

\$1 Per Annum.

Fifty-eighth Year

THE CASKET.

PUBLISHED EVERY THURSDAY MORNING.

YEARLY SUBSCRIPTIONS, \$1.00.
Subscriptions discontinued until all arrears are paid.
Advertisements in United States are discontinued at expiration of period paid for.

ADVERTISING RATES.
One insertion, first insertion, SIXTY CENTS
second " " TWENTY CENTS
Special Rates for periods of two months or longer.

Advertisements in Local Column inserted at the rate of 10c. per line each insertion.
Change in Contract advertising must be in Monday.
OBITUARY Poetry not inserted.

JOB PRINTING.
Send us a copy of your work in this Department. Facilities for all Descriptions of Job Printing are A-1.

THURSDAY, SEPTEMBER 22.

We have received a letter signed "A Friend." It is a rule in all newspaper offices that no letter can receive any attention unless the writer sends his name, and address in confidence. If "A Friend" will do this, we will do what we can for him.

Father Bernard Vaughan, of London, spoke before a large audience in the Monument National, at Montreal, in Congress week, on "Character," Cardinal Logue, and many dignitaries of the Church, were on the platform. He made a strong argument for Catholic education. The three R's, he said, were all right, but the three C's were more important still.—Catholic education, in a Catholic atmosphere, and from Catholic teachers. He condemned loose plays and immoral literature. He said that the weapon of education is the most tremendous one that can be placed in the hands of children, and that the child should be taught how to use it. From whatsoever a Catholic priest comes, he preaches the same things.

President Joyner of the United States National Education Association says:

"You cannot elevate work unless you elevate the worker. . . . For the elevation of the industrial masses to their proper social and civic plane in a democracy you must send into the industries men trained not only to skillful work, but educated also to think, to dream, to feel, to love, to lead, to lift. You cannot measure the greatest worth of a man in our democracy by a money-mad world's rapine of dollars and cents."

A great deal of truth is contained in the last sentence. Elevation of the workman is taken by many people to mean merely increasing the amount of money he has at his disposal. Money may be well used, or it may be badly used. Money alone will not make a man happy, in small or in large sums; and it will not produce contentment of itself. When a man feels an honest pride and satisfaction in his work, feels that he is useful, that his occupation is serviceable and respectable, and that he himself is respected, he is much nearer to contentment and happiness than money alone can bring him. As for money, the man who takes a pride in his work, is more likely to get money by it than he who looks upon his work as a disagreeable necessity.

When many American college professors are busily engaged in manufacturing "A New Christianity," or prescribing new forms for the adoration of the weak and vacillating human brain, it is refreshing to come across the following commencement address delivered at Creighton University in Omaha by Judge Wade, who is mentioned as a future governor of his state, and a possibility for the Vice-Presidency of the United States:

"Sociologists and statesmen are today pleading with the people to go 'back to the farm,' to the soil, 'back to the simple life.' I join with them in their appeal; but if I were coming a rally cry for the American people it would be 'Back to God'—back to the God of our fathers—back to the God who guided Columbus across the stormy waste of waters—back to the God who gave strength and courage to the Pilgrims who landed upon the rocky New England shores—back to the God to whom Washington prayed as his soldiers starved in that long cold winter at Valley Forge—back to the God to whom Lincoln bowed in humility as he saved the life of the nation—back to the God whose lavish hand enriched our mines with wealth unold—back to the God who gave fertility to those boundless prairies—back to the God who shaped the rugged mountains and moulded the valleys back to the God whose fingers marked the way in which flow the rivers and streams as they sing on to the sea."

Judge Holt of the District Court of New York, says there are, approximately, one hundred thousand unburg murderers in the United States. There were ten thousand homicides in that country last year, of whom only

one hundred suffered the penalty of the crime. "Yet," says a writer, remarking upon these statements, "our newspapers are encouraging Spain to emerge from the 'dark ages' into the light and liberty of our civilization." But, the "light" to which people so boastfully refer, is the light of arc lamps, "the" liberty means freedom to do as one pleased. Many people look on the glare and glitter of great cities, and the freedom from restraint that is found in the social system under which men are too busy to care what other men are doing, as the acme of perfection in a state or a community. The American papers are often sincere when they pity Spain. In their great cities, their garish hotels, their crowded streets, their glittering theatres, their motor cars, and all the rest, the people have built up an artificial system of enjoying life; but, in moments of calm reflection, they will admit that they are only happy, in the whole year, during the few weeks when they can turn their backs upon it all, and seek out quiet and peaceful scenes where these artificialities are not present to annoy them. For it is part of the curse that is upon the race that the things we create for our pleasure, become our scourge.

At the conclusion of a luncheon at which the Cardinal Legate was entertained at Montreal, by the Premier of Quebec, the Premier, Sir Lomer Gouin arose and addressed His Eminence as follows: and we think his words well worthy of careful perusal by our readers:

Before we separate I have a very pleasant duty to perform, it is that of informing His Eminence, Cardinal Vannutelli, on behalf of the Catholic citizens of the province of Quebec, in what veneration we all hold the head of the greatest community of Christians which exists in the world,—that pontiff who commands in the respect of the world an unalterable sway which no power can take from him—that pilot whom Jesus Christ Himself placed upon a barque which has weathered all tempests, but has never known shipwreck—that august and venerable personage who bears the weight of his noble work with the vigor and valor of youth.

"To prove his paternal affection, His Holiness Pius X. wished to send as representative to this celebration one of the most distinguished princes of the pontifical court, and which will be the subject of one of the most beautiful pages of religious history, not only in Canada, but in all America. Your Eminence, we pray you upon your return to the Eternal City to convey to His Holiness our most sincere and filial gratitude.

You may tell him that you have seen in this province of Quebec thousands and thousands of docile believers in his teachings, respectful towards his ministry, devoted to his authority.

These believers, and I am one of them, know that there is in this world an august hill which, like Mount Sinai, sends forth lightning whose flashes have illuminated the pathway of civilization for nineteen hundred years.

We are accused sometimes of obeying in the person of the Pope, a foreign leader. A foreigner! Can he be a foreigner who is a universal benefactor, who has uplifted human dignity, who has given to the world, after having gathered them at Calvary, true liberty, true equality, and true fraternity. We enjoy freedom and independence in temporal things, but in things spiritual we acknowledge that the Pope has the world for his kingdom, that he is the father of all Catholics, and that as we are his children, it is our right as much as our duty to encircle his head with a crown of confidence, love, and prayer.

Eminence, these are our beliefs and they are real; these are our sentiments and they are profound. You will be gracious enough to express them to the Holy Father, and you will add that his children in the province of Quebec are praying to God every day to keep him for long years to come for their respect and veneration.

The sermon delivered by Father Vaughan at Montreal, in which he declared that the Blessed Eucharist was the soul of Catholicity and said that Protestantism is without a soul, because it has rejected that doctrine, was received in various ways by the Protestant denominations. The newspaper comments were, for the most part, temperate, and argumentative, asserting that Protestantism has done much for the human race, and for religion. The better class of journals did not take his remarks as insulting; and the *Montreal Daily Witness* said that there would be an end of religious discussion if attacks on a religious system, or assertion as to its deficiencies or its results, were to be taken as personally insulting to the adherents of that system. This, we think, is a very sensible view. On the following Sunday, the Protestant pulpits of Montreal and Toronto rang with replies and rejoinders to Father Vaughan's sermon. Naturally, con-

siderable diversity appeared in their ways of handling the subject. We read reports of a large number of their sermons in the *Montreal Daily Witness* and the *Toronto World*. For the most part, we can say the same of them as we have said of the leading newspapers. They spoke moderately, and in an argumentative manner, and avoided unduly harsh and violent language. There were, however, some exceptions, and some utterances that must have delighted the hearts of some editors in Nova Scotia. But it was in the letters addressed to the press by indignant readers that ferocity and violence appeared. One paper published a page-full; and some of them were great productions. Hardly on of the old-time fables about the church, once so fondly and generally believed, relegated long since to the scrap-heaps of controversy, but was once more dragged forth to adorn an anonymous letter. But we note with much satisfaction the general tone of the comments on Father Vaughan's sermon, taken as a whole. There was a distinct inclination to leave the old-time tactics to the least important section of the controversialists. The leaders and the front rank men of the Protestant denominations seemed to realize that a demonstration of faith like that of Congress week, was to be met with the weapons of respectful argument, and not with those of revilings, ridicule, or abuse.

CONSPIRACIES AGAINST RELIGION.

WHAT FREEMASONS SAY OF FREEMASONRY.

For the present we purpose confining ourselves wholly to the statements made concerning Freemasonry by Freemasons themselves, and this, for two reasons, first, that our readers may realize that any criticism we make, is directed against the system and principles of the organization, and not against its members as men and citizens.

A man would prove himself a fool who should roundly condemn the characters and principles of all those who have entered masonic lodges. And secondly that no one may say that we have rested our case upon the evidence or arguments of hostile or opposing witnesses.

Various accounts are given of Freemasonry by Masonic writers and speakers, in respect to its history, its principles and its teachings. Nor is this strange, since Masonry is, in a peculiar manner, likely to be understood and interpreted in one way by men who have been admitted only to its lower degrees, and in another by those who have followed its writers and teachers into what it calls its higher mysteries and secrets. It is elementary knowledge concerning Masonry that its wh ole teachings, doctrines or principles are not placed before its members at their first entrance; nor can they have access to them all before making up their minds to become Masons.

Therefore it can occasion no surprise, and is quite to be expected, that many statements made by Masons concerning Masonry, and made, in many cases, in good faith, should be superficial and inexact. Moreover, we think there is a great deal in what a distinguished writer has said of the Masonic body—that a great many Masons give formal adhesion to its tenets and its teachings without giving them substantial or real belief; and that many who believe in those tenets and doctrines, nevertheless refrain from acting upon them. This seems to be particularly true in the English and American lodges, while in the lodges of the continent of Europe and in South America the anti-Christian tendencies of Masonic teaching have attained their full force and effect.

Yet, those who have said that there is no unity or connection between Freemasonry in the United States and Canada, and Freemasonry in the Grand Orient of France, Spain and Italy are very greatly mistaken if they so believe. This we shall show by evidence which will hardly be rejected by Masons.

We do not overlook, either, the fact that many men are drawn into Masonic lodges by the attractiveness of the fraternal brotherhood idea, and remain for long years, masons, indeed, but passive, and looking upon the rites, ceremonies and teachings as mere mummery or nonsense, having no meaning worth thinking about.

They are more than mummery or nonsense, however. They are substantial, present, real evils. As we go on, Masonic writers, themselves, shall prove that for us.

passed and raised to the degree of Master Mason in 1811, in St. Andrew's Lodge, No. 10, at Charleston, South Carolina. In December, 1832, he was made Master of Solomon's Lodge, No. 1, in the same city. In 1843, he was elected Grand Secretary, and in 1845 Grand Lecturer of the Grand Lodge of South Carolina, which offices he held until 1866. He was Grand High Priest from 1854 to 1867 of the Grand Chapter of Royal Arch Masons of South Carolina. In 1860 he was made Grand Master of a Grand Council of Royal Arch Masons of the United States, in convocation at Chicago, elected him General Grand High Priest, which office he held for six years. In 1844 he received the thirty-third degree in Scottish rite Masonry, became a member of the Supreme Council, and was elected its Secretary-General, which office he held till his death.

In a memoir of Dr. MacKey, C. P. McClenahan, a Masonic writer, says of him:

"As a contributor to the literature and science of Freemasonry, Dr. MacKey's labors have been more extensive than those of any other man in this country or in Europe. Robert Morris, than whom no one has had better opportunities of judging, said in 1850, in his reminiscences, that the character of Dr. MacKey as a profound and lucid historian and writer in all departments of Masonry is, we conceive, unequalled by any living writer, unless it be the venerable Dr. Oliver of England."

Dr. MacKey's works are:

"An Encyclopaedia of Freemasonry and its kindred sciences." Published at Philadelphia in 1803, by Louis H. Everts & Co.

"The Symbolism of Freemasonry: Illustrating and explaining its sciences and philosophy, its legends, myths and symbols." New York, Maynard, Merrill & Co., 1890.

"MacKey's Masonic Ritualist." New York, some publishers, 1867.

"A Lexicon of Freemasonry," containing, amongst other things—"An account of all the Rites and Mysteries of the Ancient World." New York, the same publishers, copyrighted in 1832, 1855 and 1871.

"A Textbook of Masonic Jurisprudence, New York, Maynard, Merrill & Co., 1850.

This is not a complete list of his Masonic works.

The Encyclopaedia Americana says that after 1855, "he devoted himself to studies of Freemasonry, and became a standard authority on the subject."

Albert Pike was a brigadier-General in the army of the Southern Confederate States. Later he practiced law, edited a paper, and wrote thirty volumes of Masonic works, one of which is:

"Morals and Dogma of the Ancient and Accepted Scottish rite of Freemasonry, prepared for the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction; of the United States and published by its authority." Macoy Publishing and Masonic Supply Company, New York.

In 1888, we find that a man named Albert Pike was Grand Commander of the United States (Scottish Rite); and, whilst we have not been able to identify him with the man above mentioned, we take him to have been the same man.

These Masonic writers have given to the world a great deal of information; but needless to say, it is literature that is not much read, in all probability, even by Masons; and much of it might have remained entombed in dusty shelves of libraries without the general public learning much about it, had it not been for the labors of one man.

A commentator was needed,—a commentator who should possess, in rare combination, fairness, logic, force and the capacity for taking pains with his work. Such a commentator has appeared in Arthur Preuss. His method is to allow Dr. MacKey, General Pike and Mr. McClenahan to speak for Masonry, quoting them word for word and passage after passage, upon the principles, teachings, and beliefs of Masonry, adding only, at intervals, a few curt words of criticism which pierce their hollowness, and which expose yet more clearly the evil tendencies and anti-Christian sentiments which these Masonic writings carry quite clearly upon their face. For every quotation, he gives book and page, author and publisher, year and day. This method, carried out consistently throughout his work, makes "A study in American Freemasonry" one of the most formidable critical reviews published in recent years.

For the purposes of this and any further article we may write upon this subject, we shall not, however, quote the language of the critic, but the language of the Masonic authors themselves, referring also to articles upon Masonry contained in standard works of reference, and not written by Catholics.

We are aware that many people suppose that Masonry, on this continent at least, is merely a benevolent, fraternal association; that it admits all religions in a tolerant spirit; that no one can be a member who does not believe in God; that it teaches brotherly love, the fatherhood of God, and the brotherhood of man; requires a man to be moral; enforces respect for authority; and that this is all.

It is not all. Let Dr. MacKey and General Pike tell us the rest, or some portion of it. They wrote for the information and instruction of Masons. "The truth is," says Dr. MacKey "that men who are not Masons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the *arcana* of Masonry, there is no danger of his thus making an improper revelation to improper persons."

What Dr. MacKey regarded as "improper revelation" was a question for him, and we take his "revelations" as we find them. That was rather a clever touch about people not being able to understand them, unless they had gone to school in the lodge. But the English language is taught elsewhere, and we shall find it possible to understand a good deal,—fully as much as we care to understand. The fact is that Dr. MacKey and General Pike wrote too much—for the long-sustained secrecy of Masonry.

That they should write so many volumes, and preserve all the reticence they may have at first intended was almost impossible, especially when they felt that they were writing almost wholly for the eyes of Masons.

Let no one suppose that we are animated by desire to make war on Freemasons. We began the publication of this series of articles for definite reasons, namely that the secular and the Protestant press are in union for the purpose of making the world believe that there is, in the great Catholic countries of France, Spain and Italy, a movement of reform upon the part of the more enlightened and intelligent of the people to throw off the authority of the Catholic religion. We have often said that the answer to the European conundrum is Freemasonry. Our purpose is now to prove that contention, and, at the same time, it is well for our Canadian people to understand more about the system which has done so much harm in other countries, but which has, fortunately, not been used, so far as is known, to any great extent, as a political force in England, the United States or Canada.

And, possibly, we may as well deal with this phase of the question first. Is Masonry in England, the United States and Canada, entirely different from Masonry in France, Spain and Italy? Is it even substantially different? Or, is it only that the Grand Orient of Europe have worked out the Masonic principles to their logical conclusions a little sooner, and have run ahead where English, American and Canadian Masons are not yet prepared to follow? Is their holding back from the more furious advances of the Grand Orient's due to their having themselves different Masonry, or is it due to the fact that the Masonic principles taught by General Pike and by Dr. MacKey, are not yet completely accepted by them or have not been allowed to influence them in their actual conduct?

About three years ago, Mr. John C. Strother, of Louisville, Kentucky, delivered an address to Louisville Lodge, No. 400, Free and accepted Masons, in which he said that the Masons of the United States did not hold communication with the Masons of France. He said:

"Freemasonry, as it exists in France, Italy, Spain, Portugal, and the South American republics, is a political and religious association, which in recent years has developed into a sort of anti-theistic sect, which makes no secret of its hatred of revealed religion." And, again, he says: "But the ban of excommunication was not only resorted to by the Roman Catholic Church, but as late as 1888, Albert Pike, Grand Commander of the United States (Scottish Rite), solemnly excommunicated French Freemasons in terms not less drastic than those used by the Pope."

"This was the result of the practice of the lodges not to require belief in existence of God, as the Supreme Architect of the Universe, which was considered by them as a mere matter of speculation to be accepted or rejected at the discretion of the individual brother."

Was this, then, a complete split with the Freemasons of France? It was not. It was a split with the Grand Orient of France. (The term "Grand Orient" is used in Europe, instead of "Grand Lodge"). But there are other Masons in France, the

Masons of the Scottish Rite, and with these the American and Canadian lodges are still in friendly relations. That a split took place between the latter and the Grand Orient of France is, we believe, a fact. It is also a fact that the blame for the recent political crimes of France is to be laid chiefly upon the Grand Orient of France. It is also a fact that there is a division of some sort between the Grand Orient of France and the Supreme Council of the Ancient and Accepted Scottish rite of France. The latter, and its eighty-three lodges, are still in harmonious relations with the English, American and Canadian lodges.

The San Francisco *Examiner*, on May 20th 1907, announced an international convention of the Scottish Rite Masons of the old and new worlds, to be held at Brussels in July 1907, and said:

"The following Supreme Councils are to be represented at the Brussels conference: Southern and Northern jurisdictions of the United States, France, Belgium, Italy, Ireland, England and Wales, Scotland, Portugal, Peru, Venezuela, United States of Columbia, Argentina Republic, Uruguay, Colon, Mexico; Greece, Hungary, Switzerland, Canada, Dominican Republic, Chili, Spain, and Egypt."

That was in 1907. In 1912, the next convention is to be held in the United States. So, we see, English, Canadian and American Masons do not stand alone.

THAT SERMON AGAIN—A CRITIC AT SYDNEY.

Father Vaughan's sermon was under fire in Falmouth Street Presbyterian Church, at Sydney, on Sunday evening last. The preacher was Rev. D. M. Gillis, D. D., of Glace Bay. We congratulate Dr. Gillis upon having made a distinct advance in the old-time Protestant methods and manner of controversy on religious subjects; for, we remember quite well how such discussions were conducted in Protestant pulpits some twenty or twenty-five years ago.

Taking Dr. Gillis' sermon, as reported in the *Sydney Record*, a large part of it calls for no comment from us, being merely the re-stating of the well-understood position of Protestants in general upon the dogma of the Blessed Eucharist. Neither Dr. Gillis, who is a man of ability, nor all the men of ability and learning in the world, can add anything new to arguments upon this subject. We recall the words of a writer of great ability, now long dead, a writer most hostile to the Catholic Church, the historian and essayist, Macaulay. He said:

"A Christian of the fifth century, with a Bible, is neither better nor worse situated than a Christian of the nineteenth century with a Bible, candor and natural acuteness being, of course, supposed equal. It matters not at all that the compass, printing, gunpowder, steam, gas, and a thousand other discoveries and inventions, which were unknown in the fifth century, are familiar to the nineteenth. None of these discoveries and inventions has the smallest bearing on the question whether man is justified by faith alone, or whether the invocation of saints is an orthodox practice. . . . When we reflect that Sir Thomas More was ready to die for the doctrine of Transubstantiation we cannot but feel some doubt whether the doctrine of Transubstantiation may not triumph over all opposition."

