has been cure of Maches, near Donnes, since 1840. So this venerable priest has been laboring in the vineyard for seventy-seven years, and has attained the ripe old age of one hundred and three years, eight months, and some days. About the year 1880 this aged priest, then almost an octogenarian, thought his death was approaching, and so ordered a tombstone to be prepared for his grave, on which he had the following inscription engraved: "Here lies Charles Gaudene, Canon of Cambrai and of Amiens, who, on the 10th of April, in the Diocese and Fidelity to the Roman Catholic Apostolic Church." The stone now lies in the garden attached to the Canon's house. — Catholic Messenger.

There is quite commonly a peculiar glow of sunshine just before a storm, a brightness so obviously unreliable, that we are torn between enjoyment and anxiety. I have no greater revelation of Nature's glories, even in a sunset hour, than in one of these moments of glow before the darkness of storm. And in a man's life there is sometimes an episode so bright, so full of promise, that we feel its perfection to be the measure of its instability. — Mrs. Wilfrid Ward.

I Often Wonder Why 'Tis So.

Some find work where some find rest, And so the weary world goes on. I sometimes wonder which is best — The answer comes when life is gone. Some eyes sleep when some eyes wake, And so the dreary night hours go; Some hearts beat where some hearts break — I often wonder why 'tis so. Some wills faint where some wills fight, Some love the tent some the field; I often wonder who are right — The ones who strive or those who yield. Some swords rust where others clash, Some fall back where some move on; Some flags fall where some move on — Until the battle has been won. Some sleep on while others weep They will not rest till roses creep Around their name above the grave The vigils of the true and brave. — Father Ryan.

Little Things of Life.

The world is full of lonely and homesick hearts. Lonely hearts aching for a kind word or a cheering glance, which those busy about their own little cares are too thoughtless or too self-centered to give. Some one has written about the apostolate of kindness and its mission in the world of today. Too much cannot be said in its praise. It is an apostolate to which women should especially devote themselves, it being our own especial province from time immemorial to bind up the wounds of the physically injured and heal the bruised and broken spirit.

There is too little kindness in these fussy, rushing days, perhaps because of their strenuousness; too little thought given to the laggard in the race, and too little attention paid to the ones who fall by the wayside. A little pause to be kind will not only help those who need it most but will also strengthen the spirit for renewed effort. "Soft words break no bones," is an old, old adage. Indeed soft words are often the saving graces to a heart grown bitter under continued trial; they are the lever which lifts a load of grief from many a spirit. Do not be afraid to be kind; do not be too selfish to be kind, for as we give of kindness to others, so shall kindness be meted out to us again. Let us all then join the apostolate of kindness, and each day strive to make some tiny spot in the world brighter for our having lived. Just a smile, just a kind word, that is all that is needed to make some weary heart brighten and take courage.

It makes us tired—slang is excusable here—to read the census reports giving the number of women engaged in self-supporting occupations, said list including clerks, typewriters, school teachers, etc.; but not one wife and mother, says an exchange. As if the women who darn her husband's stockings, keeps the children's faces clean, cooks for a family of a dozen, more or less, keeps the house in order, washes, irons, bakes, mends, sews, nurses the sick, spans the erring, and keeps an eye on the thousand and one things from early morning till late at night, and then sleeps with one eye open lest Tommy kicks the bed clothes off, or baby shows signs of croup, were not self-supporting. But come to think of it, she isn't. She supports all the rest of the family, and in nine cases out of ten, has neither time nor strength left to look out for herself.

A great many women excuse themselves from the duty of being happy on account of natural temperament; they are nervous, or they suffer from other physical ills, or they lack the vivacity and buoyancy of spirits that make it easy for some women to bear up bravely under the most trying circumstances, consequently they are justified in making themselves and others as miserable as possible. Such women forget that the happiness which radiates the whole being and diffuses itself to others comes from no outward circumstances, but from a heart at peace with God and a childlike trust in Him. "I am so full of happiness that I could not be any happier unless I grow," exclaimed a little child, and this expresses sentiments of the sunny soul whose growth is in doing good. Natural vivacity and buoyancy have their reverse periods of gloom; but a calm, steady cheerfulness is like a lamp whose wick is always trimmed and burning, and never more brightly than when the storm rages and the night grows dark. — Catholic Register.

