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Antigonish, Nova Scotia, Thursday, October 6, 1910.

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THE CASKET.

Fifty-eighth Year

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test and Tasty Work done in this Depatr the Facilities for all Descriptions of Job uting are A-1.

THURSDAY, OCTOBER 6.

The Stellarton Star made its first pearance on 22nd ult., and, we may ay, a creditable appearance. We otice an editorial entitled " Our Comschools - the College of the Masses," which is thoughtful and senble. We invite the Star to unfold s views further upon that subject. t is one in which we take much

Father Lambert is dead. The news was heard with sorrow wherever atholies are to be found. The keen mind which confounded the intellectial contortionist, Ingersoll, and overed him with confusion, is gone. The hand which wrote so many elliant articles to the honor of God and in the defence of His Church, will write no more. The great heart stilled; the eloquent tongue is lent : the eyes which saw so far, and saw so clearly, are closed. Louis A. Lambert has gone to meet his God,urely to hear the divine commendation; for he was a good and faithful servant, and his work was well done. May Almighty God have mercy upon

The wisdom of the Church in reing the publication of the banns matrimony is coming to be gener-ly recognized by the civil authoris. Judges are frequently heard to plaud ecclesiastical legislation on is point, declaring that hasty and amestine marriages account for a use percentage of divorces in this unitry. A law was recently enacted y the legislature of Rhode Island, aking marriage licenses obtained in the State inoperative until five days uter the date of issue, "The best reventative of martial infelicity," remarks the Boston *Herald* in an ediial dealing with this enactment, "is ot to make divorce more difficult, but render marriage a more serious and deliberate undertaking."- The

Both, we say. Or rather, make livoree impossible, and teach people his congregation some misinformation o regard marriage the reception of a ment, which is not to be a freak passion, or a whim, but a grave and weighty matter indeed.

Those who hold strange views about surprised had they been able to peep into a New York church, on a recent occasion, and to see a Jesuit priest saving Mass in the presence of a congregation of deaf mutes; later, speakout, they would have plans under way for a church for deaf mutes, in which all the services, save the Mass itself, would include and use the sign language. There are one thousand Catholic deaf mutes in New York City. They have an association. After Mass, there was a luncheon for the mutes in the college building, followed by speeches in the sign anguage, and general jollification. Later, they had games, and a dinner. Such is the Jesuit mission for mutes in New York.

The following is by Archbishop O'Connell of Boston:

A Catholic paper is as much a ressity as a church. It is as much eduty of every priest in the diocese stand for it, aid it, and work for widest diffusion among the people it is to build and support a school, is all for the self-same purpose. ect and aim-the propagation and ense of Christian Catholic princis. S. Our Holy Father, acknowledged sa Pontiff of superior human wislun and practical good sense, has bubt in the mind of the true priest In vain will you build and teach and

Archbish one of the ablest, more carnest, and most vigor-He believes in the Catholic press. He what reason? The Grand Lodge of the Church of England, is hardly £18,840:0:10. Such was the first knows its importance.

In the Oxford University "Local was the parent grand lodge, from The answer of Lord Macanlay to Mr. excuse those who submitted, even is given. Put off thy shoes from the parent grand lodge, from the place wherean thou

their heavy endowments," and adds: "The above results, however, prove conclusively that high salaried professors, spacious buildings and luxurious accommodations do not make brilliant or successful students. What is required above all things is solid learning and a whole-hearted devotion to his work on the part of the teacher. This is the chief characteristic of Catholic educators, and this is the reason for their remarkable success."