These are the words of a man who, himself, thought the doctrine absurd. We repeat, then, that Dr. Gillis has nothing to add to the centuries-old discussions on this doctrine. As for the Catholic Church, she does not pretend to have anything new to say about it. She has proclaimed and taught it for ages. She was not to be turned away from it by the great defection of the sixteenth century.

But all the seceders did not give up their belief in this doctrine. Luther believed it. Our Protestant friends are fond of drawing pictures of Luther in dramatic situations. Let us remind them of one such situation, to our mind the most dramatic of them all. Let us remind Dr. Gillis of that day at Marburg, twelve years after Luther's preaching began, when he, at the request of Philip of Hesse, met the Swiss and German theologians. On other points, they reached an agreement. On the doctrine of Transubstantiation they differed; and Luther was for the Doctrine. Pressed by his opponents in argument, he took a chalkstick, and wrote upon the table, "Hoc est corpus meum"—"This is my body." The battle raged for four days and ever, as their arguments clashed together, he pointed to the sentence. When the conference was finished he still held out. He refused Zwingli's hand. "Submit yourselves," he said, "believe as we do, or you cannot be acknowledged as

(Continued on page 14)

The Holy Eucharist and Modern Unbelief.

(By Rt. Rev. Bishop McDonald, Victoria, B. C.)

The subject assigned to me is "The Holy Eucharist and Modern Unbelief." The Holy Eucharist is a sacrifice as well as a sacrament; primarily, it is a sacrifice. Modern unbelief, like old-time unbelief, may be classed as absolute and relative, relative, that is, to the mystery of the Eucharist. With this latter form of unbelief alone we are concerned, and I am going to consider it only so far as it relates to the Eucharist in its sacrificial aspect.

A large body of professing Christians, taking their stand especially on the Epistle to the Hebrews, maintain that the Holy Eucharist is not a sacrifice. They reject the Mass, as their fathers in this form of unbelief first rejected it some four hundred years ago. They lay stress on the words of the Apostles that "Christ was offered once" (Heb. 9: 28), and "having offered one sacrifice for sins, forever sitteth down at the right hand of the Father, from henceforth expecting till His enemies be made His footstool; for by one sacrifice He hath perfected forever them that are sanctified" (Heb. 10: 13, 14). On these and like passages of this Epistle they build their denial of the Holy Mass.

It is not my purpose to dwell upon the Scriptural proof of the Eucharistic Sacrifice. It lies in all the manuals of Catholic Theology, and he who runs may read. My purpose, rather, is to show not only that Catholic belief regarding the Eucharistic Sacrifice is consonant with the doctrine of the One Offering as laid down in the Epistle to the Hebrews, but that the Eucharistic Sacrifice is no other than the One Offering consummated by Christ on Calvary.

Sacrifice is the supreme act of external worship. From the cradle of the race it was offered to God, but not till the time of Moses did God Himself give His chosen people the law and ritual of sacrifice. Thenceforward the sacrifice was offered in accordance with that law and ritual first in tent and tabernacle, and later in the temple till the new covenant with the new people of God came into force.

St. Paul expressly tells us that the sacrifices offered by the Jewish priests were the type and shadow of the heavenly things (Heb. 8: 5), and that the law had the shadow of the good things to come (Heb. 10: 1), that is, of the one perfect and eternal Sacrifice that was offered by Christ, together with the sacraments that draw their virtue from it. Between the sacrifices of the Old Law and the One Sacrifice of the New there is the express relation of type and antitype. So the Christian Church has always understood. Thus St. Augustine declares that "God clearly foretold by the mouths of the Hebrew prophets that there should be an end of the sacrifices which the Jews offered to shadow forth the one that was to be, and that this One Sacrifice the Gentiles should offer from the rising of the sun to its going down" (De Civ. Dei, l. 20, c. 23, n. 5); and again that "the former sacrifice of whatever kind were figures of that which the faithful know in the Church" (Cont. Adv. Leg. et Proph., l. 1, c. 18). So, too, the Council of Trent teaches that the Eucharistic Sacrifice "was prefigured by the various typical sacrifices of the law and of the time before the law" (Sess. xxi. De Sacrific. Missae, c. 1). The great bulk of those typical offerings, it is to be observed, were made in the blood of animal, and expressly shadowed forth the bloody immolation on Calvary.

I have said that God Himself commanded the people of old to offer sacrifices, and that He prescribed the rites. These are contained in the Book of Leviticus. In the ritual directions there given, four things stand out prominently: (1) the offering and consecration of the living victim; (2) the immolation or sacrificial slaying of the victim; (3) the offering or handing over to God of the victim slain by the sprinkling or pouring out of its blood round about the altar or the consuming of its flesh by fire; (4) the sacrificial meal, or feast upon the sacrifice. The first offering of the victim was made at the door of the tabernacle by the owner of the animal, or by the priest, who laid his hand upon the animal's head. In the case of Sin Offerings, the animal was slain by the sinner for whom the victim was offered. The second offering, that is to say, the offering of the victim as slain, was always made by the priest. We thus see that the law of sacrifice, as laid down by God Himself, requires that the twofold offering of the victim, namely the one before, and the one after the immolation, should be, like the immolation, external and sensible. And this requirement is rooted in the very nature of sacrifice as an act of external worship.

So much for the type; let us now come to the antitype. And let us not forget that it was He who gave the law of sacrifice to the Hebrew people who was afterwards found in fashion as a man and fulfilled the law by giving Himself a ransom for many. At the very moment of the Incarnation He made the internal offering of His Sacrifice, as it is written: "Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me, then said I, Lo I am come; in the head of the book it is written of me, that I should do Thy will, O God." (Heb. 10: 5). When and where did He make the external and strictly sacrificial offering? When His hour was come. On the eve of His Passion, when He reclined at table with the Twelve, He consecrated Himself a Victim for the Sacrifice, saying: "This is My body that is given for you;" "this is My blood that is poured out for you." The Greek tense in both cases is the present, but the action looks onward to the morrow's immolation on Calvary. So the Vulgate in the second case has the future; and so the doing again of the same thing that Christ did is declared by St. Paul to be "the showing forth of the Lord's death till He come."

That the external offering of the One Sacrifice of the New Law was

made at the Last Supper follows from the fact that it was made nowhere else; not before then, for the time to offer the Sacrifice was not come; not after, for there is nothing that resembles it in any of the events that followed in the course of Our Lord's Passion, and the crucifixion was the immolation of the Victim, not the external offering. Neither is there aught in all the Divine Victim said or did on the cross which can be construed as an external offering, or at all corresponds to the ceremonial offering and consecration of the living victim in the Old Law. We must, therefore, conclude that the consecration of His Body and Blood, which our Divine Lord made at the Last Supper, was the external offering of His Sacrifice, and is to be reckoned as constituting with the bloody immolation on Calvary the One Sacrifice of the New Law. Thus does the antitype correspond to its Type, for Our Lord was at once the owner of the Victim offered, which was His own Body, and the Priest of the Sacrifice, also, the sinner slew the Victim, and the Priest offered the Sacrifice.

Consider, moreover, that Our Divine Lord offered His One Sacrifice as Priest according to the order of Melchisedec, for so the Apostle expressly declares. Introducing our Lord as Priest forever after the order of Melchisedec, he goes right on to speak of His "one offering," which is that of Calvary, giving us to understand that the Melchisedec type of sacrifice was fulfilled in the oblation that was consummated upon the cross. He thus identifies the Eucharistic Sacrifice with that of Calvary, which is what we should expect; for the Eucharistic Sacrifice, though after the Melchisedec type, in the form of its offering, was finished on Calvary, and was made a sacrifice by the death of the Victim on the cross. Christ's one oblation gets its title of Eucharistic from the form of its offering, its name of the Sacrifice of Calvary from the place of its consummation. Were the Eucharistic Sacrifice other than that of Calvary, a distinct oblation containing within itself all the elements of a real sacrifice, the Apostle could not have associated, as he does, the eternal priesthood after the order of Melchisedec with the bloody immolation on Calvary; nor could the Christian Church have traced, as she has ever done, her Sacrifice to Calvary, but rather to the Cenacle, and only to the Cenacle.

Let us look a little more deeply into this matter. The very notion of sacrifice involves two things, priest and victim. Our Lord is at once the Priest and Victim of His Sacrifice. As Priest, He offers Himself; as Victim, He is offered and immolated. We thus find in His Sacrifice, as in every sacrifice, an active and a passive element. But it is the active element, or action of the priest, that gives its specific character to sacrifice. That it is which transforms what would be in itself but the slaying of an animal into the supreme act of religious worship. Where then, did the action of Christ's Sacrifice have place? At the Last Supper, and only at the Last Supper. Whether the bloody immolation on Calvary would have been by itself and in itself a true sacrifice, I mean independently of what took place at the Last Supper, is open to serious question. But happily it is a purely academic question. We are concerned with what actually happened, and what actually happened was this. Jesus Christ instituted in due ritual form His Sacrifice at the Last Supper, and took measures to perpetuate the institution. There He made the sacrificial offering of His Body and Blood; there He bore the part of Priest forever according to the order of Melchisedec, the word "order" being taken in its full and formal sense to signify both dignity and rite; there He appointed men to do that same thing which He did, for a memorial of Him. Then, the rite being done and over, laying aside His priestly dignity, He went forth in His character of predestined Victim, suffered Himself to be led as a lamb to the slaughter, and so finished on Calvary what was begun in the upper room. He offered as Priest, and Priest forever after the order of Melchisedec; He suffered as Victim, as the lamb that was "slain from the foundation of the world." He was not yet actually Victim when He made the offering; He was less than Priest, yes, in the words of the Prophet, "a worm and no man," when He finished the Sacrifice. True He was Priest on Calvary and Victim in the upper room, but in a material rather than formal, in a virtual rather than actual sense. To speak of what was uppermost in each case, He was Priest in the Cenacle and Victim on Calvary. Therefore He offered His Sacrifice truly and literally as Priest forever according to the order of Melchisedec. We may not divorce the action of the Last Supper from the Passion and Death which followed in virtue of it, that is to say in virtue of the voluntary and visible offering of Himself as Victim to be slain for sinners, which our Saviour there made, for that His hour was come. What God hath joined together let no man put asunder.

The most striking figure of Christ's Sacrifice in the olden time was the Pasch or Passover. Our Divine Lord first kept the Jewish Pasch, the evening before He suffered, and then instituted His own. Like other ritual sacrifices of the Old Law, the Passover included as an integral part of the rite, the eating of the flesh of the victim, in the feast upon the sacrifice. The lamb was offered and slain, and its flesh was eaten with unleavened bread. The relation of type and antitype between it and the Christian Passover, requires that the like should have place also in the latter. Therefore the Supper forms an integral part in the Christian Passover, and the offering and consecration of the Body and Blood of the Victim, which took place at the Supper, an essential part of it as a ritual oblation and the immolation on the Cross an essential part of it as a true and real sacrifice. "For Christ our Pasch is slain," declares the Apostle. It was no mystic or moral slaying that made the Christian Passover a true and real and visible sacrifice, corresponding to and fulfilling as antitype the true and real and visible sacrifice of the Jewish Passover. The

real death of Christ upon the cross must be counted in with the offering and consecration of His Body and Blood at the Last Supper to make the Christian Pasch a real sacrifice, just as the real eating of the Victim under the form of unleavened bread must be counted in to make a real feast upon that sacrifice. Therefore, not the Last Supper alone is the first Christian Passover, for the lamb is not yet slain; nor Calvary alone, for the lamb there slain is not there offered up with befitting rites, nor given as food under the form of unleavened bread; but the Last Supper together with Calvary is the first Christian Passover. St. John (19:35) expressly tells us that the typical Passover of the Old Law (Ex. 12: 46; Num. 9: 12), was fulfilled on Calvary. It follows that the Supper was the Christian Passover only in so far as it was one with Calvary. Besides, a figure is not fulfilled by another figure, and the figurative immolation at the Supper did but shadow forth the real immolation on the Cross. Mere figurative or mystic slaying no more makes the Christian Passover a real sacrifice than mere figurative or mystic eating of the lamb makes a real feast upon that sacrifice. Therefore, every subsequent Christian Passover, corresponding to the commemorative Passover, of the Jews, since it is by Christ's own institution the continuing of what was done once for all, must reproduce the moment of Calvary as well as the moment of the Last Supper, which, because of the oneness of the sacrificial action, and the casual connection between action and Passion, are so linked together as to form not two moments but one only.

We are now in a position to see how the Sacrifice that is offered in the Church from the rising of the sun till its going down is essentially one and the same with that which our High Priest first offered by Himself, what time He trod the winepress alone, that they are essentially one and the same, and differ only in the manner of offering, is the faith of the Church defined at Trent. Sacrifice in the formal sense, as I have pointed out, is an action—the action of the priest who consecrates and offers visibly. Our Lord consecrated and offered Himself at the Last Supper a Victim to be slain; He now consecrates and offers Himself by the hands of His Priests as the Victim once slain; and so the manner of offering differs. But the offering itself, the act of consecration, is numerically the same in both and so the Sacrifice remains numerically one and the same. It is still Christ who consecrates, for He is the High Priest of the Mass; the ministering priest does but lend his hands and voice. Franzelin cites Card. Cienfuegos as affirming that the sacrificial act on the Cross and on all the altars is numerically one. It is not by virtue of a new action that Christ consecrates but by virtue of the Action once for all performed in the Supper room. The act of the Eternal, like Himself, eternal, and has everlasting efficacy. Christ's action instituted the Sacrifice; Christ's action perpetuates the Sacrifice. The words "hoc est corpus meum," says St. John Chrysostom, "once spoken, from that time to the present and unto His coming perfects the Sacrifice on every altar" (Hom. in Prod. Judae, l. 6.)

At words of the olden Thursday! Ye come from the far away! Ye bring us the Friday's Victim In His own lover's odious way. In the heat of the feast at the altar His heart finds a home each day. —Father Ryan

The word of God spoke at the first institution of things, and things came into being, and things continue to be by virtue of the Word. The Word of God spoke at the institution of our Sacrifice, and the Sacrifice came into being, and the Sacrifice continues to be by virtue of the Word. And so the Holy Mass prolongs forever, and presents on every altar from the rising to the setting of the sun, both the Sacrifice of Calvary and the feast upon the Sacrifice. Therefore the doctrine of the One Offering, as laid down in the Epistle to the Hebrews, stands firm on the foundation which Christ Himself laid for it in the Last Supper. He is Priest forever after the order of Melchisedec, forever offering His sacrifice under the forms of bread and wine upon our altars. "The Sacrifice which is offered daily in the Church," says St. Thomas of Aquin, "is not other than the sacrifice which Christ Himself offered" (3. q. 22, a. 3, ad 2). And even more plainly to the same purpose, Peter the Venerable: "It is not that a different sacrifice is offered now from that which then was offered, but that whereof it is said, Christ was offered once (Heb. 9: 28). He left to His Church evermore to be offered up" (Migne, P. L. tom. 179, p. 798). This is the unchanging faith of the Church, though it has been somewhat obscured in some minds by the mists of theological speculation. Let me cite two passages, one from Cardinal Newman, another from Cardinal Manning, which witness to this unchanging faith:

"Such a sacrifice," writes the former, in his Meditations on Christian Doctrine, "was not to be forgotten. It was not to be—it could not be—a mere event in the world's history, which was to be done and over and was to pass away except in its obscure, unrecognized effects. If that great deed was what we believe it to be, what we know it is, it must remain present, though past; it must be a standing fact for all time. Yes, my Lord, though Thou hast left the world, Thou art daily offered up in the Mass" (Ed. of 1893, p. 406). Cardinal Manning's testimony is even more explicit and luminous: "When (Christ) said, 'This is My body' and 'This is My blood,' He instituted the Holy Sacrifice; and when He said, 'Do this in commemoration of Me,' He consecrated His Apostles to be Priests, to offer forever that same sacrifice of Himself. Therefore, what the Church offers day by day, is the continuance of that same divine act which Jesus at that hour began. It is nothing new, nothing distinct from it, nothing added to it, for in itself it was perfect—a Divine Sacrifice admitting of no addition. The Sacrifice of the altar is the same Sacrifice prolonged forever. He offered Himself then by

Does not Color the Hair AYER'S HAIR VIGOR Stops Falling Hair Destroys Dandruff An Elegant Dressing Makes Hair Grow Ingredients: Sulphur, Glycerin, Quinin, Sodium Chlorid, Capsicum, Sage, Alcohol, Water, Perfume. A hair preparation made from this formula is harmless, yet possesses positive merit. A hair food, a hair tonic, a hair dressing. Consult your doctor about these hair problems. J. C. AYER COMPANY, Lowell, Mass.

His own hands; He offers Himself now by the hands of His priesthood. There is now no shedding of blood—that was accomplished once for all on Calvary. The action of the Last Supper looked onward to that action of Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the West, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality. That which was done in the Paschal Supper in the guest-chamber, and that which is done on the altar in the Holy Mass, is one and the same act—the offering of Jesus Christ Himself, the true, proper, propitiatory and only Sacrifice for the sin of the world" (The Glories of the Sacred Heart, The Last Will of the Sacred Heart).

Let me close with an extract from what I have written elsewhere: "The Blood of Christ is the Price of our Ransom. That blood He shed on Calvary and thereby obtained eternal redemption. Our ransom was then wrought, but the price was not yet paid over, so to say, and accepted with all the requisite legal formalities. That is now being done both here on earth and in Heaven, where our High Priest is ever living to make intercession for us, where He pleads the merits of His Passion. 'Himself,' says St. Ambrose, 'offers Himself as Priest that he may remit our sins: here in image, there in truth, where He intercedes for us with the Father as our advocate' (De Officiis, c. 48). He entered Heaven, as the High Priest of the Old Law once a year entered the Holy of Holies to make the ceremonial offering of the life once laid down for us. Isaiah sees Him from afar, clad in the livery of His Passion, and cries out, 'Who is this that cometh from Edom, with dyed garments from Bosra; this beautiful One in His robe, walking in the greatest of His strength? And the answer is given, in the person of the beautiful One, 'I that speak righteousness, and am mighty to save.' And once more is the question asked, 'Wherefore, then, is Thy apparel red, and Thy garments like theirs that tread in the winepress?' And in answer there comes, 'I have trodden the winepress, alone.' To conclude, then, in the Mass we have the same Sacrifice once offered on the Cross, and now pleaded in Heaven by our High Priest. The things that are seen of sense, the things that appear and pass away, are, to the eye of faith, but shadows of the one Reality—shadows that fall athwart altars of wood and stone, and flit about earthly tabernacles, where hides the sun behind a veil "till the day break and the shadows retire."

What has been set down in the foregoing pages will perhaps appear to some to be out of harmony with the teaching of the Council of Trent, Sess. 22, chaps. 1 and 2. But I believe upon close inspection it will not so be found. The Council did not define the nature of the Eucharistic Sacrifice. This did not come within the scope of its decree. It simply aimed to define, as of faith, against the heretical denials of the time, that in the Mass is offered a true, proper, and propitiatory sacrifice; that the Priest and Victim of Calvary are its Priest and Victim; that it does but apply to men the fruits of the Sacrifice once offered; that to this, therefore, it is not derogatory. When it speaks of the Mass as "this" and of the Cross as "that" sacrifice, it does but condescend to human modes of conceiving and speaking of things, and apply to things eternal the language of things that are in space and time. It does this without implying that they are really two sacrifices. Outwardly they are two; inwardly they are one. Hence the Council declares that the Mass "represents," i. e., not only puts before us in symbolic fashion but sets up again or renews the Sacrifice of Calvary, as appears from the words in which the Catechism of the Council reproduces its teaching—"a visible sacrifice, by which the bloody sacrifice that a little after was to be offered once on the Cross, was to be renewed—instauratur." Hence also it makes the two differ "only in the manner of offering," which implies a difference not in essence, but in accidental forms; not in the sacrificial action, but in its outward manifestations. Hence, in fine, it teaches that the Mass "is that sacrifice which was shadowed forth by the various typical sacrifices of the law and of the time before the law," which is true only on condition of its formal identity with the Sacrifice of Calvary.