St. Charles Borromeo.

Those who closely studied the life of the present Pope while Patriarch at Venice, and who have read of the two Borromeos, uncle and nephew, as Archbishops of Milan, cannot but be struck with the resemblance of Pius X. to the famous Cardinals of Milan.

There is the same striking devotion to duty, the same passionate zeal in all things regarding the welfare of the poor, an absence of personal ambition or self-aggrandizement, a dislike of pomp or display and a marked preference for humble associations about equally characterized in the lives of the illustrious trio. The student of character can well imagine Pius X. throwing himself into the work of regenerating Milan, socially and ecclesiastically, even as Saint Charles did in the sixteenth century, and his nephew Cardinal Frederick in the seventeenth. And those, too, who are aware of the present Pope's fearless disposition, as well as greatness of heart, can easily picture the reigning Pontiff rushing to the help of a plague-stricken city, even as the two great cardinals did in their own days, when Milan was the victim of a kind of leprous plague, which, not unlike the plague in England in the reign of Charles II., made of Lombardy's capital a veritable charnel-house for several years.

Manzoni, in Italy's greatest prose classic, "I Promessi Sposi," or "The Betrothed" (a translation of which has been made in the Bohn Library), gives a picture of the younger Cardinal's heroic zeal during the fateful years of 1627 and 1628, when, as the famous story shows, the Dead Man's carts went round the city at every hour of the day and night calling on the stricken families to bring out their dead for burial. Daily, Cardinal Frederick, in worthy

imitation of his relative and predecessor, Cardinal Charles, cared for, as well as maintained physicians for, several thousands of the plague-stricken population of the city; and himself really fell a victim to his heroism and zeal shortly after the cessation of the pest.

Less than half a century before, his illustrious uncle had performed the same heroic offices for the people of Milan when a similar plague was killing off thousands. He declared that it had been sent upon the teeming city of Milan as a chastisement for its sins. None the less, however, did he give himself to the work of succoring the thousands of afflicted who were filling not only the hospitals, but the very streets and churches, dying off by the hundred under the eyes of the helpless spectators. So fearsome was the visitation that the secular clergy could not be induced to assist in combating the scourge, till the Cardinal had assembled their number, addressed and exhorted them to follow him in his efforts to fight off the fell enemy that depopulated the Lombard city twenty-five per cent. in less than two years. It was at this time that he made the famous pilgrimage through the plague-stricken streets of Milan, doing penance for his poor people, walking barefooted, with a rope round his neck and carrying in his hands the relic of the Holy Nail that pierced Our Lord's limbs.

Soon afterwards the plague began to abate. Not only as a prelate and a pastor, in the real sense of the word, and to the same extent as Pope X was the father of his flock—the veritable patriarch—at Venice, did Saint Charles flourish in the troublous age in which he lived. He was, it has been well said, the correspondent and the Mentor of the princes of the last half of the sixteenth century. His position in Europe was perhaps the most remarkable ever held by any Catholic prelate or churchman; it resembled, though much exceeded in its importance, that held by the late Pope XIII, as the correspondent of the monarchs and rulers of the world. There are at least a score of lives written of Saint Charles, and the enormous masses of correspondence indicate clearly to what extent his opinion was sought by his reigning contemporaries, as well as by men of all condition, rank and profession. The Popes of his time avidly sought his advice. The kings and queens of the day, Henry III of France, Philip of Spain, Mary of Scotland—these were but a few of those who took counsel with him.

And he lived, too, in a real odor of sanctity, as even his none too generous minded contemporaries allowed, in matters relating to sanctity, at any rate, and in an age of unbounded licentiousness.