Some important proposals made at recent Catholic congresses, deserve attention. At the Catholic Congress held last summer in Leeds, England, a paper was read on "An Internaional Catholic Defence Union." The work outlined for such a union, speaking generally, is to defend religion against the aggressive plans and purposes of European Freemasonry and it might well be made wider. Socialism, in its more advanced programmes and teachings, is another enemy of religion. Religion has had to suffer, in the past, from dissensions. In the future, it must face the frontal attack of advanced Freemasonry and Socialism. It is possible that the reunion of all Christians will come through this coming struggle with common foes. Such a struggle is inevitable, as far as we can now see. In certain countries, it is now going on. Protestants have, so far, refused to recognize its significance, and have been inclined to patronise it as injuring the Catholic Church. Their turn, however, is coming. Even now, their churches are in many places, being emptied by the operation of the very same tendencies that they applaud when they view them from afar. The other proposals were made at the Congress of Austrian Catholics and are: (1) The creation of a Catholic press, powerful, and in harmony with modern requirements. (2) An independent telegraphic agency to liberate the press from the prejudiced news of the present agencies. These proposals are important. We hope to see them further developed and carried into action.

about Jesuits the other night. The Jesuit vows trouble his mind. Obedience, as the Jesuits understand it, is low, he says, and not a virtue, but makes a man a mere machine. It would be a grand thing the Jesuite would probably have been for Mr. Batty and his church if they could evolve something in "the nature of virtue" that could impel them to do some of the things the Jesuits have done for the love of Jesus Christ. Within a day's journey from where ing to them in sign language, and Mr. Batty stood when he spoke, telling them that before the year is Jesuits, intent on reclaiming the savage Indians, had their fingers torn out from the joints ; were scarred with knives; were starved; were whipped; slept in the snow; were wet and were cold, and were frozen; were tormented with cruelties; were half roasted before the torture fires. And they bore it all without a murmur; and as the savages danced about them, and applied their fiendish torments, they lifted up their voices in the praises of God, and proclaimed Christ, and Him crucified. There are savages in the world yet. When is Mr. Batty going to start out, and show how far superior he is to a Jesuit? We are indebted to Mr. Batty, however, for a new view of Jesuit obedience. Protestant writers commonly say that the Jesuits are bound by the orders of their General so far as almost to oust the authority of the Pope. Mr. Batty, however, does not agree with his fellow-Protestant writers and speakers. The Pope, he says, is the sole authority to whom a Jesuit looks. And, to exhibit his originality still to give than that borne by Bishop more strikingly he says: "That is what makes the difference between each un'il you support and diffuse a the Jesuit and the ordinary Roman tholic paper." These, in brief, are Catholic priest." But we grow weary, very words. The priest who, after

> the orange order was suppressed or to perceive the break in the line, disbanded in 1837 (or thereabouts) by when it occurred. the British Government, and if so for what reason? The Grand Loage of the Charter of England, is with moses at the large of the Charter of England, is wedge driven by Henry. We do not burning bush, the solemn admonition having "preserved the cardinal tene (Continued on page 4.)

England, five of the nine coveted England. The cause of the first will quote a sentence or two: places were captured by candidates suppression is not known to us, befrom Catholic Colleges. In the youd the statement contained in The senior division the third place was Encyclopedia Americana, which says won by a student of a Jesuit College | that "In 1808 the Society extended at Wimbledon, while in the junior and its work to England and in 1821 a preliminary divisions the winners of grand lodge was founded in Manboth first and second places were chester, but was afterwards transstudents from Catholic institutions. ferred to London." The subject more A valued exchange says that "this is than once was brought under the a very remarkable achievement when notice of parliament, especially 1813, we consider the many advantages and in consequence the grand lodge of secular institutions enjoy, owing to Ireland was dissolved; but its much nearer to the apostolical times. functions. . . were discharged vicariously by the English lodge. The Americana is equally vague about the second suppression in 1835; merely saying that after a Parliamentary inquiry it was compelled to dissolve, but we have knowledge as to this from the records of the British House of Commons. The lodges had permeated the British Army, King William IV was old; the next sovereign was a young girl-Victoria; and the orangemen had conceived the idea of making the Duke of Cumberland, who was one of the royal family, King on the death of William IV. The order then numbered 300,000 men. Joseph Hume, M. P., raised the question in the House of Commons in 1835. A committee was appointed to investigate, who found that one Colonel Fairman, a high officer of the order, who stood close to the Duke of Cumberland, the Imperial Grand Master, had been carrying on a treasonable conspiracy throughout the lodges and the army. The House of Commons, in 1836, chiefly through the influence of the famous statesman, Lord John Russell, who was then acting as leader of the Government, unanimously voted an address to the King calling on him to proclaim the condemnation of the Orange conspiracy. The Duke of Cumberland, relative of the King and of the heiress of the Crown, the young Victoria, was now in an awkward fix. He was Grand-Master of a Society which stood under the condemnation of the House of Commons for imputed treason, the treason being a scheme to make him, the Grand-Master, King when William IV should die. He at once disowned Colonel Fairman and the other Orange emissaries, disclaimed all treasonable purposes; and announced that he had already, of his own inspiration, ordered the dissolution of the Orange lodges. The King, in his reply to the House, declared that he was in accord with the resolution it had passed. The suppression lasted for nine years; and the Rev. J. L. Batty, of Moncton, gave revival of the order took place in 1845. See the History of the Four Georges and William IV, by Justin McCarthy, M. P., Vol. 2, p. 528. It is stated by Mr. McCarthy to be a fact that many were induced to join the order at that time by being told that the Duke of