For the rest, the interpretation put upon the Council's teaching by the Catechism of the Council may well be taken as authentic. After setting forth that teaching, the authors of the Catechism say: "We therefore confess that the sacrifice of the Mass is one and the same with that of the Cross, and so it is to be regarded. It is one and the same Victim, namely, Christ our Lord, who offered Himself once only a bloody sacrifice on the Altar of the Cross. The bloody Victim and the unbloody are not two victims, but one only, whereof the Sacrifice is daily renewed in the Eucharist, according to the Lord's command: Do this for a remembrance of me!" One Priest, One Victim, One Sacrifice—such has been the faith of the Church in every age.

The Teacher (reading)—Then the girl warrior faced the mocking foe and unsheathed her deadly weapon. "What does that mean, children? Well, Elsie? Elsie—Please, ma'am, I think it means she stuck out her tongue."

Are Your Children Properly Fed?

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

There is no better food under Heaven for growing children than plenty of first class bread and butter. They thrive on it, grow strong and fat and rugged. Their systems crave it because it is a complete, well-balanced food.

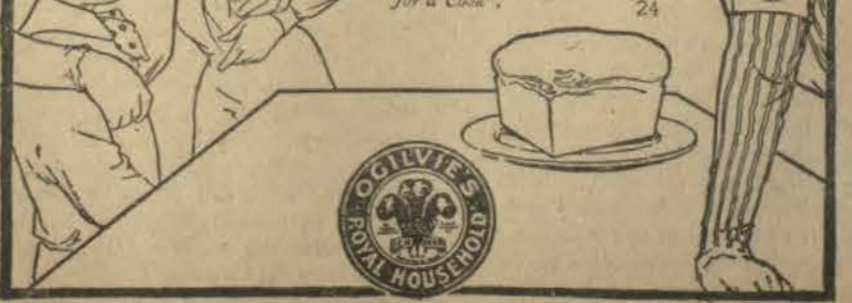
But the bread must be good—the very best, and the best is made from ROYAL HOUSEHOLD FLOUR which contains the full nutriment of Manitoba Red Eye wheat—for only wheat of this character contains enough of the right quality gluten to balance the starch. Gluten makes bone and muscle, starch makes fat. It takes the right combination of both to make properly balanced bread.

Bread made from OGILVIE'S ROYAL HOUSEHOLD FLOUR is richest in blood building, muscle building, health building gluten. Children like it better and thrive better on it.

With "Royal Household" you need never have anything but the very best results for it is always the same, absolutely uniform, year in and year out and is just as good for Pastry as it is for Bread.

If parents knew this important difference between ROYAL HOUSEHOLD FLOUR and other flours they would never use any but "ROYAL HOUSEHOLD".

Send in your name and address also the name of your dealer to The Ogilvie Flour Mills Co. Limited, and get that splendid book of tried Recipes called "Ogilvie's Book for a Cook".



Professional Cards O'MULLIN & GRAY Barristers, Solicitors, Etc. JNO. O'MULLIN, LL. B. WM. S. GRAY, B. A., LL. B. 157 BULLOCK STREET, GAITHERS, N. S. D. A. McISAAC VETERINARIAN ST. ANDREWS, N. S. TELEPHONE CONNECTIONS

DR. J. L. McISAAC Office next door to Somers & Co. Main Street, ANTIGONISH Residence: Queen Hotel. Telephone No. 61.

DR. C. S. AGNEW, DENTIST Office, over Cope and's Drug Store. Office Hours, 9 to 12 and 1 to 4.30.

E. LAVIN GIRROIR, LL. B. BARRISTER AND SOLICITOR Agent Norwich Union Fire Insurance Co. Also—Agent for Life and Accident Insurance ANTIGONISH, N. S.

BURCHELL & McINTYRE, BARRISTERS AND NOTARIES. OFFICE—The Royal Bank Building, SYDNEY, C. B. CHARLES J. BURCHELL, LL. B. A. A. McINTYRE, LL. B.

D. C. CHISHOLM, BARRISTER, SOLICITOR, ETC. Agent for North American Life Insurance Company. Also for Fire and Accident Companies. Office, Town Office Building. MAIN STREET, ANTIGONISH, N. S.

Joseph A. Wall, BARRISTER, SOLICITOR, ETC. Agent for Fire, Life and Accident Insurance MONEY TO LOAN ON SATISFACTORY REAL ESTATE SECURITY.

Office over Canadian Bank of Commerce ANTIGONISH, N. S. Inverness, S. S. In the Court of Probate, 1910

(L.S.) In the Estate of the Late Duncan J. McPherson, late of Black River, in the County of Inverness, Farmer, Deceased.

At a Court of Probate, holden at Port Hood, in the County of Inverness, aforesaid, on the 24th day of August, inst.:

On petition of Maria McPherson, Administratrix of the said estate, dated the 4th day of April last, praying that a citation do issue for the settlement of her account therein and of the estate.

And whereas, at the said Court there appeared Daniel McNeil, Esq., K. C., Proctor for the Administratrix, also Daniel McLennan, Esq., Barrister, for Margaret E. McPherson, and all the heirs by the first marriage.

And whereas, accounts of receipts and expenditures of the said Administratrix were duly examined and showing expenditures to the sum of \$531.35 and receipts to the sum of 507.63 leaving a balance of \$23.72 overpaid by the said Administratrix.

It is therefore decreed that the said estate is indebted to the said Administratrix in the sum of \$43.70. Given under my hand and the seal of the said Court at Port Hood this 31st day of August, 1910. (Sgd.) EDWD. D. TREMAIN, Judge of Probate for Inverness (Sgd.) DONALD J. McDONALD, Registrar.

Farms for Sale. I am agent for the sale of a number of good farms. Write for particulars. ALLAN MACDONALD, Barrister, etc., Antigonish.

SYNOPSIS OF CANADIAN NORTH-WEST LAND REGULATIONS

Any person who is the sole head of a family or any male over 18 years old, may homestead a quarter-section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-Agency for his district. Entry by proxy may be made at any agency, on certain conditions, by father, mother, son, daughter, brother or sister of intending home steader. Duties—Six months' residence upon and cultivation of the land in each of three years—side his home-land. Price \$3.00 per acre. Must reside upon the homesteaded or pre-empted six months in each of six years from date of homestead entry (including the time required to earn homestead patent) and cultivate fifty acres extra. A homesteader who has exhausted his homestead right and cannot obtain a pre-empted district, may enter a purchased homestead in certain districts. Price \$5.00 per acre. Must reside six months in each of three years, on outside fifty acres and erect a house worth \$100. W. W. COLE, Deputy of the Minister of the Interior

GRAY... SAAC... GNEW... TYRE... WALL... H-WEST

THE GREAT DOCTOR AND THE LITTLE PRIEST.

Translated from the French of Nadar for the Catholic Standard and Times by E. B. J. Baron Dupuytren, a famous French surgeon...

with a timid smile, "and my poor people are very poor indeed. Excuse me, then, if I cannot pay much better for a consultation with the celebrated Doctor Dupuytren. I am, however, very glad to have come to see you, and more ready than ever for what awaits me. Only, he added in tones extremely sweet and gentle, "you could have given me this important information without the slightest precaution. I am sixty-five, and at such an age we can estimate the full value of life. But, doctor, your announcement has not surprised me the least bit. I expected it long ago, and was getting ready. Good-bye, doctor; I am going home now to die quietly."

pleasure and after making sure that the operation had not been attended by any unpleasant consequences, asked him what he was coming to do in Paris. "Doctor," replied the priest, "today is the anniversary of the day of your great operation. I could not let the 6th of May pass without coming to see you, and I had an idea at the same time of bringing you a little present. I have in this basket two fine, plump chickens of my own poultry yard and some juicy pears of my own garden; the like of them you can hardly find in all Paris. The only condition is that you must promise faithfully, no excuse, that you will taste a little of both the pears and the chickens."

ASEPTO SOAP POWDER sweetens the home ASK YOUR GROCER

NOTICE. Notice is hereby given that any person trespassing or throwing down fences or allowing their cattle or horses on my meadow or farm at St. Joseph's, in this County, will be prosecuted as the law directs.

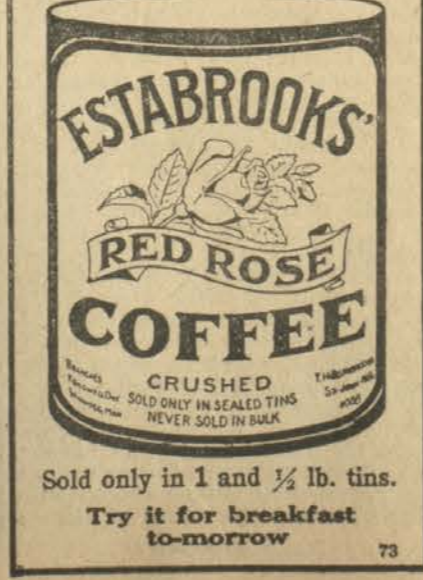
NOTICE! Notice is hereby given that all trespassers on the lands now owned by Rhodes, Curry & Co. Limited, in this County, and on any lands they may so purchase, will be prosecuted.

Farm For Sale. The farm at Fraser's Mills, formerly occupied by the late Donald McDonald, Allan's son, containing about 200 acres of good land, well-watered and watered and conveniently located near school, post-office, etc.

Acknowledgments. Hugh Gillis, Margaret Forks, \$1 00 Mrs A A Taylor, Margaret Harbor, 1 00 A J McNeil, 2 00 Dan Collins, 2 00 M A Dunn, 1 00 A R McDougall, 1 00 Lauchie McKinnon, 1 00 Murdoch McKinnon, 1 00 Beane LeBlanc, Belle Cote, 2 00 John A McLeod, Margaret Harbor, 1 00 A W Chisholm, M D, 1 00 A D McEldan, Belle Cote, 1 00 Mrs Angus J White, Belle Cote, 1 00 Rev R McDonald, East Margaret, 1 00 Patrick Campkins, 1 00 Mrs Jas Miller, Margaret Forks, 1 00 Peter McDaniel, 1 00 Donald M Cameron, S W Margaret, 1 00 A D McFarlane, 1 00 Angus Gillis, 1 00 A A McDonald, 1 00 Donald McLeod, Dunvegan, 1 00 Alex McEldan, 1 00 John McEldan, 1 00 John G McEldan, 2 00 Angus W Gillis, 1 00 Hugh R McDonald, 1 00 John N McEldan, 1 00 John McLeod, 1 00 Alex McLeod, 1 00 Alex McFarlane, 1 00 John C McFarlane, 1 00 Alex Beaton, Alexander, 1 00 Finlay Beaton, Alexander, 1 00 John Campbell, Glenora Falls, 1 00 D Beaton, 1 00 Donald A Beaton, N E Mabou, 1 00 Donald Beaton, Miller, 1 00 John A Cameron, 1 00 A S McEldan, 1 00 Alex A Beaton, Coal Mines, Mabou, 2 00 John A Rankin, 1 00 Donald Beaton, 1 00 Hugh Beaton, 1 00 Hugh Beaton, 1 00 Angus B Rankin, 1 00 Mrs Mary McEachern, 1 00 John McEachern, 1 00 Duncan N McEachern, 1 00 Finlay McEachern, Harbour Mouth, Mabou, 1 00 Alex F McDonald, 1 00 Angus McEldan, 1 00 Angus McPherson, 1 00 Donald Beaton, North Side Mabou Har, 2 00 Angus McEldan, N E Mabou, 1 00 John A McEldan, Dunvegan, 1 00 John J McEachern, Dunvegan, 1 00 John A McEldan, B Cove Chapel, 1 00 John R McEldan, 1 00 Alex McEachern, 1 00 Neil A Gillis, 1 00 Angus H Smith, 1 00 John H Smith, 1 00 Rev A McPherson, 1 00 D McEachern, McEachern's Mills, 1 00 Angus R McDonald, B C Chapel, 2 00 Jas R Gillis, Deschamps, 1 00 Angus McKinnon, Inverness, 2 00 Angus Ross, Deschamps, 1 00 Dan S McEldan, Inverness, 1 00 S E Joyce, Inverness, 1 00 Rev A A McDonald, Inverness, 1 00 Mayor Superior, C N D, Inverness, 1 00 Dan B McEldan, 1 00 A U McDonald, 1 00 John Van McNeil, 1 00 Sarah J Coady, Margaret Forks, 1 00 Hugh J McDonald, Inverness, 1 00 John P LeBlanc, Belle Cote, 1 00 Malcolm Campbell, Inverness, 1 00 John J Rankin, 1 00 John J Rankin, 1 00 J N McEldan, 1 00 A Kennedy, 1 00 John McFarlane, 1 00 S E Whiston, 1 00 John A Rankin, B C Banks, 1 00 Martha McDonald, B C Banks, 1 00 Hugh McDougall, 1 00 John E Britt, Belle Cote, 1 00 Angus A Gillis, Inverness, 2 00 J J Gillis, 1 00 D J McEldan, 1 00 Mollie Beaton, 1 00 Angus R McEldan, 1 00 John Van McNeil, 1 00 John D Burke, 1 00 Farquhar McEldan, 1 00 Arch McFarlane, 1 00 D McEldan, 1 00 Angus R McDonald, 1 00 John A Beaton, 1 00 Arch Boyle, Strathmore, 1 00 Martha McDonald, Strathmore, 1 00 Arch Kennedy, Willow Bank, 1 00 Arch A McEldan, Glenville, 1 00 John A McEldan, 1 00 D J McEldan, 1 00 Mrs A A McDonald, Alexander, 2 00 John McPherson, Dunvegan, 2 00 Angus D McDonald, Alexander, 2 00 Mary Cameron, Alexander, 2 00 Donald Cameron, Big, Mabou, 2 00 J J McNeil, Courtenay, 1 50 C F Gillis, Cambridge, 1 50 D Boyd, Halifax, 1 50 Alex McDonald, Doctor's Brook, 1 50 C F Delevy, Westport, 1 50

Nothing is more foolish, nor more productive of misery to yourself, than revenge. Banish all malignant and revengeful thoughts. They make the best face look ugly. If your revenge be not satisfied, it will give you torment now; if it be, it will be greater hereafter. The is no greater self-tormentor than a malicious and revengeful person, who turns the poison of his own temper upon himself. The Christian precept in this case is, "Let not the sun go down upon your wrath."

Estabrooks' Coffee is full of snap and fine flavor. It gives genuine satisfaction to the last drop, and brings back the cup for more. It is as uniformly good as Red Rose Tea. It does not contain an atom of chicory, nor any other adulterant. You will certainly enjoy it.



Hides! Hides! 5 Hides Wanted. C. B. Whidden & Son are paying cash as usual and pay as high as the highest: : : : Also want 1000 Pelts C. B. Whidden & Son.

Sept. 28 - Oct. 6 AT HALIFAX.

NOVA SCOTIA'S GREAT EXHIBITION.

Bigger, Brighter and Better than ever will be the Big 1910 Fair at Halifax.

PREMIUMS, - \$20,000 RACING PURSES, - \$6,200

Eight Days at the Expo.

If you cannot spend the whole of this time in Halifax, come on one day, or as many days as you can, beginning on Wednesday, September 28, and ending on Thursday, October 6th. It will pay you in every way - in health, in recreation, in business, and in added knowledge of the resources of your Province.

THE RACES will bring the fleetest field of horses in Eastern Canada.

THE DISPLAY of our Manufactures, Agriculture, Fisheries, Machinery, Mines, Fine Arts, and Live Stock will be superb and on a grander scale than before.

LOW RATES on all lines of transportation to Halifax. Write for information to

M. McF. HALL, Manager and Secretary, Halifax.

WANTED 1000 Calf Skins; 1000 Wool Pelts; 5 Tons Wool for which we will pay CASH Also on hand a full line of Groceries, Boots and Shoes, Crockeryware, Shirts, Overalls, Etc., Etc.

Macgillivray & McDonald Opposite Post Office.

LAND SALE. 1977. C. No. 562

In the County Court, for District No. 6, Between D GRANT KIRK, Plaintiff, and JOHN J. McINTOSH, Defendant.

To be sold at public auction by the Sheriff of Guysborough County, or his Deputy, at the Court House, Guysborough, in the County of Guysborough, on

TUESDAY, The 18th day of October A. D. 1910, At the hour of 10 o'clock in the forenoon,

All the Estate, right, title, interest, claim, property and demand of the Defendant herein, at the time of the recording of the judgment herein, or at any time since, of, in, to, upon, or out of all those certain lots, pieces, or parcels of

LAND, Situate, lying and being at Goshen, in the Co. of Guysborough, and bounded and described as follows -

1st: Beginning at a stake two rods East of the Bridge at tannery, running down stream five rods to a stake, thence eastwardly five rods to a post marked "A," thence four rods and ten links to a stake marked "M" at the public road, thence along said road nine rods to the place of beginning containing one half acre, more or less. 2nd Lot: All that lot of land at Goshen, described as follows: Beginning at a fir tree on the Eastern side of the public road marked A X, thence along said public road southerly fifteen rods and five links to lands owned by Mrs Jordan, thence along the course of said land until it strikes lands known as David Sinclair's farm, thence along said land easterly eighteen rods and four links to a stake marked J. M., thence northerly thirty rods and thirteen links to a stake marked "M," thence westerly twenty-four rods to the place of beginning, containing five acres, more or less, and the buildings, etc. 3rd Lot: All that lot of land at Goshen, on the East side of the road to Country Harbour and East side of the road to Fisher's Mills and beginning at a corner of land granted to late Margaret Sine air thence northerly along the fence where it turns to Fisher's Road, thence along said road southerly to the Country Harbor Road, thence along said road to a juniper stake, thence easterly to a juniper stake in the foundation of an old fence, thence northerly along said fence to place of beginning, containing two acres, more or less, being same lot described by above mentioned Alex Sinclair in Margaret Jordan as per Reg. Bk E, page 252. The said lands having been levied on under an execution issued out of this Honorable Court on a judgment recovered herein, which was duly recorded for upwards of one year.

Terms: Ten per cent, deposit at time of sale, remainder on delivery of deed. A. J. O. McGUIRE, Sheriff of Guysborough County. ALLAN MACDONALD, Plaintiff's Solicitor on Execution. Dated: Sheriff's office, Sept. 12, 1910.

WANTED Thousands of Hides, Pelts and Calf Skins, ALSO... Wool, Tallow, Etc. Our cash prices are always leaders. Take your stock to our local agent

HALEY'S MARKET and get the biggest prices on the market for everything you have.

S. ARSCOTT & CO. Y

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 FOR SALE

A fine residence in Town. Also several good farms.

TERMS TO SUIT PURCHASERS Apply or write to

E. LAVIN GIRROIR, Barrister, Antigonish, N. S.

The Prince E. Island EXHIBITION And RACES

At Charlottetown, Sept. 19 to 23, 1910

Open to all Canada. \$1,400 in Exhibition Prizes. Live Stock Entries (except Poultry) close 9th September.

All other entries close September 13th. Three days Horse Racing - \$2400 in purses.

Low Rates by Steamers and Railways. Nearest Station Agent will give particulars of rates.

Special attractions in front of the Grand Stand. For Prize Lists, Race Programs and all information write to

C. R. SMALLWOOD, Sec.-Treas., Charlottetown, P. E. I.

FARM FOR SALE. The farm situated at Rear Arisaig owned by the undersigned is offered for sale. It consists of 300 acres of excellent land, on which there is abundance of hard and soft wood. For further particulars apply to

MRS. EDWARD J. CODY, Kaslo, B. C.

Temperate Drinks Now that the hot weather has arrived, you should add a bottle of LIME JUICE to your order, as it kills typhoid germs. We also have ROUS' CELEBRATED DRINKS, Ice Cold, which quench the thirst and are good for the system. All kinds of Staple and Fancy Groceries always on hand and all goods guaranteed or money refunded.