Cardinal Valerio of Verona wrote of him that he was to the "well-born a pattern of virtue, and to his brother-cardinals an example of true nobility." Cardinal Baronius styled him "a second Ambrose whose early death, lamented by all good men, inflicted great loss on the church."

To the practical-minded Germans his work has appeared as the ideal of what a Catholic churchman's work should be. They have founded a Society of Saint Charles Borromeo in his honor. Its aim is to encourage and diffuse edifying, instructive and entertaining literature. Founded in 1845 it had a membership in 1907 of over 145,000 persons. In accordance with the function of the society, a book is yearly presented to each member, the value of the work depending on the funds of the Society which now has an income of \$150,000 annually. The surplus each year is devoted to the establishment of libraries in various centers which may require them. The Society has a newspaper called *The World of Books*. Its headquarters are in the Rheinland. — *New York Freeman's Journal*.

Little Things Count.

The vast majority of Catholics readily admit that, in order to be worthy of the name Catholic it is necessary to perform one's Easter duty, to hear Mass on Sundays and Holy days of obligation, and to fast and abstain on the days appointed. Everyone strives to comply with these important precepts of the Church more or less faithfully. However, besides these essentials, there are other things most necessary for a true Christian life, the occasional neglect of which may not constitute even a venial sin, but the practice of which is most conducive to Christian perfection. We refer to the saying of grace before and after meals and to family prayer.

These are little things it may be objected; yet they are the very things that count, and that characterize the true Christian family. Religion should not be an abstract subject; it should permeate our very action, and children should, from their very earliest years, be trained up and accustomed to pious practices.

No true Catholic should sit down to his meals before having invoked the divine blessing upon the food of which he is about to partake. Ordinary politeness prompts us to thank those who bestow a favor upon us. Why should we neglect to thank Him, from Whom we receive all that we have and all that we possess.

Again, St. Paul tells us that "we should always pray." This is not intended to mean that we should spend all our time in prayer to the neglect of our daily avocations; but that we should attend to our duties in life in a prayerful spirit, and that we should devote at least some time each day to prayer.

It is easy to make a short offering to God in the morning of all our thoughts, words and actions of the day, and there is no one but can find at least some time in the evening for prayer; and family prayer is above all to be highly commended because our Lord says: "Where two or three are gathered in My name, there I shall be in the midst of them."

These are the little things that count; and should the reading of these lines induce even only a dozen families to introduce into their homes prayers before and after meals, and night prayers in common, this article will not be written in vain. — *B. C. Orphan's Friend*.

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Benediction of the Blessed Sacrament.