WHEN THE LINE BROKE.

were put on the throne.

Wellington would make himself King,

unless a strong man like Cumberland

The Anglican Bishop Ingram, of London, England, spoke at the 17th Dominion Convention of the Brotherhood of St. Andrew, at Montreal, last week, and his words have been carried all over Canada by the daily papers. We quote the following passage:

We glory in our church because we come down in unbroken succession from the time of the apostles. When three years ago I spoke in Richmond, Va., a great many in the audience thought that the Church of England was founded by Henry VIII. Why, I said to them, the very jackdaws in the trees in Fulham Palace, and the frogs in the moat have seen an un-broken line of Bishops of London for 1300 years. Then I told them: Why the church was founded by Henry VIII. do you find in the Magna Charta the words: 'Church of Eng-

land shall be free. We can hardly blame the good Bishop for wishing to be rid of Henry VIII. That, however, is not to be accomplished by a flourish of words. Just how much "the jackdaws in the trees of Fulham Palace" may have preserved of true history, we cannot say; but we see clearly that they cannot have more unreliable testimony Ingram. Just how carefully the ready only to offer criticism, is unworthy of his office. It is as if the
soldier in the face of attack stopped
to quarrel; for the varnish on his
rifle,"

at times, of discussing the utterances of knowing; but, if their present views are as quoted by the good the English Church and Clergy."
They stood in the shadow of financial watch unkept at one period; for even ruin, but they were not yet cover.

What Gladstone failed to prove for

"xaminations," lately held throughout which orangeism was imported into Gladstone is well remembered; but we

"No stream can rise higher than its fountain. The succession of ministers in the Church of England derived as it is from the Church of Rome, can never prove more for the Church of England than it proves for the Church of Rome. But this is not all. The Arian churches which once predominated in the kingdoms of the Ostro-goths, the Visigoths, the Burgundians, the Vandals and the Lombards, were all episcopal churches, and all had a fairer claim than that of England to the apostolic succession, as being

Macaulay had no love for the Catholic Church; but he had a fairly good eye for a counterfeit.

But let us consider what the "jackdaws in the trees of Fulham Palace and the frogs in the moat" saw at a certain time in the history of the bishops of London, - if they were intelligent and discerning jackdaws and frogs, as Bishop Ingram intimates that they are. They saw a king named Henry, the Eighth of that name, on the throne of England. There are some files of state papers in London, touching the affairs of his reign. These were not available to earlier historians; buthave, in modern times, been opened to public inspection; and later writers have told us of Henry's reign, upon a personal

perusal of these papers. That Henry's breach with the Catholic Church was the direct and almost immediate result of his failure to coax, mislead, or bully the Pope into declaring invalid his marriage with Queen Catherine, is not questioned nowadays by any well-informed Protestant. What steps Henry took to make himself master of religion in England have never been better or more fairly stated than by Dr. James Gairdner, himself a Protestant, in his "History of the English Church in the Sixteenth Century." Much has been said and written of Cardinal Wolsey but it is not to him that the blame belongs of having helped to make a dissolute and unscrupulous King, "Protec'or and Supreme Head of the English Church and Clergy." Henry did not need an evil counsellor, but he found one, nevertheless, in the person of Thomas Cronwell.