D. R. GRAHAM Tel. 78 Best Flour for Sale.

For Diarrhoea, Dysentery, Cholera Cholera Morbus AND ALL. There is nothing just as good as

Gates' Certain Check At this season of the year every family should have a bottle of this superior medicine in the house, as it might save life before a physician can be called. Try one bottle, and join with those who already pronounce it the best, as well the cheapest on the market.

Sold by all Druggists and Dealers everywhere at only 25c per bottle. C. Gates, Son & Co.'y. Middleton, N. S.

ESTABLISHED, 1852 THE CASKET, PUBLISHED EVERY THURSDAY AT ANTIGONISH BY THE CASKET PRINTING AND PUBLISHING COMPANY LIMITED. M. DONOVAN, Manager. Subscriptions Payable in Advance. Rates—Canada, \$1.00 per year; United States, \$1.50.

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

THURSDAY, SEPTEMBER 22. PROGRESS—A TORONTO VIEW.

The Toronto World, commenting on Father Bernard Vaughan's sermon at Montreal, says:—"Protestant England, Scotland, and the United States, are the greatest beacon lights in the progress of the world."

That depends upon what meant by "the progress of the world," which is a very general phrase. Many writers have argued that the great signs of progress are proficiency in science, in art, in literature; ability and energy in trade and commerce; success in the acquisition of wealth; and they have said that the "Reformation" must be considered a great blessing to mankind because the "reformed" peoples have made the most progress. Again, it all depends on what was meant by progress.

Were the patricians of pagan Rome more progressive than the chosen people of God? They were richer, greater in commerce and in trade, more formidable in war, greater in literature and in art, greater in law making and in executive ability. But, with all their progress, they were pagans. Their progress was not of the kind preached by our Lord during his life on earth.

The World says: "There must be some reason for France and Spain losing their foothold in America and some reason for Spain, the most Catholic country in the world to-day, seeking at this very moment to establish freedom of religion, and to bring her people within the influence of modern political progress."

The World is quite within the bounds of safety when it says, "there must be some reason," what the reason is, it does not say, but it means, of course, that the Catholic religion is to blame for France and Spain losing their possessions in America. Well, it is a poor rule that will not work both ways. Will it credit the Catholic religion with the acquisition of those possessions, and with their long retention? Of course, it will not. Whatever Catholic nations have done, that is in the eyes of Protestant journalists respectable, they will say has been done in spite of the Catholic religion. Whatever they have suffered or lost, the Catholic religion is to blame for that. This kind of argument is old, and familiar to most people. It has one feature that makes it a favorite with a great many Protestant writers, and that is, its great simplicity, by reason of which it needs no intellectual effort whatsoever to make it or to comprehend it. Every time they toss the coin, they do so by a rule; and the rule is, if it falls heads, Protestantism wins; if it falls "tails," the Catholic Church loses.

But let us think for a moment about this argument. When we studied British and Canadian history at school, we were somehow led to suppose that the English defeated the French, in their many wars, because, though both were brave and capable warriors, the English were somewhat better than the French. That used to be the British idea. Has the Toronto World abandoned it? The theory was general, and used to be applied to all the wars between the two nations, not merely to those which took place after the "Reformation." What about the battle of Ocrey, and the battle of Poitiers and the battle of Agincourt? These, and many other victories, were won before the days of Luther and Henry VIII. Has the Toronto World one theory upon which to account for these, and another on which to account for the capture of Louisburg and the capitulation of Quebec? Catholics fought and defeated Catholics, and there were no Protestants in the world to explain the matter, but, after the "Reformation," it became the fashion to credit Protestantism with the victories gained in war by Protestant nations, and it appears to be still the fashion in Toronto.

The argument of the World might be turned about, and presented to it in this way:—"There must be some reason, why, after England, had come largely under the influence of the "Reformation," her last possession in France was wrested from her by the French Catholics." Does the World think that the capture of Calais from the English proves the superiority of Catholicity?

The causes of the loss of the French possessions in Canada are well known and understood. In so far as the explanation is not military, it is political; and we think the weight of evidence is that it was chiefly political. The colonial administration of the officials of the Bourbon courts was listless, indifferent, and negligent.

This local administration of French Canada was in the hands of pirates, not governors and statesmen. Good officials and brave men there were in plenty; but we need only refer to such men as the Intendant Bigot, who, discovered in his villainies after the colony was ruined and lost to the French Crown, was punished on his return to France by the confiscation of his ill-gotten gains, and imprisonment.

Spain is a happy hunting ground for the Protestant editorial writer these days, and the Toronto World furnishes us with the latest instance of belief in the infallibility of the cable correspondent, albeit to be infallible anonymously. "Spain" and "Canalejas" are to the all-believing Protestant editor, synonymous terms. So to speak, Spain is Canalejas, and Canalejas is Spain. The world has got the programme upside down. The programme is not that "Spain is seeking to bring her people within the influence of modern political progress," but that "modern political progress,"—(for definition, see Premier Briand of France, who calls "robbery" by the softer name of "confiscation," Senator Delpeche, who says that God must die, M. de Marcere, who says that Freemasonry gives the key to the history of the French Republic, M. Viviani, or Ferdinand Buisson,—that "modern political progress," under the gentle manipulation of Senior Canalejas, millionaire and Socialist, shall bring the Spanish people under its Godless influence, its blasphemy, and robbery, and that, if the people suggest that they will meet and protest, the disciples of "modern political progress" will send orders to close the roads, stop the trains, tie up the steamers, and dispatch soldiers to prevent free speech at the point of the bayonet.

Such has been the commencement of "modern political progress" in Spain.

THAT SERMON AGAIN.

(Continued from page 1.) Christians. You have another spirit from us." Encyclopaedia Britannica, article on "Luther," Vol. 7, page 392.

These are stronger words than Father Vaughan's. There are some surprising statements in Dr. Gillies' sermon. We fear he is not a good observer of present-day conditions, else he would hardly have supposed that there is "even now a movement among Roman Catholic priests in England and Ireland to forsake their present tenets for those of the old Catholic Church." There is a report that two priests are doing so. Something more than this is necessary to attain the importance of "a movement." The "Old Catholic Church" never menaced the Catholic Church seriously. It was founded by Dr. Dollinger, not hundreds of years ago, as Dr. Gillies says, but in 1871; and, at its best, it only claimed about one hundred thousand adherents in all Europe. Since the death of its founder, in 1890, it has made no progress, and it has hardly ever been mentioned in newspapers for many years past. Dr. Gillies is misinformed, if he supposes that there is anything amounting to "a movement" among priests in England or in Ireland in its favor. The reference to Ireland is particularly unfortunate, from a Protestant standpoint. Protestantism has never been able to draw any comfort from the Emerald Isle.

The reference to France and Spain was, of course, to be expected; but Dr. Gillies, like many another who d scusses France and Spain these days, has not gone very far into the subject.

It is not a fact that the Catholic Church has failed to hold France and Spain; the fact is that she has held them, in spite of the great conspiracies against religion, which we are now discussing, from week to week, in these columns. What does Dr. Gillies imagine the hundred thousand, or more, priests, are doing in those countries? Does he think they are not marrying and baptizing, teaching and preaching as of yore?

But superficial observation always does, and always will confuse political movements, managed by the few, with popular movements emanating from the people themselves. In the one case a few manipulators of skill and audacity at once unscrupulous and able, succeed in imposing, for a time, their wishes on the multitudes who, through lack of organization, lack of true information, lack of leaders, or dislike of danger or of trouble, do not resist. In the other case, the people usually under great excitement make the changes they wish for, in spite of their rulers and often with violence. The history of Europe gives us many instances of each kind of movement:

and no competent and properly-informed observer will fail to place the present movements in Spain and France in their proper classification. The southern races are peculiarly subject to alternate periods of apathy and energy in public affairs. "Protestantism," Dr. Gillies says, "is becoming more and more the religion of the masses." We leave the pastors of Protestantism in every centre of population, where the poor are numerous, to answer him on this point. If the Protestant churches attract the poor, we must say that the leading Protestant pastors of every great city on this continent have been misinforming the public, for they say otherwise.

Dr. Gillies hardly does himself justice when he repeats the statement that in the Province of Quebec many Roman Catholics have mortgaged their farms, because of the cost of the splendid churches. The statement is, upon the face of it, one that is so unlikely to be true that few would accept it as true without good proof. We have, in our time, seen farms mortgaged for many causes; but, though Catholics are not stingy towards the Church, we have never known them to be so reckless in their contributions as to necessitate mortgaging their homes. Nor do the careful methods of our French-Canadian co-religionists lend any colour of probability to the tale.

If Dr. Gillies referred to the late Father Tyrrell as "Bishop Tyrrell," he made a slip of which a man of his standing ought not to have been guilty. The unfortunate Father Tyrrell did not get so high in the Church. But that is not nearly so grave an error as his statement that the "Old Catholic" movement began "hundreds of years" ago when all the reading world is aware that it was started by Dollinger in the year 1871. This is common knowledge. Any work of reference, under the title "Old Catholic," will give him the date. How can we be surprised that a man who makes such a blunder as this concerning a matter which occurred only thirty-nine years ago, in Germany, should go wrong concerning France and Spain.

That there have been many rebellions against the authority and teachings of the Catholic Church, is true. That there are now, or ever were, sects or divisions within the Church is untrue. The church has never compromised upon the integrity of her divine inheritance of truth and authority. She cut off the Arians, the Manicheans, the Jansenists, the Protestants, and many others; she saw Arianism sweep myriads of her hard-won converts from brutal paganism, away from the fold; but, though she had to live under despotic rulers who were Arians, she never compromised with it for a moment.

Dr. Gillies would do well to make himself acquainted with the history of the Church; and, having considered well the terrible battles she fought for the faith, ages before Luther, he would be forced to recognize that Protestantism, widespread as it is, is but an incident in that mighty career.

Father Vaughan did not say that Protestants are not Christians; nor is such taught in "every Catholic home," as Dr. Gillies says it is; nor did we ever hear anyone suggest it; and we have known some Catholics in our time. When it comes to a question of true Christianity, or the true spirit of Christianity, that is another matter and, if Dr. Gillies means only that we do not believe all Christian churches to be true, or to be sufficiently true to effectuate God's designs in establishing a Church, then we admit that such is our position. Perhaps the most astonishing statement in the whole sermon is the statement that the "Catholic Church is split into many orders or sects itself. The Jesuit order was often viewed with alarm at Rome. "The orders do not even acknowledge one earthly head."

This is quite new. We believe that Dr. Gillies has the honor of being the very first to represent the Catholic orders, and especially the grand old Society of Jesus, as being "sects," at variance with the Church. We can ourselves remember when, amongst the less well instructed of Dr. Gillies' own denomination "Catholic" and "Jesuit" were almost synonymous or interchangeable terms, so completely had the ardour and vigor of the Jesuits become identified with the spirit of the Church, in the popular mind.

Protestant authors have vied with each other in asserting the identity of the Dominicans, the Benedictines, the Jesuits, and the other orders with the Catholic Church. The Church has been uniformly credited with all that they won for her, and charged with every fault that was alleged against them. We have read much historical comment upon these orders, from the pens of all sorts of persons; but we still must credit Dr. Gillies with being the original discoverer of the two facts he states concerning them: (1) that they are "sects" and not parts of a harmonious whole; (2) that they do

not recognize the power of the Pope as supreme arbiter and expounder in matters of faith and morals, if that is what he means. If Dr. Gillies can establish these propositions more than a moderate share of fame awaits him, even amongst his own people, for they now think differently. There are some other matters in this sermon upon which we should like to remark; but lack of space compels us to draw this editorial to a close. When Dr. Gillies speaks of unity of adherence one is tempted to refer to the fact that there are to-day 575 Protestant sects in England, and 250 in the United States; and when he speaks of unity of doctrine, one is tempted to ask him how many Presbyterians to-day believe in the doctrine of predestination and how far Presbyterianism has departed, doctrinally, from the beliefs and teachings of Calvin and Knox.

But we have no liking for long controversy, and we seek to avoid it, save when some utterance like Dr. Gillies' sermon forces us into it, whether we like it or not.

Our London Letter.

LONDON, Sept. 20, 1910. As the faith spreads in these islands, so do the pilgrimages to the shrines or spots made holy by the lives and deaths of our ancestors who suffered for the faith, increase and multiply. And indeed so fast does the truth march along the old Roman roads of England, and penetrate along the Great North Road into the hills of Scotland,—and glance off on side paths across the fields to quiet hamlets which have been protected from the shadow of unbelief and all its blighting influence by the grey old village Church where consecrated hands have so often offered the Holy Sacrifice in days gone by, and where the Mary bell has pealed forth so often when as today the merry sun shone down on the feast of Our Lady in Harvest, as they used to call it, consecrating the first fruits of the earth to her whose fruit was our Salvation,—that soon there will not be a hamlet in the length and breadth of the land, still less a village, where there are not a few at least who have returned to, if they have not always kept, the faith of their fathers. And these made known to others footprints of the martyrs which were half obscured by the moss of centuries and the custom of one pious person to recite a rosary where such an one was captured, or where another said his last Mass, or where still another lay in hiding, grows, until quite a little company gather on a certain day and thus is formed the nucleus of one of those great pilgrimages which shall be an event in the Catholic life of our descendants.

Such a pilgrimage as this was that which took place a few days since to the quiet little churchyard of Welsh Newton, amongst the richly wooded Herefordshire hills. Here the Catholics of the district came reciting the Rosary, and headed by a very ancient processional cross, preserved to the Monmouth mission from pre-Reformation times, to gather about the quiet grave of a martyred priest, the Ven. John Kemble, who has lain in Welsh Newton churchyard for 230 years. Pious hands buried the good priest at the foot of the great churchyard cross which escaped destruction during the troublous times when Wales changed her belief, and this relic of Catholic times still dominates the peaceful scene. Standing on the steps which are time stained and carpeted with wild flowers, one of the priests, who accompanied the cortege, preached an impressive address to the pilgrims on courage and fidelity to God which embraced all fidelity to duty. Two Breton priests joined in the pilgrimage and special prayers were recited, in which all fervently joined. It is in Herefordshire that the ancestral seat of the Vaughan family, which has given so many sons and daughters to the Church and has been time and again impoverished and persecuted for its religion, is situated, but with the exception of a few such old families as this, and their dependencies, the county is mainly Protestant, and the success and numbers of the pilgrimage speak of the new spirit which has entered into it. It is said that ever since Father Kemble suffered in 1670 at least one good Catholic has gone to pray at his grave through the long years, so that this more impressive and public manifestation of devotion and remembrance may call itself rightly the 230th pilgrimage.

An unusual invasion of a London Presbytery was that which took place this week at St. Charles Church, in the heart of the West End. A great fire a few blocks away threatened the safety of a creche belonging to a Protestant Society in which some 12 babies were housed at the time. The nurse in charge hurriedly carried her charges to the Catholic Presbytery, where the little ones were accorded immediate hospitality, and soon the good rector and the curates were engaged with the nurse and the house-keeper in endeavoring to win the smiles and comfort the fears of this army of babies. This little incident shows the change in popular feeling. There was a time, not so long since, when a Protestant woman would rather have consigned her charges to the flames than sought the protection of a Catholic priest. The father of one well known London priest, a convert, used to tell the story of how his nurse would take him hurriedly across the road if she saw a priest coming along. But all that is changed now.

While in the Metropolis have been celebrating the diamond jubilee of the restoration of the hierarchy by the consecration of our great cathedral, there is one cathedral in the North of England which can proudly look back upon the day itself. This is St. John's Salford, wherein the first Archbishop of Westminster consecrated the first bishop of the diocese, and which was ready for occupation as a metropolitan church owing to the almost prophetic provision of Bishop

(Continued on page 5)

DRUMMOND COAL INTERCOLONIAL COAL MINING COMPANY, Limited Westville, - Nova Scotia For Sale at ANTIGONISH by JAMES KENNA HUGH D. MCKENZIE, Agent, ST. PAUL BUILDING HALIFAX.

A. KIRK & COMPANY A. Kirk & Company's Grand Millinery Display will take place on MONDAY and TUESDAY The 26th and 27th of September They will also have on display a full line of English and Canadian goods, consisting of Ladies' Dress Goods, Linen, Blouse Flannels and Flannelettes. Ladies' Belts, Collars, Gloves, Hosiery, Underwear, Ladies' Mantles, Suits, Skirts, Sweaters, Coats, Lustre and Cashmere Blouses, Furs and Fur-lined Mantles, Towels, Toweling, Table Linens, Napkins, Cottons, Gingham, Blankets, Quilts, Flannelette Sheets in 1/2 and 1/4. AGENTS McCOLL PATTERNS and MAGAZINE Clothing Department In our Clothing Department we have a complete Fall line of Suits, Overcoats, Shirts, Caps, Hats, Sweater Coats, Ties, Gloves, Suspenders, etc. A. KIRK & CO.'Y

The Royal Bank of Canada Capital and Reserve Fund \$10,000,000 Branches throughout Canada. London, Eng., Branch opened Sept. 1st, '10 Established in Antigonish over 30 years. Saving's Bank accounts may be opened for small or large deposits. Antigonish Branch J. F. BLAGDON, Manager

THOMAS SOMERS General Store. On the way another car of that celebrated JEWEL FLOUR also Bran and Oats. Ready-Made Clothing Another lot of ready-made clothing for Men, Youths and Children in the latest patterns just in. Boots and Shoes We are leaders in offering good serviceable footwear. large stock to select from. Brantford Carriages for sale on favorable terms. CARRIAGE CANOPIES (can be used on any carriage) CARRIAGE DUSTERS, etc. Dairy Supplies Headquarters for all DAIRY SUPPLIES. Highest market price allowed for all produce. THOMAS SOMERS

General News.

Typhoid fever is raging in Toronto, 800 cases being reported.

The final position of the parties in the South African elections are: Nationalists, 67; Unionists, 37; Laborites, 4; Independents, 13. Premier Botha was defeated, also two other ministers. He will continue to act as Premier, having a fair majority.

A new era in the life of Newfoundland is opened up by the report of Prof. Robertson, who states that he is greatly surprised at the farming opportunities the island presents. Prof. Robertson has delivered lectures on farming, which have aroused considerable enthusiasm.

Truro, N. S., had a sad and distressing tragedy on Sunday last. E. G. Perry and a Mrs. Maud Wright lived together in a neat little cottage. With them were several children of the woman, whose husband is in the West. Perry and the woman did not live peacefully. Saturday night and Sunday were spent drinking and quarrelling. On Sunday Perry drove the children from the house, and they went to the home of an aunt. On Monday Perry called on a physician. Blood was then over all his body, from razor cuts on his wrists and throat. He said his wife had attacked him and then cut her own throat. She was found dead on the floor of her home, her throat deeply cut from ear to ear. Blood was spattered on the walls and finger prints in blood were all round; the furniture was upset and broken, all indicating a desperate row. At the inquest, Dr. Eaton swore he believed Perry's wounds were self-inflicted. Perry belonged to Charlottetown, P. E. I. The verdict of the coroner's jury charges Perry with murder.

Our London Letter.

(Continued from page 4.)

Sharples who built this ambitious structure before the pope had re-established the hierarchy. The Bishop of Salford, Dr. Casartelli, has issued as historical record on the great event, calling his people to participate in the special octave of devotions which will mark the occasion, and to make a great thank offering which shall relieve the anxieties of these who have to keep up a vast fabric and the liturgical services of the Church without endowment, and who find the congregation of the cathedral to have fallen to one of the poorest in the diocese, owing to the modern habit of moving outwards from the cities. The response of Northern Catholics will probably be worthy of their great traditions as the pioneers of English Catholicity.