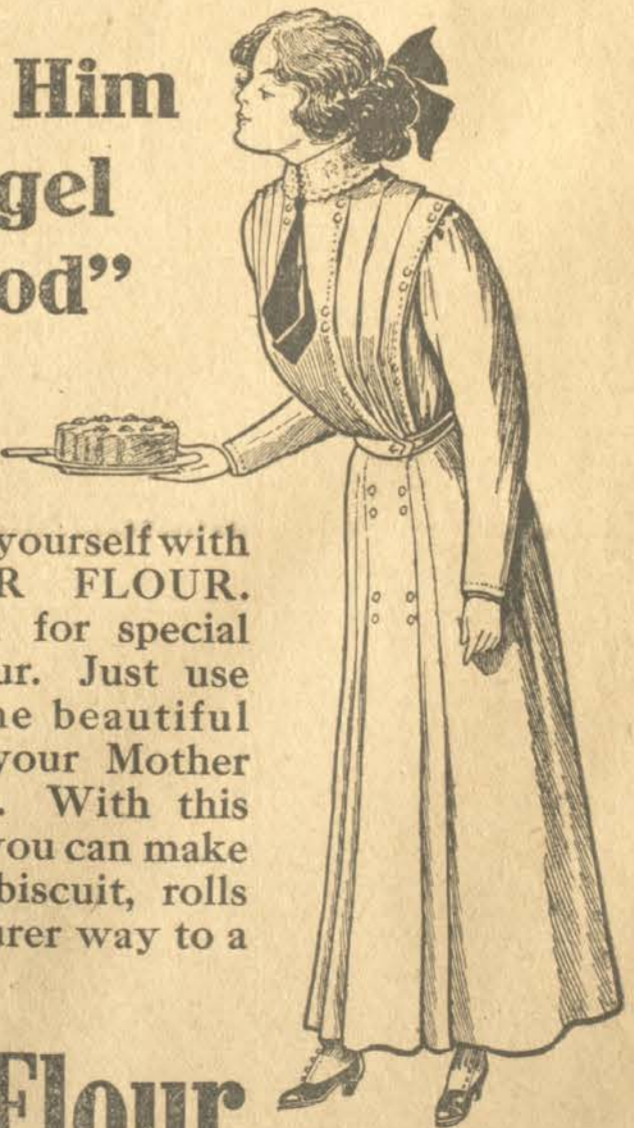
I need hardly observe to you my brothers, the Benediction of the Blessed Sacrament is one of the simplest rites of the Church. The priests enter and kneel down; one of them unlocks the tabernacle, takes out the Blessed Sacrament; inserts it upright in a monstrance of precious metal and sets it in a conspicuous place above the altar in the midst of lights for all to see. The people then begin to sing; meanwhile the priest twice offers incense to the King of Heaven, before whom he is kneeling. Then he takes the monstrance in his hands and turning to the people blesses them with the Most Holy in the form of a cross, while the bell is sounded to call attention to the ceremony. It is our Lord's solemn Benediction of His people as when He lifted up His hands over the children, or when He blessed His chosen ones, when He ascended from Mount Olivet. As sons might come before a parent before going to bed at night, so, once or twice a week the great Catholic family comes before the Eternal Father, after the bustle and toil of the day, and He smiles upon them and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites, "The Lord bless thee and keep thee, the Lord show His face to thee and have mercy on thee, the Lord turn His countenance to thee and give thee peace." Can there be a more touching rite, even in the judgment of those who do not believe it? How many a man, not a Catholic, is moved on seeing it to say, "O that I did but believe it!" when he sees the priest take up the Fount of Mercy and the people bend low in adoration. It is one of the most beautiful, natural, and soothing actions of the Church. — *Cardinal Newman*.

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NEW ADVERTISEMENTS.

Stock Exchange—J. C. McIntosh, page 5
Land Sale—Angus B. McDonald, page 5
Pilgrimage—Rev. A. E. McInnis, page 5
Farm for Sale—A. K. McIntyre, page 5
Farm for Sale—Allan McDonald, page 5
Temperate Drinks—D. R. Graham, page 8
Lot for Sale—Mrs. Christy McKinnon, page 8
Surveyors of Roads—Allan McDonald, page 8

LOCAL ITEMS

ON FRIDAY, July 1st (Dominion Day), business places of Antigonish will be closed.

THE SCHOONER "Carl E. Richard" sold her cargo at St. John's on Friday morning. Market was good. C. B. Whidden & Son expect her back to reload early next week.

THE MARRIAGE of Miss Ethel Elizabeth Corbett, daughter of Hon. J. E. Corbett of Harbour Boucher, Ant., and Mr. Dan P. MacDonald is announced to take place on Tuesday, June 28th.

ANTIGONISH FIELD BATTERY uniforms will be issued to-morrow, Saturday, and Monday morning. Men will report at gun shed not later than 10 a. m. Monday. Horses will be taken over at 2 p. m. on Monday.

ON MONDAY, June 27, a Requiem High Mass will be sung in St. John the Baptist Church, New Glasgow, for the late Bishop Cameron, at the request of the Micaemas of Pictou County. Bishop Cameron dearly loved the Micaemas, the lowliest of his flock their wonderful faith and amiable simplicity, and they are not ungrateful.