On July 23rd, 1529, Cardinal Campeggio adjourned the legatine court, which had been inquiring into Henry's claim to have his marriage declared invalid; and Henry's hopes of a favourable decision faded away. In the fall of the same year, Parliament met; and Henry began his long course of driving wedges between the Catholics of England and the body of the Church, headed by the Pope. Dr. Gairdner says:

"The House of Commons in those days was usually filled with nominees of the Crown: and this House had been packed with very special care, The fact was notorious.

Bishop Ingram says that Henry VIII. did not found the Church of England; and that the line of Bishops of London is unbroken for 1300 years. Let us see how Heny started to break the line.

There was a law long on the statute books, that any man who procured bulls of appointment from Rome without the King's consent, was punishable by enormous fines. This was to uphold the ancient prerogative of the kings to have a voice in the choice of bishops. Now, Wolsey had received several appointments from Rome when he was in the height of favor with Henry. Henry had helped to get these for him. That Henry's consent had been lacking, is, as Dr. Gairdner justly says, "a thing absolutely inconceivable, and in fact against all evidence." But Henry now wanted the clergy of England in his power; and this is how he got them there. He pretended now, that Wolsey had incurred the penalties of this statute; and, as a consequence, that all the bishops and clergy of England, who had recognized him as Papal legate, were also liable under the statute. And the Convocation of profane world, he comes inquiringly Canterbury actually were obliged, on Henry's demand, to vote the sum of £100,000-half a million of dollars-to secure their pardon. This was done on January 24th, 1531, in the chapterhouse of Westminster Abbey. Henry, however, wanted more than money. "frogs in the moat" have kept their He wanted the whip - hand. He eyes on the line of succession of the notified them that he could not accept him at that moment; but he stands bishops of London, we have no means it unless they also acknowledged him there to commit himself to the supof knowing; but, if their present as "Protector and Supreme Head of port of that system whether he under-

the "line" of which Bishop Ingram boasts. The matter of the King's

under such threats; but it was an act

of unscrupulous tyranny; and there

were more to come.

divorce was submitted to the House of Lords; and we find the Bishop of London supporting the King. Next we find the same bishop endeavoring to collect from his clergy a portion of the enormous fine which the Convocation had submitted to, upon Henry's fraudulent claim.

The position of the House of Com mons at this time is interesting and strange. The forms of free government remained; but the King and his Conncil practically selected the members. The House of Commons passed anything that the King insisted on. "They tell me my bill will not pass," he is reported to have said, but if it does not pass, I will have somebody's head." And heads he had in plenty, in the latter years of his reign, and their unfortunate owners had not so much of a fair trial as we nowadays give to a chicken thief.

Henry next informed the bishops and clergy that they were no longer to make laws for the government of the Church. After much protest and argument on their part, he wrung this concession from them. This was wedge number two. To get this concession, he informed them that he expected them to make him another large money grant. They protested that this was cruel, after the recent large sums levied on them. And, while they were considering the matter, under this threat, he drove another wedge. He sent for the speaker and twelve members of the Commons, and said to them:

"Well-beloved subjects, we thought "Well-beloved subjects, we thought that the clergy of our realm had been our subjects wholly; but now we have well perceived that they be but half our subjects — yea, and scarce our subjects. For all the prelates at their consecration make an oath to the Pope clean contrary to the oath they was to as so that they make to as a that they may seem his make to us so that they may seem his subjects and not ours.