Some extraordinary stories have been going the round about the religion professed by King Edward at the time of his death. Emanating from the fact that his late Majesty did not see—some say declined to see—the Archbishop of Canterbury during his last illness, it was said that the King showed reluctance to let a specialist examine his chest and when the doctor eventually got permission to unfasten the linen which covered it a brown scapular was revealed, which it was said had been sent to the King by a Catholic nun and was worn continuously by him. A non-Catholic magazine appealed to the Sovereign's doctor, Sir Francis Laking, to know if these stories were true and the result has been an authoritative denial of any such rumors. It was just the same at the time of Queen Victoria's decease. Whether it is that our non-Catholic fellow-countrymen have come to realize that the Catholic faith is the religion to die in, we cannot tell.

Several Catholic families are plunged into mourning by the death of Lady Gwendolene Petre, who passed away last Saturday in her seventy-fourth year. She was a Talbot before her marriage, and is a sister of the Earl of Shrewsbury, and sister-in-law to Sir Humphry de Trafford, while her husband's family, the Petres, are one of the most illustrious in our Catholic annals. She was an ardent worker for Catholic charities, and will be deeply missed by many a poor mission. R. I. P.

While we have been hearing a good deal of "The Split in the Catholic ranks," caused by the action of Fathers Beale and Howard, who have written remarkable letters to their Bishop denying his authority and placing their case in the hands of the Pope, though their missions have been closed—there appears to be actually a movement in the Anglican Church, which means something definite. For the Bishop of Chichester has been unable to patch up a peace with the Rector of St. Bartholomew's, Brighton, and that gentleman has now written to the press confirming his resignation as the only straightforward course he could adopt consistent with his belief in the Real Presence. Following this another Brighton Rector writes thus in the Parish Magazine of St. Martin's Church: "The Bishop's decree... It would be impossible for me surely not to encourage adoration and worship of the Sacrament when I believe that in this Sacrament there is our Lord Himself. Why a light is always burning before it just in order that everyone who enters the Church may know at once where he is in that special way. We all of us genuflect whenever we pass before it, and we make our visits and say our acts of adoration just because our Lord is there in the Holy Sacrament. You would not surely, my Lord, wish us to treat the Blessed Sacrament as if it was not there. To me and to my people the Blessed Sacrament is every bit as much as the little Infant at Bethlehem was to the Wisemen. I cannot see that we can possibly do otherwise than adore and worship it." It is surely a remarkable coincidence that this strong quickening of Anglican belief in the Real Presence has all come since the London Eucharistic Congress. May we hope for the conversion of England from this mighty cause?

I mentioned a few weeks since a libel action at Croydon in Catholic circles which had resulted in the conviction of a woman who had been persecuting the local priest and many Catholic residents by infamous post-

cards, and endeavored to conceal her guilt by sending some of the offensive missives to herself, until she was discovered by the police watch and finally convicted. The people of the district, Catholic and non-Catholic alike, are vying with each other in the organization of a testimonial to Canon Cafferata, to prove their sympathy with him in the trial through which he has passed, and to reimburse the expense he has been put in to twice defending his housekeeper from the libel actions of the real perpetrator. It is gratifying to see this whole-hearted tribute to a venerable and highly honored priest and amongst these who head the list of subscription are the local Presbyterian and Baptist ministers. The beloved Bishop Chisholm, whose years sit lightly upon him, laid the foundation stone of another new Aberdeen Church last week, of which Father Meany will be the first rector. The zealous Priest has been labouring for years to collect the necessary funds for this much-needed edifice which is to cost some £4,000 and will seat about 350 people. It is to follow the lines of the old Norman Churches so dear to our forefathers, and will certainly be ready for use by Easter next.

The men of Airdrie, the working population of which is largely leavened with Catholics from the Emerald Isle, came out in their thousands at Sunday's parade of the Ancient Order of Hibernians, the Celts of both countries marching shoulder to shoulder through the streets to the number of 10,000. This great assembly forwarded a resolution of undying affection and filial homage to the Father of Christendom, and a spirited address by their leader regarding the bigoted attitude adopted by the English press in dealing with the Spanish problem deserves publication in full in some leading paper, if only to show "Their sels as iters see them."

The King's graceful and sympathetic reply to the telegram despatched by Cardinal Vannutelli in the name of the Montreal Congress has given great satisfaction in London. When His Majesty first ascended the throne rumour with thousand tongues would have us believe that he and his Queen were narrow in their outlook and opposed to the Catholic Church. Several proofs to the contrary have been forthcoming since, and King George's thoughtful courtesy to the Catholic members of his entourage has already been remarked. The Duke of Norfolk is at present busily engaged on the details of the Coronation ceremony to take place next June, while another Catholic noble, the Earl of Grenard, has been chosen to convey the news of the King's accession formally to the Catholic Courts of Spain and Portugal. It is believed possible that King George will re-establish diplomatic relations with the Vatican by sending an ambassador to the Vatican in the future.

The annual National pilgrimage to Lourdes, numbering some two hundred persons this year, leaves London on Tuesday next. Several invalids travel with the party, some of whom are the substitutes of wealthy Catholics unable to afford the time, but who have revived the lovely old Catholic practice of thus succouring the sick. CATHOLICUS.

To the Editor of The Cassette:

SIR,—The Presbytery of Ottawa says:—

"Protestantism has the one and 'great sacrifice, the only mediator between God and man.' That is a large claim. 'As in the Testament,' they say, 'the passover lamb, and the serpent 'of the wilderness representing Christ 'were not to be bowed down to, so 'we never adore the bread and wine 'of the Lord's supper as is done in 'connection with the Mass.'"

The Passover lamb and the serpent were not Christ, but figures of Him; but the sacrifice of the mass is Christ's body and blood; therefore it is Christ Himself, for, where any part of Him is, He is wholly there, true God and true man; for he cannot be dissolved. St. John said, the spirit that dissolves Jesus is not of God. We have His own word for it that it is His body and blood. Does any one who believes in Him require any other proof?

They "never adore the bread and wine of the Lord's supper." They never had the Lord's supper; for our Lord ate His Supper, the night before he suffered. Then how could anyone have it to adore? But, at that time, the Lord took bread, blessed it, and gave to His apostles saying,—"Take ye and eat; This is my body, which is given for you;" and, taking the chalice, He blessed it, saying, "Drink ye all of this, for it is the new testament in my blood." He said, "Do this for commemoration of me." As often as you shall eat this bread and drink this chalice, you show the death of the Lord until He come."

Now, this is what is done in the Mass; and we have the word of the Lord for it. It is the body and blood of the Lord. St. Paul tells us, in plain language, that the bread which they break and the chalice which they bless, is the body and blood of the Lord. Now, if we have not Christ's blood in our Sacrifice, we have not His testament. If we have His testament, it is Christ's blood; and we should adore it. He gave no book. He gave no command to write, with the exception of the Revelations by St. John.

As to carrying it about, He who gave them authority to work the change, placed no restriction on their carrying it where they would. The Presbytery says:—"There is, in this adoration great danger of the evils of narrowness, and superstition, even of idolatry."

Adoration of Jesus Christ is not idolatry. But man's adoration of his own reason is the rankest of idolatry. Yours truly, Y.

Wanted, a boy to work around place and attend school. Apply in writing to X P, care Casket Office.

To let, the store at present occupied by J. H. Stewart, Antigonish. Possession given Oct. 1st. M. L. Cunningham.

Hospital Building Fund.

Previously acknowledged, \$1456 00
Rev. Dr. McDonald, E. Margaree 50 00
Rev. A. H. Cormier, College 25 00
Francis Cote, East Tracadie 1 00

"Tag Day" Contribution to St. Martha's Hospital.

Never before in the short history of our modest little County hospital have the Sisters of St. Martha, who are in charge felt as much in need of enlarging their present building or of erecting a more commodious one. Actual visitors to the hospital are witnesses of the fact that some patients often have to be contented with the nursing they get in the halls, the wards being filled.

The appeal made this summer is proving to be a successful one. All earnest people who fully understand and appreciate the advantages and value of an hospital are sending in their contributions and the amount is increasing weekly. To all these, the heartfelt gratitude of the community at large is due; but in view of the fact that the necessary sum for a new building is not yet in sight, it has been decided to take measures, the success of which is not unknown to nearly all the hospitals of Canada and the United States. The method adopted by these institutions is commonly called "Tag-day." This "Tag day" will take place on the sixth day of October, at the opening of the County Fair. The means of procedure to be employed for the success of this method will be set forth and explained in next week's CASSETT.

To the generous and kind-hearted people of the town and county of Antigonish, to all outsiders who have in the county friends or relatives in need of hospital treatment, to all, in a word, who feel like contributing to such a helpful and well-deserving cause, we appeal once more; we beg of them to lend this indispensable and most worthy institution a helping hand. A FRIEND.

NOTE.—The following is a letter from a patient who has spent some time in the hospital and who understanding well its needs, he is doing what he can to help to meet them, notwithstanding his meagre financial condition.

TRACADIE, SEPT. 19, 1910.

DEAR SISTER:—I feel much better since I came home from the hospital and want to thank you for all the kindness. The Hospital is a God-send to the people. It is too bad it is not larger. I am a poor man, but I am sending you a dollar to help build a larger Hospital which you need so much. I believe if everyone helped a little you would soon have all the money you want. Yours truly, FRANCIS COTE.

Personals.

Mrs. Charles Putman of Enfield, New Hampshire, was visiting in Antigonish last week.

Mr. and Mrs. Edward Rudderham of Guysboro have gone to Montreal to reside for a few months.

Mr. A. D. McIsaac of San Francisco is spending a few weeks with friends at Glen Road, Ant.

Mr. John Smith, of the Financial News, Boston, is paying a visit to his parents, Mr. and Mrs. Charles Smith of Cloverville, Ant.

Mr. Dougald McIsaac, Antigonish, and Mr. John McGillivray of Maryvale, Ant., are attending the Charlottetown exhibition.

Miss Mary J. Fraser of Antigonish on Friday left for Providence, R. I., to study nursing at one of the Hospitals.

Mr. and Mrs. C. H. Heath of Santa Cruz, Cal., are visiting Mrs. Heath's brother, Mr. James Purcell, Antigonish.

Miss Margaret O'Brien and Miss Minnie Sullivan of New York are visiting friends and relatives at William's Point, Antigonish.

Mr. John S. McDonald of Boston is visiting his parents, Mr. and Mrs. Ronald McDonald, Williams Point, Ant., after an absence of eighteen years.

Mrs. John Carroll of Hawthorne Street, Antigonish, left on Tuesday to spend the winter with her daughter Mrs. Sampson of Cambridge, Mass. She was accompanied by Mr. Michael Doran of Boston, who was here visiting his parents, Mr. and Mrs. Mark Doran.

After spending the summer with her parents, Mr. and Mrs. Collin McDonald of St. Joseph's, Ant., Mrs. Charles Roma and her two sons left on Tuesday, 15th inst., for their future home at Lincoln, New Hampshire. They were accompanied by a cousin, Mr. Harry Roma of Chezzetcook, N. S.

Among the Advertisers.

P. E. I. salt pork at Bonner's.

Plums—last of the season, this week at Bonner's.

An Ingersol watch found on street is at Casket office.

House to let on West St. Apply to Michael Ryan, West Street.

I will pay highest prices for eggs in cash or trade. Haley's market.

Strong vinegar, best pickling spice, tomatoes and onions at Bonner's.

Read what the press says about Fr. Morrissy's remedies: We have them all.—Bonner's.

Just received, a lot of No. 1 July herring. Sold at fair price. Abraham Myette, Tracadie.

Young pigs for sale, also a few Shropshire rams. Apply to Harry Eadie, Antigonish.

Wanted, a boy or young man to work in Grocery store. Apply in writing to X, care Casket Office.

Wanted at once, good kitchen girl. Highest wages paid to the right party. Apply at Merrimac House.

Wanted—A superior general girl or

capable woman with knowledge of Private flat, School for the Blind. Good home for right person. Apply with references, to Mrs. C. F. Fraser, School for the Blind, Halifax, N. S.

DIED

At Mabou Harbour, Inverness, Sept. 6th, 1910, ANGUS, aged 2 months, beloved child of Angus and Christina McNeil.

At Cadonia, on Sep. 25th, 1910, MARY KAYE, dearly beloved child of JOHN and MARY McPHIBSON, at the early age of 3 years, 2 months, and 11 days.

At Ardross, C. B., Sept. 11th inst., fortified by the last rites of the Church, DONALD McISAAC peacefully passed away in his 63rd year of his age. Deceased was born in Scotland. R. I. P.

At Heatherton, on 6th inst., at the ripe age of 83 years, consoled by all the rites of the Church, KENNETH CHISHOLM, an honourable and respected resident of the district. He leaves a sorrowing wife, 4 sons and 5 girls to mourn the death of a good husband and father. May he rest in peace!

At Quincey, Mass., on the 10th inst., in the 25th year of her age, after a short illness, ANNE, daughter of the late Alexander Chisholm, died. Of a kind and cheerful disposition, she had hosts of friends. After high Mass for the repose of her soul, she was interred at Heatherton cemetery, on the 11th inst. Sincere sympathy is felt for her sorrowing mother, brothers and sisters. May her soul rest in peace!

At Lismore, Pictou County, at the venerable age of 91 years, SARAH, relict of the late Robert Chisholm. A woman of noble qualities, her many years were spent in performing her allotted duties cheerfully and faithfully. A devoted wife and mother, a good neighbor and a practical Christian, her death was most edifying, a devout reception of the last rites of Holy Church, of whose sacraments she so fervently and frequently participated in during her long life, fortifying her to meet her Maker. Three sons and five daughters survive to cherish the memory of a good mother. May she rest in peace!

DANIEL T. TRAIL, a member of Court Holy Cross, Massachusetts Catholic Order of Foresters, and of Local Union No. 194, Sheet Metal Workers, Worcester, at Worcester City Hospital, on 11th inst., after suffering three months with septicaemia. Deceased is survived by his wife, one son John, who is residing with his grand father, Stephen McDonald, Monk's Head, Antigonish, two brothers and three sisters. Mr. Trail was employed by the New England Steel Roofing Company as cornice maker. The funeral was from his home, 35 Bowdoin Street, followed by a High Mass of Requiem in St. Paul's Church. Burial was in St. John's Cemetery. R. I. P.

FLOUR, FEED, ETC.

Daily expected, one car flour and feed, which will be sold from car at Tracadie Station, at following low prices. Buy now.

Table with 2 columns: Item and Price. Includes Beaver Flour, Headlight, Sensation, Pletor, Famous, Feed Flour, Cornmeal, Cracked Corn, Middlings, and Rolled Oats.

ABRAHAM MYETTE, Tracadie.

Farm For Sale

The subscriber offers for sale a very desirable farm at Harbor Road, 5 miles from Antigonish. The farm contains 10 acres of good land, well wooded and watered, part of which is in good state of cultivation. Good barn and very fine large house. Very pleasing situation, conveniently located. P. O. on the farm. Good site for tradesman. Will be sold reasonable. Death in family the reason for selling.

MRS. ELIZABETH MCISAAC, Harbor Road, Ant., N. S.

LOW RATES

TO THE

Provincial Exhibition

At... Halifax

Sept. 28—Oct. 6

The I. C. R. is giving three different rates from your station, viz.:

1st. Special Excursions on Special Trains at \$2.30.

2nd. Special Excursions on Regular Trains at \$3.50.

3rd. First Class one way fare for return good during all the Exhibition.

All of which include one admission to the grounds.

Ask your ticket agents for the dates on which the above fares will prevail from Antigonish.

For full particulars write to M. McF. HALL, Manager and Secretary, Halifax.

FARM WANTED.

Anyone having a small Farm, with Buildings thereon, for sale or to rent, will please send written particulars as to price, etc., to L. MACMILLAN, St. Andrew's, Antigonish County.

Library for Sale

The library of the late Rev. D. V. Phalen will be sold, or any volume or volumes therein, at reasonable prices. Books in good order, only as good as new—many of them new. Catalogues and certificates of fumigation of premises and contents, may be had from E. PHALEN, North Sydney, N. S.

TEACHER WANTED.

A grade C teacher for Gillis' Point School Section. Apply, stating salary, to DAN D. McNEIL, McNeil's Vale, Vic. Co., C. B.

Chisholm, Sweet & Co.

AUTUMN 1910.

The new fall and winter coats are here—comprising the well-known brand—Northways and other makes.

The new styles show long coats 48, 50 and 52 inches, tight and semi-fitting, high military collars; cloths are principle rough weaves in plain and stripes, colors residu, olive, myrtle green, tan, reds and silver greys.

Women's Coats.

In beautiful quality diagonal coating, 53 inches long, close fitting, back trimmed with buttons; black velvet collar, lapels faced with rich ottoman silk, body and sleeves lined with satin, price \$15.00.

Women's Coats, in smart military effect, with semi-fitting back, large patch pockets, self strapping and buttons, form trimmed on sleeves and hips made in tan, diagonal tweed, price \$16.00.

Women's Coats, 53 inches long, very smart tailor-made design, semi-fitting back flap-pockets, back and cuff-buttoned trimmed, black velvet collar, made in Vienna in black and navy. Price \$15.75.

Misses' Coat. A very smart misses' military coat with pleat in centre back. Side vents closed with buttons, self collar trimmed with jewel centre buttons, cuffs trimmed to match collar, made in heavy tweed, blue and green, price \$8.50 and \$10.50.

These suggest only a few of what we are showing; there are many other styles; besides the above we have a grand range, comprising children's misses' and women's, low and medium-priced coats.

Table with 2 columns: Item and Price. Includes Children's range, Misses, and Women's.

Call in and see them no matter if you are not ready to buy just yet. Special attention to mail orders.

WEST END WAREHOUSE

THE CANADIAN BANK OF COMMERCE

Paid-up Capital, \$10,000,000 Reserve, \$6,000,000

DRAFTS ON FOREIGN COUNTRIES

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

Table with 4 columns: Country, Country, Country, Country. Lists various international locations.

NO DELAY IN ISSUING. FULL PARTICULARS ON APPLICATION

ANTIGONISH BRANCH

W. H. HARRISON, Manager

The D. G. Kirk Woodworking & Cont. Co.

DOORS, WINDOWS, MOULDINGS, and FINISH OF ALL KINDS, BIRCH and SPUCE FLOORING, SHINGLES, BRICK, LIME, LATHS, PLASTER, etc. BUILDING MATERIAL OF ALL KINDS FURNISHED AT SHORT NOTICE. PLANS AND SKETCHES PREPARED AT MODERATE PRICES

Address all correspondence to R. H. McDONALD, Manager

ANTIGONISH NOVA SCOTIA

NOTICE.

Take notice, that owing to a contemplated change in my business all accounts due me after the 1st day of December next will be placed for collection.

D. A. McINNIS, Georgeville

For Sale by Tender

Tenders will be received by the undersigned for the purchase of the farm at Sylvan Valley, known as the Donald Grant farm, and owned by J. C. McIntyre. This very desirable property is situated about one mile from Town and contains about sixty acres of land, of which nearly twenty are in excellent state of cultivation. The remainder good pasture with a fine grove of poles. The farm is well watered and the soil is rich and easily worked. The house is new and well finished, and contains ten rooms, with pantry, closets and porch. There is a good water supply with pump and sink in the house. The cellar is large, with cement walls. The barn has room for ten head of cattle, besides a large mow and scaffold. Further information given by the undersigned. No tender necessarily accepted.

A. K. MCINTYRE, Sylvan Valley, Antigonish

Land for Sale

A lot of land containing 50 acres, 3 miles from Antigonish, on the Old Gulf Road. This lot has good hard wood and poles on it. For further particulars as to prices, etc., apply to JAMES THOMPSON, Cloverville

CHURCH PAINTING

Sealed tenders will be received by the undersigned up to the 15th inst. for painting (two coats) the exterior of Georgeville Church—main building (61 x 41 x 25); vestry (20 x 27 x 12); small tower and steeple (about 25 feet)—the parish providing the materials, and the work to be finished by the 8th Oct. next. The lowest or any tender not necessarily accepted.

RONALD BEATON, P. P. Georgeville, N. S., Sept. 24, 1910.

Department of Public Works, Ottawa, September 6, 1910

By order, R. C. DESROCHERS, Secretary.

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

PLANT LINE.

DIRECT ROUTE TO BOSTON

And All Points in United States.

SAILINGS

In effect Sept. 3rd, 1910.