ST. ANNE DE BEAUPRE.—Present indications point to a large movement of population toward the shrine of St. Anne de Beupre on the 19th of July next. Some of the leading men of Cape Breton County are interesting themselves in the organization of the pilgrimage. Mr. D. A. Hearn, K. C., of Sydney is now engaged giving lectures in the mining towns on the subject. We wish him success.

THE ONLY CHANGE in the running of the I. C. R. trains on this division occasioned by the summer time-table, which went into effect on Monday, is on the regular midday express trains. They cross at Antigonish as before, but now arrive here at 1.09 p. m., eight minutes later than under the previous arrangements. The freight trains and the "fliers" arrive at the same hour as heretofore.

PICNIC.—The parishioners of St. Peter's Church, Port Hood, will hold a monster picnic on July 1st and 2nd on the beautifully situated grounds surrounding the Church. The object is to aid the funds of the Glebe and Convent. All the attractions necessary for to ensure an enjoyable outing are arranged for, and a large number will find agreeable and pleasant entertainment.

A LARGE number of petitions addressed to the Warden and Councilors of the Municipality have recently been received by the Municipal Clerk, asking for the regulation and restriction to certain days of the week of the running of automobiles. It is understood that a special meeting of the Council will be held at an early date, when the matter will be fully dealt with.

ON THURSDAY evening, June 30th, the Celtic Hall will be the scene of a brilliant entertainment, to be given by Miss M. Louise Maloney and Miss Forest. The programme will consist of vocal selections by Miss Forest, readings by Miss Maloney, a series of tableaux and a one-act farce, by members of the "Class of Expression." The proceeds are for the benefit of the Convent. Tickets for sale at Miss C. J. MacDonald's book-store.

THE FARMERS' EXCURSION on Saturday.—The College, Staff and Experimental Farm at Truro exist for the purpose of advancing the interests of farming. They are there to find out the best ways of farming in Nova Scotia, the best crops to raise, the best stock to keep. They belong to the people of Nova Scotia and the people of Nova Scotia have a right to know what is being done there. On next Saturday the people of Antigonish County will have a chance to see this. The return fair from Antigonish is \$1.30.

THE PRIZE LIST of the Fall Fair of the County of Antigonish is printed and is being circulated. Copies of the prize list can be had from the Secretary of the Farmers' Association, Mr. Alex. MacDonald, Town. The total cash value of the prize list is nearly \$1,000, in addition to which diplomas are offered for the best herds of dairy and beef cattle, and a valuable silver medal for best exhibit of butter in tub or crock and a bronze medal for second best. There will be a competition in horse-shoeing open to Antigonish County on the first day of the fair, commencing at ten o'clock.

THERE WAS an exciting runaway on Main Street, Town, on Friday of last week. Happily it was not attended with serious results. Mr. Cameron Chisholm, of Salt Springs, was driving his milk wagon to the Town factory. Two passing automobiles frightened his horse, and it bolted down the Main Street at a terrific pace, with Mr. Chisholm determinedly holding the reins in an attempt to guide the animal. At the corner of Main and College streets the wagon struck a barrel—a part of a guard-rail around a trench on the street—and upset. Mr. Chisholm fell under the wagon, but fortunately the fleeing horse got clear of it at the time and Mr. Chisholm escaped serious injury. He was, however, slightly cut and bruised. His load of milk was lost.

AT THEIR REGULAR meeting at the Celtic Hall, Antigonish, on Friday evening last, the officers of Branch 192, C. M. B. A., initiated twenty-three new members. This was the largest number enrolled at one time since the organization of the Branch, and was wholly due to the excellent work of Grand Organizers James and Walter Brown, assisted somewhat by the officers of the Branch. After the regular routine of initiation, the new members were entertained at a smoker given by the Branch. An exceptionally large number were present, and a most enjoyable evening was spent.