And this matter he referred to the House of Commons for their consideration. Upon this, Dr. Gairdner re-

"That so wise and able a king could have reigned full three and twenty years without discovering, what none of his predecessors had discovered, that the oath which bishops and abbots took to the Pope was incom-patible with that which they took to himself, was surely not a little re-markable. For if there was even a hint of incongruity in the two oaths themselves, if was merely that the new-made prelate, on recovering from the King the temporalities of his See, expressly renounced the benefit of any grants he might have from Rome if they should be found injurious to the King, with whom he promised to live knew as well as any man that the two oaths did not constitute an incompatbility of duties unless there was a right divine of kings to govern wrong. But it was precisely this right that he was intent on vindica-

This was wedge number three. And the lie has done long and valiant service against the Church, notwithstanding it originated in the corrupt heart of an adulterer and murderer, called a king, baulked in his lust, and greedy for revenge and power. Bishup Ingram would gladly be rid of him; but the will not down. These are some of the things the "jackdaws" and the "frogs" saw. There are others. But enough for the present.

CONSPIRACIES AGAINSTRELIGION.

VII.

THE EVIDENCE OF THE MASONIC AUTHORS CONTINUED.

Let us now see how Freemasonry regards the man who comes to it seeking its "truth" and its "light." Dr. Mackey says:

"There he stands within our portals, on the threshold of this new Masonic life, in darkness, helplessness and ignorance. Having been wandering and the errors and covered over with the pollutions of the outer an to our doors, seeking the new birth and asking a withdrawal of the vei which conceals divine truth from his un ni iated sight." Masonic R tualist, pp. 22, 23,

This is how Masonry looks at him. The man who "stands within the portals" may have very faint ideas, or no ideas, of how the system regards stands it or not, whether he is content Bishop, they must have left their They stood in the shadow of financial to stand just within "the portals" or watch unkept at one period; for even ruin, but they were not yet cowed is determined to penetrate to the A correspondent asks us, "whether a frog's eye could hardly have failed into going so far. They added the centre. Our point is, that there is a words: "As far as the law of Christ system there, waiting for him, and allows;" and so it passed. The York looking upon him as above stated. Convocation bought their pardon for The Ritualist goes on:

"And here, as with Moses at the

thy feet, for the place whereon thou standest is holy ground; and the eremonial preparations him, all of a significant character, to Now, we come to the first jerk on the "line" of which Bishop Ingram change is to take place in his moral and intellectual condition. He is already beginning to discover that the design of Masonry is to introduce him new views of life and its duties. He is indeed to commence with new lessons in a new school. There is to be, not simply a change for the future. but also an extinction of the past : for initiation is, as it were, a death to the world, and a resurrection to a new life." Mackey's Masonic Ritualist, p.

This mental illumination, this spiritual light, which, after his new birth, is the first demand of the new candidate, is but another name for divine truth—the truth of God and of the soul-the pature and essence of both — which constitutes the chief design of Masonic teaching." Masonic Ritualist pp. 33, 34.

The Masonic writers have now

carried us quite a bit on our way, The "candidate for the mysteries of Masonry," as they call him, (Ritualist p. 22), is regarded as lacking the knowledge of that which Masonry is prepared to teach him; he is presumed to have come seeking the "light" which Masonry is prepared to shed upon him. And, the subjects on which he presumed to be ignorant are nothing less than God and the soul; and upon these dasenry will assume to instruct he will go on with it. This whuld be had enough, if it stood alone. Taken in conjunction with the declaration that all religions have 'overlaid the truth with error and that Masonry has "preserved eir purity the cardinal tenets of the old primitive faith which underlie and are the foundations of all religions," this further statement that it is prepared to instruct men concerning the nature and essence of God and of the soul is bad enough and a arming enough to those who are do sted to Christianity. But this is not all, and it is not the worst. For, the Masonic writers have yet to tell us what the notions of Masonry are concerning God and the soul. Let no reader at this stage, make up his mind that he knows what Masonry means by God and the soul, for, if these high Masonic authorities know. one Dain is sure-the man who "stards within the portals," does not know, at the time he stands there.