HALIFAX to BOSTON, Wednesdays, 2 p. m. and Saturdays at mid-night.

Hawkesbury to Boston, Tuesdays and Fridays 9 p. m.

Hawkesbury to Charlottetown Thursdays noon From Boston Tuesdays and Saturdays at noon.

Through tickets for sale, and baggage checked by Railway agents.

For all information apply to Plant Line Agents at Halifax.

H. L. CHIPMAN, Manager.

Watch, Clock and Jewelry Repairing

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

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

When You Want Society Supplies

Such as Badges, Pins, Buttons,

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

Souvenir Spoons

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

T. P. TANSEY

14 Drummond St. MONTREAL



West End Livery Stable

The subscribers have opened a FIRST CLASS LIVERY. Carriages, Harness, almost all new. Good Driving Horses. Double or Single Rigs can be supplied at short notice.

In connection with our Stables, Horses always on hand for sale.

E. B. WHIDDEN & SON, Head of Main Street :: Antigonish Telephone 20.

Inverness Railway & Coal Co

INVERNESS, CAPE BRETON

Miners and shippers of the celebrated

Inverness Imperial Coal SCREENED RUN OF MINE SLACK

First-Class for both domestic and steam purposes

COAL! COAL!

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

INVERNESS RAILWAY & COAL CO

Inverness, C. B.

J. McGillivray, Superintendent, Inverness, N. S. JAMES KENNA, Local Agent

MISSIONS! POINTERS

I have full stocks of up-to-date, first quality Mission Goods, and Missions can be supplied promptly on short notice.

There are several grades of goods - I deal only in the best.

IMPORTANT Every article is marked with its retail price, so that a child could conduct the sale. All goods unsold may be returned to me, at my expense. See my Mission circular as to amount of profit guaranteed. Remember the address

J. J. M. LANDY

Importer and Manufacturer.

416 Queen St., West, Toronto

Phone COH 305.

Spectacular and Imposing Vivid Scenes in Montreal.

(From the Toronto Weekly Globe.)

MONTREAL, Sept. 11.—Montreal today witnessed one of the most wonderful spectacles ever seen in this city. It was the most imposing and the most spectacular religious ceremony ever celebrated in the new world.

Through flower-carpeted streets, lined by hundreds of thousands of reverent worshippers, with the houses ablaze with bunting and fluttering flags, preceded by tens and tens of thousands of priests and religious societies, the Sacred Host was carried by the Papal Legate, Cardinal Vannutelli. From its resting place on the altar in Notre Dame it was reverently transported for miles through streets packed with worshippers to nature's great altar at the foot of Mount Royal.

SIX HOURS IN PASSING.

For over six hours the great procession wended its way through the streets. Those taking part marched six abreast, yet it required over six hours to pass a given point. In the procession were hundreds of societies and religious organizations. Altar boys in their robes of red and white, cadets with band and flags, Zouaves with their red and grey uniforms, soldiers, statesmen, priests by the thousands, Bishops, Cardinals, and scores of Church societies, all lent color and variety to the parade. In a half score of different tongues the Ave Maria was chanted, and answered back by the thousands of sympathetic believers who lined the route. It was a common faith which bound them together, so that the Chinese, the Indian the Slave, the Poles, and Syrians, who took part in the procession were as much at home as their French or English brethren. Practically every nation in the world was represented, and Christ was proclaimed in every tongue, and yet all united in a common Ave Maria. It was an impressive sight, and showed something of the power of the Catholic Church.

OVER 200,000 VISITORS.

Nothing was left undone that might add impressiveness to the day's proceedings. This was the culmination of a week's devotion, and every possible effort was made to carry out the arrangements without a hitch. The day was perfect; the warm summer sun beat down from the bluest of blue skies; the rains and chills of the preceding days had vanished, and summer lent to early autumn her last and choicest day. From far and near the people had come to witness the pageant, arriving by train and boat, by horse and on foot, until over 200,000 strangers thronged the streets of the city and added to the rush. The whole population of Montreal tuned out to witness the procession. For over three miles every housetop, every window, balcony, doorstep and point of vantage was packed with a mass of humanity. On both sides of the streets stands had been erected on the front lawns and the vacant lots, and these were filled to overflowing. It is estimated that over half a million people lined the route of the procession, while over 100,000 took part in the parade.

A MASS OF COLOR.

The entire distance from Notre Dame to Fletcher's Field was a mass of color. Flags fluttered in the breeze, pennants streamed from housetops and window sills, bunting covered the fronts of the houses until scarcely a brick or stone could be seen. On the streets close to the sidewalks towers and Venetian masts were erected every few yards, and from these hung more pennants and bunting, with wreaths of evergreens looped from mast to mast. At nearly every street corner arches were erected, under whose stately domes the procession passed. At frequent intervals statues of Christ and the Virgin Mary lined the route. Preceding the Cardinal Legate went scores of incense-bearers and flower boys. The latter threw garlands of the choicest flowers in his path, so that it was over a bed of bloom that the Sacred Host was carried.

CARLOADS OF FLOWERS.

The flowers had come into the city by the carload, and tons and tons of the rarest flowers were trodden under foot and added their perfume to the fragrance of the incense. Every sense was appealed to by the display; the sense of smell by the incense and flowers and evergreens; that of sight by the flags, the bunting, the arches and gorgeous vestments of the priests; the ears were charmed by the chiming of bells, the booming of guns, the blare of trumpets, the tramp of marching feet, the singing of choirs and the deep-throated chant of the Ave Maria. As the Sacred Host passed by a hush fell upon the vast throng of people. They knelt in the street, bowed their heads and worshipped.

AGED CARDINALS MARCH ALL THE WAY.

The parade started at 1 o'clock from Notre Dame Church, and it was exactly 7 o'clock as the Cardinal Legate arrived at the Host at the altar erected in Fletcher's Field. It was a long, tiresome journey under a blazing sun, and fears were expressed that Cardinal Vannutelli, who is 72 years of age, would not be able to stand the strain. However, he managed to cover the distance, marching the entire way, accompanied by Cardinals Logne and Gibbons. The three marched abreast under a canopy, which was held aloft by eight assistants. The Host was carried by the Papal Legate. Immediately following them was a guard of honor from the 65th Regiment, while in front incense-bearers and flower-boys swung their censers and cast their flowers in the pathway.

A SPLENDID PROCESSION.

The procession was led by mounted police, then came the city's firemen, cadets from the various schools, Zouaves, church societies, young men's clubs, priests and choirs, etc. Scores and scores of bands marched in the procession and played throughout the entire distance; choirs marched, singing as they went, while from thousands of throats came the answering chorus as the spectators

caught the familiar refrain. Thousands of flags and emblems fluttered gaily in the breeze, both from the housetops and from the ranks of the marchers; the soft summer sun shone down on the gorgeous vestments of the priests and lit up the gold and jewels of their robes. It flashed from the swords of the Zouaves and beat down upon the great altar until its dome was like burnished gold. Even the old Zouave veterans, who had fought for the Pope years ago in Italy, quickened their step and threw back their shoulders as they turned into the homeward stretch, and set their faces towards the setting sun. For many of them it was the sunset of their lives, and this their last march for the religion that had called them years ago to cross the ocean and fight in its behalf. It was dusk as the Host passed. The whole thing seemed admirably staged. In the fading light the sacred emblem passed by, and there was an added touch of the mysterious in the stillness and hush which fell upon the people in the twilight. As the Host passed all fell to their knees and prostrated themselves, while a solemn hush fell upon the people.

COSTLY MAGNIFICENCE.

The canopy covering the Host, the vestments of the Cardinals, with their jewels and gold lace and braid, were as gorgeous as money and lavish display could make them. Great robes of velvet, of silk and satin, in gold, yellow, purple, cardinal and white, covered with jewels and carried by pages, made a sight seldom seen by mortals. The display was lavish, extravagant and splendid. The color effects blended perfectly, yet every color of the rainbow was woven into the robes and trappings. All the choicest music, the best voices, the most gorgeous robes were centred near the Host, and the effect was truly wonderful. The whole baffles description. It had to be seen to be appreciated, and even then its gorgeousness was almost too much to assimilate. One can only say that nothing was left undone that might add to the impressiveness. Sights, sounds, the stage setting, associations, the environment, the gorgeous display, the best of music, all helped to make it the most wonderful religious gathering ever held on this continent.

TRAINS AND CARRIAGES CROWDED.

The day was perfect, and this induced thousands to come in from outside points. Special trains were run by the C. P. R., the G. T. E. and the C. N. E., as well as the lines coming from the United States. The Canadian Northern ran ten special trains from Quebec and the Laurentians, bringing in 10,000 people. The C. P. R. ran scores of specials and brought in nearly another 10,000. From miles around farmers drove in with their families, often having fifteen to eighteen in a wagon. They came in early this morning and took up their positions along the route. Accommodations had been provided for nearly half a million people along the route, but thousands were unable to get places. Fletcher's Field and Mount Royal were packed with people while every available inch along the route was utilized. In the procession a number of leading statesmen took part. Among these were Sir Wilfrid Laurier, Hon. Chas. Murphy, Sir Lome L. Gouin, the Governor of Rhode Island, the Mayor of Boston and many others.

The open-air Mass celebrated on Fletcher's Field on Saturday morning in connection with the Eucharistic Congress was probably the most spectacular scene witnessed on this continent. Probably no Mass ever had more beautiful settings, the great altar of white and gold nesting at the base of the greenclad mountain lifted its spires and turrets and gilded-angels a hundred feet in the air. The gorgeous vestments and cloths of the altar, the flutter of flags, the crimson and scarlet and gold of the priestly robes, the waving palms, the upturned faces of tens of thousands of spectators all blended in a harmonious and pleasing effect to fine chimes of countless bells, the chanting of choirs and the music of bands.

SCENE OF SPECTACULAR MAGNIFICENCE.

The dignitaries of the Church wended their way to the foot of the altar and took their appointed places. It was a glorious morning and the sight was one of the most gorgeous and spectacular ever witnessed in this city. The morning sun came up over the city in a blaze of glory and lit up the gold and white of the altar, the vestments and robes and jewels of the priests and flashed from the swords of the Zouaves. Lit up the eager upturned faces of thirty thousand spectators. As far as the eye could see over the city there were fluttering flags and pennants. Bunting covered the buildings, streamers stretched across the streets and the gilded roofs of the scores of Catholic churches seemed ablaze in the morning's sunlight.

CHOIR OF PICKED VOICES.

The Mass was taken part in by all the great dignitaries of the Church. To the right a choir of 500 picked voices, aided by massed bands, furnished the music. On the left tier after tier of priests in all their variously colored robes lent color and distinction to the occasion. At the back of all the verdure-clad mountain towered high above the altar in front, and at the sides thirty thousand people with uncovered heads and upturned faces worshipped in silence.

Children Must go to Communion at an Earlier Age.

An act of the Holy See has been promulgated by the Sacred Congregation of the Sacraments, fixing the age at which children should receive holy communion. The result will, no doubt, be the gradual diminishing of the age given to children, in this country, especially, where the custom often prevails of postponing that event until twelve or fourteen years of age. After reciting the evils which may result from withholding the sacred food, especially the

loss of innocence without the aid of the bread of life in the contest with evil inclination, the act goes on:

QUOTES LATERAN COUNCIL.

"The abuses which we condemn may be traced to the fact that those who demand a certain age for Penance and another for Holy Eucharist, have neither wisely nor rightly defined the required age. The Lateran Council requires one and the same age for both sacraments, since it imposes a joint obligation of Penance and Communion. Therefore, since the age of discretion required for Penance is that at which right can be distinguished from wrong, namely when one comes to the use of reason; so also for communion that age is required, which can distinguish the Eucharistic bread from the common, which, in turn, is the age at which a child attains the use of reason."

Then follows the conclusions of subsequent councils to the same effect. The Congregation then adds:

THE CONGREGATION'S RULINGS.

"From all this it follows that the age of discretion required for holy communion, is that at which the child can distinguish the Eucharistic from common and material bread, and knows how to approach the altar with proper devotion."

The proclamation, agreed upon July 15, 1910, then follows, of which the following are striking paragraphs:

"Having seriously considered all these things, the Sacred Congregation on the discipline of Sacraments, at a general meeting held on the 15th of July, 1910, in order that the above-mentioned abuses might be removed, and the children of tender years become attached to Jesus, live His life, and obtain assistance against the dangers of corruption, has judged it opportune to lay down the following norm for admitting children to first holy communion to be observed everywhere.

"I. The age of discretion required both for confession and communion is the time when the child begins to reason, that is about the seventh year, more or less. From this time on, the obligation of satisfying the precept of both confession and communion begins.

"II. Both for first confession and first communion a complete and perfect knowledge of Christian Doctrine is not necessary. The child will, however, be obliged to gradually learn the whole catechism according to its ability.

"III. The knowledge of Christian doctrine required in children in order to be properly prepared for first holy communion, is that they understand, according to their capacity, those mysteries of faith which are necessary as a means of salvation, that they be able to distinguish the Eucharist from common and material bread, and also approach the sacred table with the devotion becoming their age.

"IV. The obligation of the precept of confession and communion which rests upon the child, falls back principally upon those in whose care they are, that is, parents, confessors, teachers and their pastor. It belongs to the father, however, or to the person taking his place, as also to the pastor, to admit the child to first holy communion.

"VII. The custom of not admitting children to confession, or of not absolving them, is absolutely condemned. Wherefore the Ordinaries of places, using those means which the law gives them, shall see that it is done away with."

APPROVED BY PIUS X.

These decrees we find officially published in Rome of Aug. 21, and it is also stated:

"These resolutions of the eminent Fathers, the Cardinals of this Sacred Congregation have been approved by our Most Holy Lord Pope Pius X in an audience given on the seventh day of the current month, and he has commanded the present decree to be edited and promulgated. He has commanded all the Ordinaries that the present decree should be made known not only to the pastors and the clergy, but also to the people, to whom it shall be read yearly at Easter time in the vernacular language.

"The Ordinaries themselves will be obliged, at the end of every five years (together with the other affairs of their diocese), to give an account of the observances of this decree to the Holy See, together with the affairs of their diocese."

THE OLD ORDER.

Nevertheless, for centuries there has existed a difference of opinion among theologians of repute as to the interpretation of the above seemingly straightforward Lateran decree, with regard to the age at which a child begins to be bound under sin to fulfil the precept of communion.

One school, taking the words of the Council in what appeared to be their plain sense, maintained that the law appointed precisely the same period of life for the duty of communion as it did for that of confession, namely, when "discretion" had been reached.

The other school practically limited the obligation of communicating, upon the dawn of reason, to the case of children in danger of death. In such a case, they considered a child's knowledge to be sufficient if it could distinguish between the Heavenly Bread of the Eucharist and ordinary bodily food. But for the rest, though they had performed to allow—according to the terms of Lateran—that the attainment of discretion made holy communion obligatory, yet they judged that what constituted "discretion" with reference to confession did not constitute it for the duty of communion. In other words, they discriminated between the amount of discretion needed for one sacrament and for the other, while the letter of the law did not.

DIFFERENCES OF OPINION.

This second school—now superseded by the new decree—was further subdivided into two sections. The one declared communion unlawful until more mature discretion had been obtained. The other, while holding it lawful, still denied that it was obligatory by law, and, upon the whole, discouraged its reception at the earlier age. Of these two sections, the last one, though more indulgent to little

children, was by far the less intelligible. For, if these theologians allowed a child to communicate on attaining to reason, presumably they deemed him fit to do so. Yet, if fit, how did he escape the obligation to fulfil the divine precept as set forth by the Church? It was easier to understand the logical position of those who, while denying the child's obligation, also denied his capacity.

In practice, it was the second of these two main schools that generally prevailed. But its representatives, though they agreed in fixing a later age than mere discretion for the duty of receiving the Eucharist, nevertheless, differed considerably as to the exact number of years. Their views ranged between ten and thirteen, or even fourteen, years of age. Thus, up to our own times, it has not been so very common to find a child that has made its first communion upon entering its ninth year, although it might have made confession at least two years before then.

HOW DIFFERENCES CAME ABOUT.

How came it, one may ask, that so many grave theologians could, in spite of the clearness of the Lateran decree, make a distinction between a child's fitness to confess and its fitness to receive the Eucharist? This phenomenon is most probably to be ascribed to the influence of views about the proper treatment and use of the Eucharist, such as Pius X. has corrected in his famous decree "On Daily Communion." In fact, the new decision of the Sacred Congregation of the Sacraments appears to be simply the natural sequel to that great decree issued by that of the Council at the

Pope's command in 1905. Inattention to the root-principle of that decree, namely the needs of weak souls, rather than its own dignity, formed the chief concern of the Sacred Heart in devising the sacrament of love and condescension, and a mistaken notion as to what "the honor and reverence due to our Lord" required of mere children—these seem to afford the best explanation of the phenomenon in question.—Catholic Citizen.

Mrs Thomas Ryan.

HER BENEFACTIONS TO RELIGION HAVE REACHED INTO MILLIONS.

It is said that Mr. Thomas F. Ryan once remarked: "Make money; make lots of it; you can find a noble-hearted woman to give it away."

Mr. Ryan himself found such a woman in his wife, whose contributions to worthy objects are estimated to have reached more than \$5,000,000. The limits of her giving range from the splendid Cathedral of the Sacred Heart at Richmond, Va., buildings for the Georgetown University and a camp for consumptives in the Painted Desert, to thousands of smaller individual charities, of which no one else knows.

Mrs. Ryan is especially interested in the great campaign now going on against the awful white plague and is a liberal contributor to the campaign funds.

"Oh, mamma, I'm to travel with Edgar in Egypt—the land of the pyramids and hieroglyphics!"

"Well, dear, remember I can't have you bringing any of those things home with you."

You never take a chance when you buy Red Rose Tea. You know the tea will be just as you expect—that fine, rich flavor and refined even strength which never varies and always pleases.



Prices: 30c., 35c., 40c., 50c. and 60c.



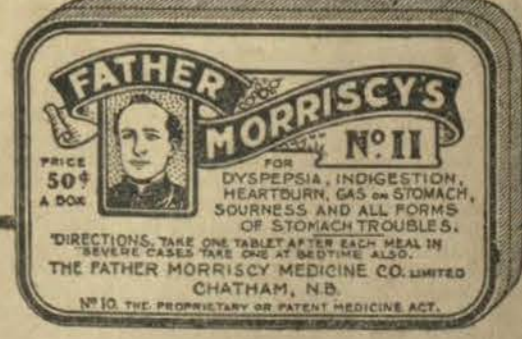
"BEAVER FLOUR"

makes ideal bread and pastry, because it is a perfect blend of Manitoba Spring wheat and Ontario Fall wheat. You don't need to keep two kinds of flour for bread and pastry. Beaver Flour makes both—a pure, white, nourishing, light loaf that "stands up" in the oven, and pastry that is crisp and appetizing. It is more economical than other flours, and appeals to all thinking women.

Order it to-day from your grocer.

DEALERS—Write for prices on all Flours, Coarse Grains and Cereals. 115

THE T. H. TAYLOR CO., LIMITED, CHATHAM, Ont.



Each tablet of Father Morriscy's "No. 11" Prescription will digest 1 1/4 pounds of food. This means that though you are a martyr to Indigestion or Dyspepsia, you can eat a good meal and digest it, too, if you take a "No. 11" tablet afterward.

With the aid of Father Morriscy's "No. 11" sick, sour, dyspeptic stomachs quickly recover.

50c. a box at your dealer's or from

Father Morriscy Medicine Co. Ltd, Chatham, N.B.

Beautiful Presents
Exclusive and handsome designs in silverware make worthy and lasting presents. The renowned trade mark.