Addresses were delivered by Rev. James Kiely, of Mulgrave Branch; Rev. R. L. MacDonald, P. P. St. Peters; Rev. M. Gillis, C. C. J. F. Blagdon, Esq., of Branch 132, Halifax; J. P. MacIsaac, President, Angus D. Chisholm and others. General regret was felt over the absence of Grand Organizer Brown, who, on account of pressing engagements elsewhere, was unable to attend.—Com.

THE LEAGUE OF THE CROSS of the diocese of Antigonish has an executive that deserves well of the organization. It is making earnest and successful efforts to live up to the high expectations of the rank and file of the body. Though almost wholly recruited from the laity, the members of the executive are giving largely of their time and talents to the promotion of the virtue of temperance throughout the diocese. The publication of The Total Abstinence, a highly creditable temperance journal, is a work that demands earnest thought and considerable labour. The circulation of such sensible temperance literature as is usually contained in the eight pages of The Abstinence is surely an effective means of educating its readers to a correct knowledge of what intoxicating liquor really is. Once people realize the true nature of whiskey—the ingredients used in its manufacture, the poisons that are employed in deceiving consumers in regard to its age and colour—there must follow a decided diminution in the quantity used, particularly by the class of drinkers who claim that whiskey possesses medicinal value. The June number of The Abstinence will appear this week. In it is an article entitled "What Whiskey Is." It deals with the information obtained when the United States House of Representatives was studying the "whiskey trust," when expert evidence was given explaining how whiskey was made, and when even the distillers were probed as to the secrets of their trade. It is an article which will repay careful reading by all who are interested in the question of temperance. The Abstinence has many such valuable selections and has also much good original matter. The work of publication falls chiefly on the Grand Secretary, and it is a department of his duties that calls for hearty encouragement from the whole body of the League of the Cross. Frequent official visits are made to the Branches by the members of the Executive, which have the effect of awakening interest in, and imparting new life to, the movement for the spread of temperance. On Sunday, 12th inst., Holy Redeemer Branch, Whitney Pier, was visited by Grand President Jones of Canso and by Grand Secretary Macdonald of Glace Bay. An interesting programme was presented, the chief feature of which was the addresses by the visitors and by a number of other gentlemen, including the pastor, Rev. R. McInnis. Grand Vice-President Chadwick of New Glasgow, is another earnest, hard-working official. Recently he toured Guysborough County addressing the various Branches there. He had the assistance of several clergymen. Large and useful meetings were held by the several branches; and, it is hoped, the cause of temperance was advanced in the different communities.

WEDDING BELLS.—At 10.30 yesterday forenoon at the Baptist church, Antigonish, took place the marriage of Mr. W. H. S. Ritchie, Manager of the Bank of Nova Scotia, Windsor, N. S., and Miss Ino N. Sweet, eldest daughter of Mr. Kinsman Sweet, of this Town. Miss Sweet was for a number of years book-keeper for the firm of J. K. Sweet & Co. here and her duties were performed with marked ability. She has ever been regarded by her numerous friends as a young lady worthy of high respect. Mr. Ritchie is well and favourably known in our Town, having been Manager here for several years of the Bank of Nova Scotia. The friends of the bride had artistically adorned the pretty little church for the occasion with banks of ferns and wild flowers tastefully interspersed with potted plants, lending a background of particular beauty. At the appointed hour Miss Sweet entered the church on the arm of her father, to the accompaniment of the wedding march, rendered by Miss Mary McGillivray. Mr. Ritchie was attended by his brother, Mr. L. Parker Ritchie, of Charlottetown, while little Harvey Curry, a nephew of the bride, acted as ring-bearer. Mr. R. R. Griffin, and Mr. Eric F. Macneil, Manager of the Bank of Nova Scotia, were the ushers. Among the guests in attendance were Mr. and Mrs. Curry, of Montreal, Miss Ritchie, Charlottetown, Miss Mary McGillivray, Cambridge, Mass., Mrs. A. J. Vincent and daughter (Miss Ino), of Halifax. The service was performed by the Rev. A. J. Vincent, of Halifax, and immediately after, the bride and bridegroom, together with near relatives, repaired to the home of the bride's parents, prettily decorated for the event, where a reception was held and lunch served. Mr. and Mrs. Ritchie left on the west-bound one o'clock train for a three week's visit to the principal Canadian cities, and will subsequently reside at Windsor, N. S. The happy couple are followed by the best wishes for their future. The bridegroom's present to the bride was a necklace of sapphires and pearls; to the bridesmaid a pearl pendant, to the organist a pearl pin, and to the ushers anythet pins. Numerous and valuable presents were received by the bride, among them being a very substantial cheque from her father, a silver tea service from the groom's father, and a cabinet of flat silver from her cousin, Mr. R. R. Griffin.