Masonry, in the Grand Orient of France, has rejected God altogether. Masoury in England, Canada and the United S ates, requires a statement of belief in God and in a future life. The question at once suggests itself, since all the Christian bodies in the world believe in God, and since all of them believe in the immortality of the soul, why is it necessary for Masonry, receiving into its "portals" a man who comes from one of those Christian bodies, to undertake, with much mystery and many symbols, to assure him that he knows nothing on these subjects, and to promise him true light, primitive truth, to promise to instruct him in the very subjects in which Christians are best instructed already, and subjects concerning which there is no great divergence between many Christian bodies? There is a reason. We shall find it out as we go on.

Is the God of Freemasonry the God of the Christians? We cannot, and do not doubt, that very many masons think so. But what do their auth orities and authors think and say If Masonry is a Christian institution if by speaking of "a science of moral ity," it means a science of Christian morality; if when it speaks of "light" and of "truth" it means Christian light and Christian truth; then doubtless, the God whom it recognize will be found to be the God we ador and love. If, on the other hand Masonry is something else, and thes meanings are not to be attached to its "light" and its "truth," and it "morality," then we shall not be sm prised if it proclaims a strange God Dr. Mackey says:

"But Masonry has no pretension t assume a place amongst the religion of the world as a sectarian "system of faith and worship' in the sense which we distinguish Christianit from Judaism, or Judaism from Mohammedanism." Encyclopaedia o Masonry, p. 639, et seg.

Here are words that sound strangely and grate harshly, to the ears Christians, Christian readers, w think, will meet with surprise an with indignation the suggestion the Christianity is only a "sectarian sy tem of faith and worship." Does D Mackey really mean that? We she hear more from him on the subject The "portals" seem to be opening wide. Will they open wide enough take in Mohammedans? Bear in mir what we have quoted as to Masoni

"The contrast between the preaching of the Catholic priest and that of the Protestant minister is very marked, and serves to explain the reason why the Catholic laity is not in that condition of religious unrest which is so apparent in our Protest-ant churches. The Catholic priest p eaches "as one having authority," whose utterances are the truth and must be accepted as the truth, and whose orders and instructions are to obeyed to the very letter. The Protestant minister preaches in no such manner, but frequently as if in doubt himself of the truth of his

As an illustration of the positiveness and assurance of Catholic preaching, I cite the following extract from a verbatum report of a sermon preached

at Burtonport, Ireland, by Rev. Father Gildea, of Donegal. He says: "The rulers of the earth issue commands, but a greater power far is given to the priest of God. Every day, in the Sacrament of the Mass, he can say to the Son of God: 'Come down from heaven,' and immediately Christ obeys. . . . comes and meekly rests on our altars, within the

in their hands or to control His move-ments. . . . The rulers of the world have power to open and close the prison gates of earth, but the priest can open and close the gates of heaven and hell.

An earthly judge can restore the innocent alone to freedom, but a priest can give that blessing ever to the guilty. . The angels, to deed, may keep away the evil spirits which surround this poor child Adam; Mary may pray for him; but neither the angels nor Mary can re move one single sin from his soul Who can do this for him? The priest of God. Go, therefore, where you will, in heaven or through this earth you will find only one crested being who are forgive the sinner. And that heings the Catholic priest?"

These, surely, are words of no un-ertair sound. There are no "ifs" certain sound. There are no "ifs" or "atds" about them. They are words of the most pronounced authority spoken by one who speaks "as one hiving authority" not only, but who firmly and sincerely believes in his authority and in the truth of what

Let us now consider the Protestant minister. Does he preach "as one having authority," with positiveness and assurance? Ask him if he believes in Go and you will not get the direct and positive answer that you would get from a priest, but he must stop to explair, argue, qualify and dilate upon his reply, and wh n completed you are no wiser than you were before. Ask him if he believes that Christ was the Son of God and he will return an equivocal answer. Ask him if he believes in a future existence and he will not give you a direct answer in the affirmative. He will proceed at once to to give you the "pros" and cons," the arguments on both sides of the question without committing himself to either. And yet he will deplore "the decay of faith" and asks anxiously: "How can we reach the masses" little dreaming that he himself is the indirect if not the direct cause of "the decay of faith" and of the difficulty experienced in "reaching the difficulty experienced in "the diff ing the masses. He claims the Bible "Word of God," and yet presents it to his hearers in a manner calculated to create in their minds more or less doubt about it being the