1847 ROGERS BROS.
on spoons, forks, knives, or fancy serving pieces guarantees the best silver plate.
"Silver Plate that Wears"
Best tea sets, dishes, wafers, etc., are stamped
MERIDEN BRITA CO.
SOLD BY LEADING DEALERS

KENDALL'S SPAIN CURE
Sure Cure for Spavin
Seattle, Wash. Nov. 1st 1909
"I have used your Spavin Cure and find that it is a sure cure for Spavin and Ringbone."
Yours truly, A. T. Lynch.
Recently cured for Curb, Spavin, Swollen Joints and all Lameness
Thousands of thousands of horse owners have used it in the past 40 years. Today, it is the world's standard remedy. Good for man and beast.
A bottle for 45c. Buy at druggists and get free copy of our book—"A Treatise On The Horse"—write us.
DR. S. J. KENDALL CO.
Enosburg Falls, Vt.

A DRY SADDLE WHEN IT RAINS IF YOU WEAR TOWERS' FISH BRAND POMMEL SLICKER
THE LONG SERVICE AND THE COMFORT IT GIVES MAKES IT THE SLICKER OF QUALITY
SOLD EVERYWHERE
TOWER CANADIAN CO., LTD.
TORONTO, CANADA.

Our September List of Investment Offerings
May be had on application
J. C. MacIntosh & Co.
Members Montreal Stock Exchange.
Direct Private Wires.
Halifax, N. S. :: St. John N. B.

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.

Make Him Listen to You
Show any agent, who claims that complicated cream separators are modern, that you know more than he thought. Make him listen to you while you give him some facts. He may mistakenly believe disks or other contraptions are needed in a modern separator if so, set him right. But if he pretends to believe it, in order to mislead you into buying a complicated machine, then send him flying. In either case, tell him plainly that

Sharples Dairy Tubular Cream Separators
contain neither disks nor other contraptions, produce twice the skimming force, skim faster and twice as clean as common separators. Tell him that is proof enough for you, and should be for him, that Tubulars are the only modern separators—The World's Best.
The manufacture of Tubulars is one of Canada's leading industries. Sales exceed most, if not all other combined. Probably replace more common separators than any one maker of such machines sells.

Write for Catalogue No. 340.
THE SHARPLES SEPARATOR CO.
TORONTO, ONT. WINNIPEG, MAN.

Real Presence of Christ in the Blessed Eucharist.

(By Very Rev. A. Thompson, Glace Bay, N. S.)
The proofs of Christ's real presence in the Holy Eucharist are based as are the proofs of all other dogmas upon Divine Revelation. It is necessary to remark that the channel through which such revelation is brought home to us is tradition, whether manifested to us in the written word, or transmitted Sine Scripto from generation to generation. It is not the purpose of the present paper to discuss these principles of theology, they are merely referred to as fundamental propositions necessarily presupposed in theological discussion.
The total denial of these principles, would, of course, render futile any attempt to produce in the mind of the person rejecting them any conviction of the reality of Christ's presence in the Holy Eucharist. We have, however, frequently to deal with certain classes of Christians, who, while admitting the fact of divine Revelation, confine its extent and expression to the pages of Holy Scripture; and with these we have to face the difficulty of agreeing upon the premises from which the argument is to proceed. This difficulty is increased first:—by the principle of private judgment which with them is fundamental, and affords innumerable opportunities for evading the natural and obvious inferences which the words of Holy Scripture warrant, and secondly:—by the vague and limited sense in which Divine Revelation has come to be understood within recent years.
The purpose of these preliminary remarks is to call your attention to the different lines of argument which the exponent of Catholic truth may find it expedient to adopt according to the different intellectual make-up of his audience; for the efficacy or utility of an argument in producing mental conviction depends not only upon the strength or cogency of the proof as viewed in itself, but also upon its adaptability to the mental attitude of the persons whom it is intended to convince.
Hence it is that of two arguments resulting in the same legitimate conclusion, one may be more effective than the other with a certain class of people, either because it proceeds from principles which they easily understand and admit without hesitation, or because the line of reasoning adopted is more in accordance with their intellectual bent.
To anybody who admits the voice of a teaching church as the authentic medium of God's Revelation, the all-sufficient proof of a doctrine is that the church has declared it to be of faith. This, of course, is true not only of the Holy Eucharist, but also of all other doctrines proposed for our acceptance. In giving his assent to the doctrines propounded for his acceptance, the ordinary Catholic is concerned with no other motive than that of the Church's teaching. With him the chain of inference consists of but two links, for example:—I believe in the Divine Incarnation because God has revealed it, "I know that God has revealed it because the Church so teaches." While this disposition of the intellect and the will is applicable to all the truths which are included in the deposit of Divine revelation, there are nevertheless certain dogmas of faith, which, by reason of their pre-eminence and their intimate association with his spiritual life, produce in his mind a certain disposition which may be called a quasi instinct. This disposition towards the supernatural has its analogy in the mental attitude which the mind requires towards certain objects in the natural order. Not only do we not question the reality or existence of these objects with which we come in daily contact; we do not even stop to analyze the motives or criteria on which our certainty is based. The child does not inquire if the bread its mother hands it is really bread, or why. Even when it increases in age and experience, any such inquiry would be, not of a practical, but of a purely speculative character. In the domain of faith, the truths which possess this prominent note or characteristic are the principal mysteries of religion and others which have been familiarized by daily contact or assimilated by use from childhood up. The invocation of the Holy Trinity in the sign of the Cross, which Catholic parents with such deep and reverent piety teach their lisping babes, together with the frequent repetition of the same holy symbol, has served as a means to impress indelibly on the souls of the Christians the principal mysteries of religion. The Holy Eucharist also exercises this predominant influence upon the Christian soul. Having been at all times the very centre of public worship and private devotion, it could hardly be otherwise. It would indeed be strange if the Bread of Life could be viewed only in a dim light with outlines vaguely defined by those to whom it has become flesh of their flesh, and bone of their bone.
The Holy Eucharist, therefore, having entered into the very warp and woof of Christian life and teaching, its elimination would, to the ordinary Catholic, mean the destruction and utter rejection of Christianity itself. I find a striking similarity between the mental attitude of the Christian towards the real presence of Christ in the Holy Eucharist, and that of the people of Israel towards the existence of God. The prophets and writers of old refer continually to the divine attributes, the holiness of God, His justice, His omnipotence. He is the creator and sovereign Lord, the guardian of His people, the avenger of wrong, the defender of right, and its everlasting reward. To impress upon the people a just conception of God's holiness, to convince them of His justice, His Providence, His almighty power, every manner of persuasion was brought into requisition. But His existence was never with them a thesis for demonstration; it never occurred to them to analyze the natural belief in God or to inquire into the motives by which such belief is prompted. The one who doubted in his heart the existence of God, was in the language of Scripture, "a fool," and, therefore, not to be taken seriously. While this mental attitude of Christians, both o-

the eastern and western churches, towards Christ's presence in the Holy Eucharist is a sequence of their faith in Christ Himself and in His teaching, in which respect it agrees with all the other dogmas and beliefs which form a necessary part of revelation and are inseparably bound up in the deposit of faith, nevertheless it differs from the rest in this, that from the nature and place which it occupies in Christian worship and spiritual life, a far more prominent place and engrosses attention in a degree surpassing that which is given to other truths, excepting the fundamental mysteries of the Trinity, Incarnation, and Atonement. And, indeed, of these same fundamental truths, it may be remarked that the deep faith and reverence with which the Christian accepts them is intensified, and their never ceasing remembrance most effectively secured by the Eucharistic Sacrifice.
(To be concluded next issue.)
M. J. O'Brien: Nation Builder.
Our local readers naturally have been appreciative of accounts of the success of natives of the County. The phenomenal success of M. J. O'Brien, who left his home at Lochaber, Antigonish, when but a lad of fifteen years to carve out a niche for himself in Canada's growing greatness, will strongly appeal to them, particularly when presented in the racy style of the following, which is by C. Linton Sibby, in the *Toronto Weekly Globe*:
"Anybody knowing Mr. M. J. O'Brien only by reputation as a railway contractor and mining speculator, would imagine a big, rough, masterful man, with a heavy hand and the voice of a gang boss. At any rate, that is how I used to imagine him. And anybody judging him only by his photograph would picture a refined, gentle, sensitive individual of intellectual pursuits; gifted with special prophetic vision, and by preference, a clergyman of the idealistic type. That, at all events, was the guess I made when his photograph was first shown to me. And then one day I met him, and found that he was neither the one nor the other, but a little of both and a good deal more. That "spiritual" expression which his photograph gives, does not exist upon the original. It is, therefore, not the expression of the man's character, but simply the result of fine lines seen in repose. There is an unusual purity of contour and delicacy of chiselling in his visage; these, reflected in the camera, make a fine picture, but a bad likeness.
Your impression, when you have met the real article, is one not of conscious, but unconscious strength. Here is a man who has forged to the front as a leader in enterprise, not because he has found he has advantages over the average man in mental or physical attributes, and is "taking advantage" of these advantages; but simply as a natural expression of the vitality that is in him. Consequently, he is not an assertive personality. Keen, daring and tenacious as he is in business, in private life he is modest and retiring. That is why Canada knows so much of O'Brien the contractor and speculator, and so little of O'Brien the man.
You can see, when you come to meet him, that it is no accident which has given him a place among the elect of Canada's successful men. A phrenologist could discourse in an instructive way upon the meaning of the exceptional frontal development of his cranium as illustrated in his career; it is sufficient here to say that he certainly and literally has a great head on him—a head that impresses you, and that, once having seen, you do not easily forget.
With a name such as Mr. O'Brien wears, it is not necessary to say that he comes of Irish parentage. But there are Irish and Irish, and Mr. O'Brien is a distinctive type of the former, and not of the latter. If Mr. O'Brien had been born a girl, instead of a boy, he would have been a beauty. As it is, he has to put up with looking like a clergyman in his photographs—not the real clergyman, you know, but the idealistic clergyman of stained glass design.
Imagine, now, a man with big, grey-blue eyes, dark-brown hair, and a complexion of cream and peach-bloom. Well, it is agreeable, of course. It does you good to meet such a man. But what a girl he would have been, of the dark-haired, blue-eyed Irish type.
He has, too, a curious little trick with the eyes that would be a priceless asset for a social debutante. When he is looking at you, instead of narrowing his eyes to a keener scrutiny, he opens them wider, with all the ingenuousness of a child—a pleasant, frank gaze that wins you in a moment.
Do not think, from this description, that he is, in any way, effeminate. He is the very opposite of that. He is a man of dominating masculinity, albeit of much natural modesty.
Waterford, Ireland, was where his father, John O'Brien, came from, but he himself was born in Antigonish County, Nova Scotia, in 1851, so that he is now fifty-nine years of age, though he looks much younger. He had the usual common school education, and that was all. Out he had to go into the world as soon as he was physically able, to earn his livelihood, so that the best part of his education was gained in what Elbert Hubbard describes as "the University of Hard Knocks."
Fourteen years of age found him working on the Intercolonial Railway. With that railway he remained for years, subsequently becoming time-keeper and foreman. From the position of walking boss, he became a contractor on his own account. He moved from Nova Scotia to Ontario, and from there until now, Renfrew, Ont., has always been his home, though Montreal has been his working headquarters.
His first big undertaking on his own account was the construction of a section of the Canadian Pacific Railway between Montreal and Ottawa. Since then he has had his finger in practically every railway pie that Canada has known. He assisted in building the Kingston & Pembroke Railway, and the Northern Pacific Junction Railway in the Nipissing district; the Baie des Chaleurs Rail-

way in the extreme east of the Dominion; the Central Counties Railway in Eastern Ontario; the Crow's Nest Pass Branch of the Canadian Pacific in British Columbia; the Midland, the Richmond & Inverness, and part of the Halifax and Southwestern Railways, in Nova Scotia; the LaTuque Branch of the Quebec and Lake St. John Railway; a big section of the Canadian Northern Railway in the Province of Quebec, and a large slice of the Quebec, Montreal & Southern Railway.
Mighty good service he has thus done Canada in opening up the wilderness to civilization. Men with his capabilities for organization and execution, his genius for gigantic tasks, and his sincerity in carrying them out, are men of whom the Dominion may well be proud. They personify in superlative degree the abounding vitality, the buoyant hope, and the largeness of vision which are this young nation's salient characteristics.
But the carrying out of big contracts in the construction of the railways above named form but a small part of the development work in which he has figured. He is taking a large share in building the National Transcontinental Railway through Northern Quebec and Ontario. His contracts here total over 600 miles of grading, and run into some fifteen million of dollars.
In these various enterprises he has had various partners. Mr. A. R. Macdonnell was one, but the best known was Mr. Mullarkey. For a long time the firm of O'Brien & Mullarkey bulked largely in the railway world; a typical pair they were, of the best type of Erin's sons.
While Mr. O'Brien was out in the wilderness grinding many an honest dollar out of the arduous task of railway building, he was keeping those sunny, grey-blue eyes of his ever on the lookout for a quicker way to the wherewithal for greater things. For instance, a few years ago he bought 1125 square miles of timber limits in Quebec, and has ever since had the pleasure of seeing them steadily rising in value. When Cobalt began to loom upon the horizon, he was discovered to have been one of the first to peg down a good big slice of it, and it was with that lucky stroke of business that he really sprang to the front as a man of great wealth. The O'Brien Mine, of which he is four-fifths owner, constitutes one of the greatest of the Cobalt properties. The fact that he refused an offer of \$4,000,000 for his share in it form one of the most powerful syndicates operating in the silver field, is an indication—but only a slight one, it is said—of the value of the mine.
Cobalt, however, by no means bounded the limit of his ambitions. He was one of the original discoverers of the mineral worth of the mining properties in Gowanda, and owns large interests in that tremendously rich camp. Last winter he was in the Porcupine gold fields investigating before the news of the remarkably rich finds had reached the general public, and he was the first man to test the value of the discoveries there. His steam drilling outfit was the first piece of machinery to reach the Porcupine, and it was rushed in as soon as the snow roads over the ice would bear. Thus it was through him that the value of the gold-bearing ore at any depth was proved. He now has many big and valuable holdings in the district.
Then, again, he has a quarter interest in the nickel property at Sudbury which is valued at \$50,000,000. He is interested in farm lands in Alberta and Saskatchewan, and in mining properties in Ontario. In the latter Province he owns about 8,000 acres of timber and farm lands. He has mica mines in Quebec, graphite mines in Hastings county, coal properties in Alberta, gold properties in Nova Scotia, and interests in gold and silver mines in Mexico.
Just at present he is greatly interested in a project for the development of the Yellowhead Pass country, while some 3,000 miles east of that field of activity he is pushing rapidly to completion the Matane & Gaspé Railway. He was elected President of this railway last year. The railway starts at St. Flavie, on the Intercolonial Railway, and opens up the south shore of the St. Lawrence as far as Matane, in the county of Rimouski.
All these business activities do not make Mr. O'Brien forgetful of his duties as a citizen. In a quiet way he has done much good work in the public interest. In Renfrew, which has for so long been his home town, he has taken a notable lead in municipal enterprise. For instance, as the place lacked a suitable hall for public attractions, he gave the town, in May of last year, an opera house seating 900 people, and costing in the neighborhood of \$40,000. His modest way of referring to the part he took in providing this public boon is that it was "merely a business arrangement—but it's a nice little place," he adds with pride.
In Montreal Mr. O'Brien occupies luxurious offices in the Imperial Bank building. It is, however, touch and go with him all the time. He is no arm-chair director of enterprise, but exercises an active supervision over the various schemes in which he is interested. Thus he travels constantly and far, in this, as in every other particular, believing the photographic presentment by himself as a gentle visionary detached from the more material aspects of this strenuous age.
English Major Closes Brilliant Army Career to Study for Priesthood.
Considerable interest attaches to a news item to the effect that Major Philippe H. Casgrain, son of the Hon. P. B. Casgrain, of Quebec, and brother of Senator Casgrain, of Montreal, has gone to England in order to enter the ranks of the English clergy of the Diocese of Nottingham, of which the well-known Bishop Brindle is the head.
Major Casgrain has had a brilliant career in his chosen profession of arms. Entering the Royal Military College, Kingston, at the age of nineteen years, he displayed such aptitude in his studies that he was awarded a commission in the imperial army. He served throughout the northwest

campaign with the Royal Engineers. At the conclusion of the trouble he proceeded to England, where he was drafted to the forces serving in India. Here he was mentioned on several occasions in reports to the War Office. On one occasion he received special mention on account of an exploit whereby he managed to build in the course of forty-eight hours a bridge across Berak River, which was 400 feet wide. He also fulfilled many important commissions while in Africa, and was for some time attached to the diplomatic service of the empire, being in this connection a resident of the British Legation at Moscow.

Some time ago Major Casgrain, tiring of the world, and evidently wishing to devote himself more closely to the services of the Most High, made a secret retreat in retirement at a religious house. The result of this was that he entered upon the study of theology at the Beda College, Rome. On the completion of these studies he returned to Canada to make preparations for the solemn step he was about to take in seeking ordination to the holy priesthood, and now, after having spent several weeks in thought and prayer at the College of Ste. Anne de la Pocatiere, he has left for his future field of labors.

Two Minute Talks About
PANDORA RANGE
for Coal or Wood

Its Long Life

THE Pandora Range is for those who desire to make a permanent investment. The high quality of the materials and the superior method of construction assure long life.
The Body of the Pandora is very heavy. The Rods and Bolts are on the outside where they cannot burn or rust out. The Expansion Rings of the cooking section provide ample allowance for extreme expansion and contraction and eliminate the possibility of the metal cracking.
The Cooking Top is Burnished which toughens the surface of the metal and increases its strength. McClary Oil Cement is used between the joints. Unlike cheap, ordinary cement, it will not dry out and need replacing. The Nickelling will not tarnish and is many times more durable than the single coat of nickel on ordinary ranges.
The Semi-Steel Fire Box Linings are twenty per cent. heavier than cast or gray iron linings. Sulphur fumes, so destructive to cast iron, cannot penetrate the hard, smooth as glass surface of Semi-Steel. The Grates have Three Faces, which allows the wear to be distributed on three sides, insuring triple durability.
If you want a range of guaranteed quality get the Pandora. It's built to give you lasting service.

McClary's
Stands for Guaranteed Quality

London, Toronto, Montreal, Winnipeg, Vancouver, St. John, N. B., Hamilton, Calgary

For Sale by **D. G. KIRK**

Moir's Chocolates
Athletes eat lots of Chocolate,
because it is one of the most healthful articles in the world. In Moir's Chocolates you'll find this healthful article in its most delicious form.

"A benefit as well as a treat" is a box of Moir's Chocolates.

MOIR'S, Limited, Halifax, Canada.

NA-DRU-CO DYSPEPSIA TABLETS
relieve and cure indigestion—acidity of the stomach—biliousness—flatulence—dyspepsia. They re-inforce the stomach by supplying the active principles needed for the digestion of all kinds of food. Try one after each meal.
50c. a box. If your druggist has not stocked them yet, send us 50c. and we will mail you a box.
National Drug and Chemical Company of Canada, Limited, Montreal.

2 in 1 SHOE POLISH
No bottles—liquids—mops—or hard work. "2 in 1" shines instantly and gives a hard, brilliant, lasting, waterproof polish. Contains no Turpentine, Acids or other injurious ingredients.
ALL DEALERS, 10c.
THE F. F. DALLEY CO., LIMITED, Hamilton, Ont., and Buffalo, N.Y.

NEW ADVERTISEMENTS.

Farms bought and sold - E. L. Girroir, page 8
Teacher Wanted - C. F. Ross, page 8
New Wanted - Acadia Coal Co., page 8
Exhibition Low Rates - M. McF. Hall, page 8
Oysters - A. A. M. Myette, page 8
Clark - Wanted - page 8
Flour, Feed, etc. - Abraham Myette, page 8
Farm for Sale - Mrs. Elizabeth Melancon, page 8
Residence for Sale - L. C. Archibald, page 8
Auction - H. H. MacPhee, page 8
Ten Cents - Palace Co. Co., page 8
Military Opening - A. Kirk & Co., page 8
Insurance - A. MacNeil, page 8
Gramophone Records - J. A. McDonald, page 8

LOCAL ITEMS

THE CHARLOTTETOWN COUNCIL of the Knights of Columbus will celebrate Columbus Day, Oct. 12, by an exemplification of the three degrees of the Order. There will also be service and sermon at St. Dunstan's Cathedral.