John N. Creed, at one time principal of St. Ninian Street School, Antigonish, was married to Miss Isabel Henry Hayes at Pittsburg, Pa., on June 4. At St. Thomas Aquinas' Church, Bridgewater, Mass. Mr. Fred Knowles of Brockton and Miss Christina MacDonald, of Heatherton, Nova Scotia, were united in the bonds of holy matrimony by the Rev. Father Wm. Kelly, P. P. The bride was graciously assisted by her cousin Miss Sadie McDonald, while Mr. H. M. Hubbard of Brockton did like honors for the groom. After partaking of a dainty repast at the groom's former home, they left for their future home in Plympton, where the good wishes of their many friends followed them.

Remember us when you want a buggy. Bonner's.

For Sale by Tender

Tenders will be received by the undersigned up to JULY 31st

for the purchase of that valuable farm at William's Point lately owned by Joseph McDonald. This farm is in a very desirable locality and only about 2 1/2 miles from Town. It is well wooded and watered, with good house and barn. For any further particulars apply to ALLAN McDONALD, Barrister, Antigonish June 22nd, 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.

WOOL! WOOL!

Bring your wool to CHISHOLM, SWEET & 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. S. G. KEATING, Agent, Antigonish.

FARM FOR SALE. The valuable and well-known farm, situated at Sylvan Valley, lately occupied by John McDougal, better known as the "Murphy Farm" one mile from Town, containing 160 acres of land with first class buildings. For further information apply to ANGUS McDOUGALL, Box 244, Antigonish.

House, Barn and Lot for Sale Also Farming Implements and Household Effects

The House, Barn and Lot on the Mill Road, Sylvan Valley, owned by the subscriber, is offered for sale; also the following: Wagon, Riding Sleigh, Set of Harness, Bows, Driving Boot, Sled, Plow, Harrow, and a Lot of Household Effects, such as Carpets, Mats, Stoves, Folding-Bed, etc. These articles will be sold at private sale until JULY 1ST. Anyone wishing to purchase any of the above, will please call on MRS. CHRISTY MCKINNON, Mill Road, Sylvan Valley.

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.

FARM FOR SALE

The valuable and well known farm situated at Beech Hill road, about 2 1/2 miles from the Town of Antigonish. It consists of 200 acres, 87 of which is in good state of cultivation, and 120 in pasture 60 is intervals land, and 69 well wooded. Soil is a fertile loam. Farm cuts annually fifty tons hay. Dwelling 24 x 26; barn is 80 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 325, 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

CARRIAGES!

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, Policeman, Sanitary Inspector, etc. Dated May 10th, 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.

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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 lace 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.
50 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.

CAN YOU STAY AWAY? 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

Alabastine advertisement featuring an illustration of a woman cleaning a wall and text describing the product's benefits for interior walls.

SOLD AND RECOMMENDED BY D. G. KIRK, Antigonish N. S. Also in stock a large assortment of SHERWIN WILLIAM'S MIXED PAINTS, Also BRANDRAM BROS GENUINE WHITE LEAD. PURE BOILED and RAW LINSEED OIL and TURPENTINE.