Upon the most important fundamental doctrine of the Christian reli-gion there is among Protestant minis-ters a notable lack of unanimity, a most deplorable lack of faith and confidence. To the question, What think ye of Christ? Whose Son is think ye of Unrist? Whose Son is He?" no two of them would give the same answer. The laxity of the Protestant pulpit is the cause of "the decay of faith" among the pews. Take the doctrine of immortality or a future existence. What did the late Bishop Foster of the Methodist Episcopal Church, say of it? He thus

"However, it may awaken surprise, truth demands that we should make the confession that we do not know that death does not end all.

Is this not an agnosticism that would have done honor to an Ingersoll? Is it not equivalent to saying: "We do not know whether the Bible is true or not? The Bible not only teaches a future existence, but records instances wherein the dead returned to life. It is not likely that Moses would have forbidden "converse with the dead" if converse with the dead was impossible; nor would Samuel have returned to Saul, or Jesus himself, whether God or man, have re-turned from His grave, whether in spirit or in body or both, if death ended all. The rich man who died was very solicitous about his five brothers who were yet living, and requested Abraham (deceased) to send Lazarus (deceased) to those five brothera (living) lest they should come to the same piece of torment in which he was. Abraham suggested that those five brothers had Moses and the five brothers had Moses and the prophets and that they should hear them, but the rich man was of the opinion that if one from the dead went unto them it would be much more effective, showing the possibility of the dead returning to and communica-ting with the living. But did Bishop Foster believe this possibility? Does any Protestant minister believe it? It is because of such utterances from eminent divines as we have quoted that the Protestant laity is in a state of unrest and uncertainty regarding the fundamental principles and doc-trines of the Christian religion.

The pulpit deals or should deal with faith, "the substance of things hoped for, the evidence of things not seen," but the modern Protestant pulpit at-taches very little importance to "hope" and none at all to the "evi-

dence" of anything not seen. It will take nothing on credit. Seeing only is believing. Knowledge only will satisfy. If faith is the victory which overcometh the world, that victory is yet afar off and the Protestant pulpit's share in it is not very perceptible at present, when "the decay of faith" is

everywhere apparent. Faith and hope are as legitimate in their spheres as knowledge, which they often naturally precede, and the preacher who can not speak to the heart as well as to the brain has no business in the pulpit.

What is Agnosticism?

We are all familiar with the term "Agnosticism," says Father Gerard, S. J., and recognize the attitude of mind it denotes as the most formid-able antagonist of Christianity at the present day. It is doubtful, however, the Jesuit goes on to say, whether the majority of those who use it to describe even their own position, attribute to it its proper sense.

Very many signify by the term that they are atheists, believing that science has disproved the existence of God. This is, however, a misapplica-tion of the term; for the agnostic indulges in no dogmatic assertions or denials. His attitude towards the divine architecture of the world and God is simply that he does not know meekly rests on our altars, within the little chalice or the cold ciborium.

"What earthly power can vie with this, or, may I add, what heavenly power, either? The angels, indeed, see our Lord face to face, but then they are not permitted to hold Him in their hands or to control His movescope of human knowledge. Huxley, the first to style himself by

this name, declares, for example, that "to occupy ourselves with such matters is as futile a proceeding as to enquire what are the politics of the inhabitants of the moon.

No doubt says Father Gerard, our intellect is limited—very limited. Yet it is patent that in no single branch of inquiry can the mind stop where observation and experiment cease to e available; and were it to stop there, would inevitably deprive what obrvation and experiment have taught of all possible significance. Physics, for example, deals with Matter and Force. Of the former, we know but little, and of the latter just nothing at We see its results without being to ascribe a cause. As the neist, Lloyd Morgan, says: aysics knows nothing of force as

cient cause of the accelerations which it deals. The planets are ion round the sun; the molecules of crystals move in an orderly fashion. What makes either planet or molecule move we simply do not know, as men of science. Under as-signable conditions, they do move, and there's an end on't-for science."