THE FALL FAIR - It is understood that Attorney-General MacLean of the Nova Scotia Government will deliver the opening address at the Fall Fair, on Tuesday, Oct. 6, at 2 p. m. Prof. Cummings, of the Agricultural College, Truro, and E. S. Archibald will also give addresses during the days of the Fair, the latter speaking on "Drainage." Entries are coming in fairly well, and the probabilities are there will be a large number of exhibits. A boys' five-mile race is one of the attractions announced.

HAROLD WHIDDEN of Antigonish was one of the successful candidates in the prize competition conducted by the Halifax Herald and concluded on Monday. For the purpose of the competition the Province and Newfoundland was divided into 3 districts. Mr. Whidden's district being from Truro to Mulgrave. He won second prize in his district, a \$400 motor boat. The candidates and their friends made a most strenuous campaign for votes and considerable interest was taken in the result. Jack MacNutt of Truro won first prize, an automobile.

A. D. McINTOSH, barrister, of Glace Bay, is leaving this week for Humboldt, Saskatchewan, where he will engage in law practice with one of the most successful law firms of the West. On Monday evening last, at the Knights of Columbus Rooms, Glace Bay, he was given a hearty send-off by a number of friends. Mr. Neil Gillis, M. P., read the address and presented Mr. McIntosh with a well-filled purse of gold. Mr. McIntosh is a native of Lismore, Pictou Co., and for a short time after graduating in law was a resident of Antigonish. We wish him every success in the West.

THE SCORE in the prize contest for three-acre fields of oats is as follows: Ronald Chisholm, Antigonish, .91
John C. Chisholm, Lower S. River, .90
Crockett Bros., Antigonish, .89
Harry Eadie, Clydesdale, .89
Murray Bros., Pictou, .87
J. F. McDonald, New Glasgow, .87
John J. Inglis, N. Lochaber, .87
D. C. McNeil, Brephly's, .86
G. A. Maxwell, Salt Springs, Pictou, .86
D. McGregor, Upper South River, .86
C. F. McAdam, West River, .84
John Gillis, Morar, Ant., .83
Allan J. Ross, North Grant, .81
Cameron Chisholm, Salt Springs, .79
Angus Gillis, Morar, .78

HYMNICAL - The home of Mr. Samuel Turnbull, Antigonish, was the scene of a pretty wedding ceremony on Tuesday morning. The happy principals were Mr. and Mrs. Turnbull's second oldest daughter, Miss Violet Turnbull, and Mr. Pearl M. Cunningham of Antigonish. Rev. A. H. Denon officiated. Miss Lillian Turnbull and Mr. Stanley Copeland were in attendance on the bride and groom during the ceremony. The bride is a popular and highly-esteemed young lady, which was evidenced by the many valuable gifts she received. The groom is well known in Antigonish where he has many friends. The newly-married couple took the noon train for Boston and vicinity on their honeymoon. They will reside in Antigonish.

THE MISSION was concluded on Sunday evening, when the Cathedral was again thronged with the men of the Parish. The service consisted of a recital of the Rosary, sermon and Benediction of the Blessed Sacrament. Father Melaney was the preacher. In a powerful plea he earnestly exhorted all to live up to the good resolutions formed during the days of the Mission, and secured the promise of the whole assemblage to partake of Holy Communion frequently. The Missionary Fathers were singularly successful in arousing the interest of all the parishioners in the Mission; the three exercises each day were unvaryingly attended by very large gatherings, while the number of confessions heard was gratifyingly large, the exact number being 946 women, 74 men, and 177 children. Needless to say all who attended felt that the Mission has been the means of promoting their spiritual good, and that it will have much permanent effect on their lives.

THE PUBLIC MEETING of the ratepayers of Antigonish at the Court House on Monday evening, called for the purpose of approving of the action of the Council in borrowing \$25,000 to redeem that amount of water debentures, which mature on Oct. 1st, next, passed the following resolution: "That this meeting of the ratepayers of the Town of Antigonish, Nova Scotia, approve and ratify the borrowing of \$25,000 by the said Town of Antigonish, under the authority of Chapter 62 of the Acts of the Legislature of Nova Scotia, passed in the year 1910, for the purpose of paying off and redeeming \$25,000 of water works debentures of said Town, maturing on October 1st, 1910; and of the issuing of debentures of said Town for said amount of \$25,000 in accordance with the provisions of said Chapter 62, and of the other Acts of said Legislature, and of any resolutions of the Town Council of the said Town of Antigonish in that behalf."

ADMISSION TICKETS AT REDUCED RATES TO THE HALIFAX EXHIBITION. - An advertisement in another column calls attention to the low rates that will prevail on the Railways for the Railways for the forthcoming exhibition at Halifax. There are three different rates to the Exhibition - those

by the excursions on special trains on special days; excursions on regular trains also on specified dates; and the ticket at one first-class fare for return trip to Halifax prevailing all through the Exhibition, all of which have admission tickets attached. The ticket agent at the nearest railway station will furnish the public with the dates on which excursion trains run and he will quote rates. The attention of intending visitors to the Exhibition is called to the fact that in advance strips of six tickets for one dollar will be sold. This gives an admission ticket at the rate of 16 2/3 cents. These will be forwarded on application to the Exhibition office, Halifax, and should be sent for at once.

THE BISHOP OF THE WEST in the East. - His Lordship the Bishop of Victoria is on a short visit to the East. He arrived in Antigonish on Friday last from Montreal, where he had been in attendance at the Eucharistic Congress. On Saturday afternoon he drove to St. Andrew's, where on Sunday Solemn High Mass was celebrated by him, assisted by the pastor and the Rev. Father H. J. McDonald, at which an unusually large congregation was in attendance. It goes without saying that the good people of that parish were overjoyed to again meet their late pastor. As his coming was unannounced, no special preparations were made by them for his reception, but when his arrival became known, flags were displayed and remained fluttering in the breeze till after his departure. In the school, Monday was proclaimed a holiday in honor of his visit. The people flowed in from all parts of the parish to greet him and to be greeted. But in spite of this tax upon his time and his attention, he managed to visit many homes. Nor was he "unmindful of the honored dead," for he "made time" to visit the grave of his good departed friend, the late Archibald McPhee, who died in Victoria, and whose last request was that his remains should be conveyed across the Continent for interment in the little cemetery near his home, at Upper S. River. After Mass on Monday, his Lordship left for Copper Lake to visit his friend and relative, Murdoch McDonald, "Ridge," thence by St. Joseph's of Antigonish, where he took the midday train for his old home at Mabou. After paying short visits to Sydney, Glace Bay, Pictou and Halifax, His Lordship expects, if nothing unforeseen arises, to be back to his diocese about the last of the month. - Com.

RECITAL AT MOUNT ST. BERNARD. - Tuesday evening at Mt. St. Bernard lovers of music enjoyed a rare treat in the presentation of a program by two of its pupils who completed their musical education - Miss Kathleen Macgillivray, daughter of Judge Macgillivray of Antigonish, and Miss Annie Josephine MacLennan, daughter of the late Dr. McLennan of Inverness. Besides a large number of ladies and gentlemen of the town, there were present the Professors and senior students of St. Francis Xavier's College and the Rev. Father Nash, S. J., of Montreal. The instrumental part of the program, which was from the great musical masters, was rendered in a faultless manner by the performers, while the solo by Miss MacDougall and the duet by Misses MacDougall and MacDonald were charming. At the close of the program the Rev. Dr. H. MacPherson of St. F. X. College, in presenting the young ladies with their medals, took occasion to make some exceptionally appropriate remarks on the art of music and on the proficiency displayed. He complimented the young ladies on their splendid and artistic rendition of the several difficult numbers on the program and closed his remarks by stating that the names of Bach, Chopin, Mendelssohn, Mozart, and Beethoven are in the world of music what the names of Shakespeare, Milton, and Tennyson are in the world of letters. Both the young ladies are to be complimented on their splendid record in music. They have shown that they themselves not only possess musical talent of very high order, but also by their rendition of last Tuesday evening's program indirectly paid a magnificent tribute to the institution in which their talents were developed and perfected.

THIS YEAR'S HARVEST is a bountiful one, all the crops did well, hay and grain were especially heavy crops. The root crops are also good, potatoes alone being somewhat unsatisfactory, not because of poor growth, in fact the yield is large, but because of blight that has caused rot, at least in a number of districts. Now that our farming population is prosperous, it is well that they should not indulge in expensive luxuries, a tendency that is markedly increasing in our rural communities, in imitation of the reckless waste of money so general in urban districts. The city man is spending his means these days on the costly automobile and like unnecessary, aye and the smaller towns and villages are likewise indulging in this extravagance. This craze for enjoyment and show is apt to spread to our people, particularly to the younger element, who no doubt lightly think, if they think at all, that

the present prosperous condition will continue, and may lead them to the buying of new wagons, of fast horses, and of the latest fads in farm machinery, all of which entails unnecessary expense. The old wagon with a little repair would answer all purposes for years, indeed would outlive on our rough roads the new and light imported article. Yet, because a neighbor has a stylish-looking rig, is often the only reason for expenditure in this line, and so the contagion for show spreads in a community. It is well to remember that other years are coming and, as in the past, they may prove to be years of poor crops and low prices. The present is, therefore, the proper time to lay away something, or to improve the farm by a judicious expenditure of money and labour. Money so spent will be well spent, as it is sure of returning good interest. Some farmers, like other workers, very probably have obligations of long standing, a drag on the purse-strings for years - accounts with merchants on which interest is being taxed, possibly every quarter, or loans from loan companies; if so, no more sensible way of improving one's financial condition can be found than by endeavouring to wipe out these obligations. Paying interest on accounts is surely a thankless task. It is an endless and useless expense. Then, the first sensible action of a farmer so burdened is to get clear of this incubus and become free and independent of the merchant or lawyer. The merchant, too, now needs the money due him; business has not been particularly good the past year with the merchants of this Town at least, other places also hear the complaints of the merchant, so that he too may be obliged to pay interest to the Banks on these very accounts. If one would study his personal interest, he would find it of direct advantage to be free from debt, from the worry it causes, from the burden it continually imposes, and from the possibility it opens for a lawsuit, and the consequent additional expense.

An advertisement in our issue of June 2 last contained the statement that Mrs. Alice Grant had left her husband without just cause. This advertisement was inserted in the ordinary course of business, and, of course, without any intention of assuming responsibility for its contents. It being represented to us that this statement is incorrect, we hereby withdraw it, and regret that it appeared in our columns.

WALLACE THE OPTICIAN AND JEWELER Antigonish, N. S.

the present prosperous condition will continue, and may lead them to the buying of new wagons, of fast horses, and of the latest fads in farm machinery, all of which entails unnecessary expense. The old wagon with a little repair would answer all purposes for years, indeed would outlive on our rough roads the new and light imported article. Yet, because a neighbor has a stylish-looking rig, is often the only reason for expenditure in this line, and so the contagion for show spreads in a community. It is well to remember that other years are coming and, as in the past, they may prove to be years of poor crops and low prices. The present is, therefore, the proper time to lay away something, or to improve the farm by a judicious expenditure of money and labour. Money so spent will be well spent, as it is sure of returning good interest. Some farmers, like other workers, very probably have obligations of long standing, a drag on the purse-strings for years - accounts with merchants on which interest is being taxed, possibly every quarter, or loans from loan companies; if so, no more sensible way of improving one's financial condition can be found than by endeavouring to wipe out these obligations. Paying interest on accounts is surely a thankless task. It is an endless and useless expense. Then, the first sensible action of a farmer so burdened is to get clear of this incubus and become free and independent of the merchant or lawyer. The merchant, too, now needs the money due him; business has not been particularly good the past year with the merchants of this Town at least, other places also hear the complaints of the merchant, so that he too may be obliged to pay interest to the Banks on these very accounts. If one would study his personal interest, he would find it of direct advantage to be free from debt, from the worry it causes, from the burden it continually imposes, and from the possibility it opens for a lawsuit, and the consequent additional expense.

AN advertisement in our issue of June 2 last contained the statement that Mrs. Alice Grant had left her husband without just cause. This advertisement was inserted in the ordinary course of business, and, of course, without any intention of assuming responsibility for its contents. It being represented to us that this statement is incorrect, we hereby withdraw it, and regret that it appeared in our columns.

AUCTION

To be sold at public auction, on the premises of Colin F. McKinnon, Taylor's Road, Pomquet, on

Monday, Sept. 26th inst. at 10 a. m., the following: 4 Milch Cows; 1 Fresh Milch Cow; 1 Mare 1 1/2 years old, Jackson Stock; 1 Filly; three Heifers, 1 1/2 years old; 1 Calf; 1 Head of Sheep; 1 Spring Pig; 1 Express Wagon; 1 Road Cart; 1 Portable Forge. Terms: Twelve months' credit on notes with approved security; with 7 per cent. discount for cash. F. H. MACPHEE, Auctioneer, Taylor's Road, N. S., Sept. 2, 1910.

Farms Bought and Sold

Just received, applications from persons wishing to purchase farms. Parties having farms for sale would do well to communicate with me. E. LAVIN GIRROIR, Barrister, Antigonish.

TEACHER WANTED.

A grade C or D teacher wanted for Maryvale school. Apply to C. F. Ross, Sec. to Trustees, Maryvale, Ant. Co.

Wanted at Allan Shafts

16 Rock Drill Runners
16 " " " Helpers
8 " " " Labourers.
Apply to ACADIA COAL CO. LTD., Stellarton, N. S.

Blacksmith Wanted.

A sober, strong young man with two or three years' experience at blacksmithing and horse-shoeing, to go to Providence, R. I. For further information apply at CASKET OFFICE.

FOR SALE.

A choice lot of fat July herring for sale. Call early and secure a half barrel. The July catch of Herring was very small. F. R. TROTTER.

AUCTION SALE!

To be sold at public auction, on the premises of the subscriber, at Maryvale, Antigonish Co., on Tuesday, Sept. 27th inst., commencing at 10 o'clock in the forenoon. 1 Mare, 10 years old, weight 1200 pounds, good worker and driver; 4 Milch Cows; 2 Heifers, 2 1/2 years old, due to calve early; 4 Yearlings; 4 Calves; 10 Head of Sheep; 1 Bull Trunk Wagon; 1 Blading Wagon; 2 Sleighs; 1 Sled; 1 Buffalo Rope; 1 Deering Mower; 1 Plow; 1 Spring Tooth Harrow; 1 Set Double Working Harness; 2 Sets Driving Harness; 1 Set Ploughing Harness; Log Chais, Cart, Saddle and Bridle. 1 Extension Dining Table; 1 Kitchen Table; 1 Parlor Table; 3 Bedroom Tables; 1 Bureau and Commode, Dining Room Table; 1 Lounge, Lamp and a lot of general household furniture; also a lot of garden and farming tools usually found on a farm. TERMS: 12 months' credit on approved notes for all sums over \$5, with 7 per cent. discount for cash. Purchases under \$5, cash. ALEX. A. McDOUGALL, Maryvale, N. S., Sept. 19th, 1910.

Teacher Wanted

A grade B or C teacher, male or female, for Lismore School, Sec. No. 45. Apply, stating salary, to ANGLUS L. McDONALD, Sec. to Trustees, Lismore.

NOTICE.

All persons having legal demands against the Estate of the late Archibald McKinnon of Middleton, Ant. Co., farmer, deceased, are requested to present their claims duly attested to the undersigned within three months of this date, and all persons indebted to said estate are requested to make immediate payment to JAMES D. STEWART, Executor. Middleton, Ant., Aug. 29, 1910.

OYSTERS!

Good, fresh oysters supplied after October 1st. Order now ABRAHAM MYETTE, Tracadie.

CLERK WANTED.

Clerk wanted for general store in the country. Must have a good knowledge of business and furnish A 1 references. One able to keep books preferred. Apply, stating salary, experience and reference to A. B., care Casket Office.

FOR SALE

Residence on St. Andrews St. Six acres excellent intervals adjoining. Also 30 acres of land at Harbor, with summer cottage, cook house and barn. Also 100 acres woodland at Briley Brook. Terms easy. Inspection invited. Write, or apply to L. C. ARCHIBALD, September 2-4, 1910. Antigonish.

Teacher Wanted

A grade C or D teacher, male or female, for Pomquet school. Apply at once, stating salary, to JOSEPH BENOIT, Trustee, Pomquet Station.



Kodaks and Brownies

Velox Paper, Developing Powders. Mail orders receive prompt attention. Satisfaction given in "Developing and Printing" J. D. COPELAND DRUGGIST ANTIGONISH - N. S.

DO YOUR EYES TROUBLE YOU?

Most cases of headache, dizziness, and general discomfort, are promptly relieved by properly fitted glasses. Six years' practical experience as a refracting Optician, combined with most up-to-date instruments, enables one to test eyes with accuracy, to tell you whether you need glasses or not, and where needed to fit glasses properly. Neglects of one's eyesight leads to disastrous consequences to the future and discomfort in the present time. The new invention, Kryptol, invisible glasses which, though apparently one glass, enables one to see well, for both distant and near vision. I make no charge for EYE examination.

WALLACE The Jeweler and Optician

Antigonish, N. S.

Top Coat Time FALL OVERCOATS at prices that we recognize no competition, considering style, fit and quality

You're likely to need a Top Coat any moment at this season of the year. You're certainly missing a heap of comfort right now, if you haven't got one. Can't blame us in the least if you catch colds. We're ready any day to protect you from freaky weather. We have the short coat and the medium length.

Swell Smart and Snappy Garments

Vicunas, Worsteds, Coverts in black, Oxfords and all popular colorings.

Tailored by Expert Workmen

Some silk faced, handsome garments, every coat of them marked to suit your purse. \$5, \$6, \$8, \$10, \$12 and \$15 is the price range. Bought to please and marked to sell.

This is a Top Coat opportunity a wise man will not let get away from him. Also bargains in our New Fall Suits, Hats, Haberdashery, Boots, Shoes, etc. The finest display of Men's wear ever shown in Antigonish. You're invited to see it.

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

The New Victor Gramophone Records for September are Here.

You will save much time and a lot of annoyance and trouble if you buy your Victor Records here. As soon as they are issued each month a stock is received by us. We carry at all times the largest stock of Victor Records to be found at any music store anywhere in Canada. Send us your name and address and we will send you our monthly catalogue of records.

COME AND HEAR THE NEW RECORDS.

J. A. McDONALD Piano and Music Co.

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

HARDWARE

Now in stock at D. G. KIRK Hardware Emporium

SHERWIN WILLIAM'S READY-MIXED PAINT, BRANDRAM BROS. WHITE LEAD, LINSEED OIL and TURPENTINE, TARRED and DRY SHEATHING PAPER, WHITE'S PORTLAND CEMENT, RODGER'S WHITE LIME and PLASTER, WIRE and CUT STEEL NAILS, CARRIAGE SPRINGS, AXLES and WOODWORK, HORSE SHOES, NAILS and CAULKS, STOVES, TINWARE and ENAMELWARE. Also a large stock of SHELF HARDWARE at lowest prices. Still on hand a few HAMMOCKS, SCREEN DOORS, and WINDOW SCREENS, which we offer for cash at bargain prices. All kinds of FURNACE and PLUMBING WORK done by competent workmen.

D. G. KIRK, Antigonish, N. S.

Sun Life Assurance Co.'y of Canada

INSURE IN SUN LIFE. THE LARGEST CANADIAN COMPANY The Company's Growth.

Table with columns: INCOME, ANNUAL RESERVE of Unclaimed capital, LIFE AMOUNT PAID TO BENEFICIARIES. Rows: 1872, 1879, 1889, 1899, 1909.

TEACHER WANTED.

Wanted, a grade C or D teacher for Afton School, Section No. 27, one with some experience preferred. Apply to JOHN F. McKEOUGH, Sec. to Trustees, Afton.

Salesman Wanted.

Wanted, first-class fertilizer salesman, one having good connections in the County of Antigonish. Address reply to LESAGE PACKING & FERTILIZER Co., Ltd., 102 Nazareth Street, Montreal.