But the limitations of science are not confined to the extra-terrestral world. What about the phenomena of the mind-aesthetic emotionalism, for example, that science is unable to define or even guess at. The sense of beauty, humor and other manifestations of the soul. Why the emotions we experience on hearing beautiful music, on seeing Hamlet, on reading soul-stirring poetry. Read for example the oration of Mark Antony, even "The Raven;" listen to the Level Song in Faust on to the Spring Jewel Song in Faust or to the Spring Songs of the great composers, and try, however great your scientific attainments be, to explain your sensations from the point of considera-tion of molecules and atoms. Even the agnostic Huxley declared his belief that to accept the spiritualizing influences that the inexplicable or the unknowable undoubtedly convey to us through our emotions and aesthetic senses is part of the higher and better education of man. He says: "We live in a world which is full of misery and ignorance, and the plain duty of each and all of us is to try to make the little corner he can influence somewhat less miserable, somewhat less ignorant than it was before he en-

The natural theologian argues from Nature to Nature's God in the following way: "Taking the three factors of the Universe, namely, matter, force, and mind we find this state of things. The philosophers or materialists se as much as they want to see and no more. These three mysterious enti-ties lie equally behind the veil, are equally metuphysical conceptions.' Natural phenomena bear witness to the existence of all three in exactly the same way, namely, by special characteristics from which we necessarily infer the existence of each. From the reality of these phenomena, we infer a real basis, matter; from their actual occurrence, we infer an agent or power at work, force; from their orderly character, we infer a controlling and guiding influence, namely, mind. Why are two of these inferences valid, although they point to things 'behind the veil,' and the third is to be regarded as invalid, third is to be regarded as invalid, because it, too, points to something behind the veil? If we are able to read the existence of two of these things in their effects, why not of the third as well? The evidence is as

plain in one case as another. The special and exclusive strength of the Catholic's position is manifest, says Father Gerard. He does not stand one, or merely rely upon his own private and personal discernment. He has with him the Communion of the Saints, the millions who for two thousand years in every region of the earth, in every race and class of society have found peace for their souls where he finds it, and recognized the workings of the same spirit which he recognizes. Over and above all this, is the supernatural virtue of faith, which enables us to believe without doubting whatever God has revenled. - N. Y. Freeman's Journal.

One day a Scotch and English boy, who were fighting, were separated by their respective mothers with difficulty, the Scotch boy, though the smaller, being far the more pugnacious. "What garred ye ficht a big laddie like that for?" said the mother as she wiped the blood from his nose. "And I'll fight him again," said the

Little Problems of Wedlock.

Married life is discussed sensibly by Willian Gregory Jordan in a volume recently off the press of Fleming H. Revell Company. Following are some attractive extracts:

If marriage meant the wedding of a saint and an angel there would be no problms to solve, no perfection to attain, no progress to make. On earth, except in the pages of fiction it is different; husband and wife are usually strongly human. No matter how lovingly united or how sweet their accord, they never have the same temperaments, tendencies and tastes. Their needs are different, their manner of looking at things is not identical, and in varying ways their individualities. their individualities assert themselves. Concession is merely a buffer or spring in the home machinery. It eases the jolts, lessens the friction, distributes the strain, reduces the wear and tear, prevents each part from injuring itself for another. Concession in the home is the fine diplomacy of the heart. It is a delicate self-adjustment to the individulalit of another. It is selfsacrifice in trifles without sacrifice of

A man who before marriage used to write his initials fourteen times on an evening dance card may, after attaining the dignity of husband-hood, claim he is too tired to go into society, too wearied to go to entertainments or to make calls, though his wife may still desire to see her old friends and to keep alive some of the wires connect-ing the home with the outside world. Here is an opportunity for a com-promise, for him to realize that the pleasures of both are to be considered, that a graceful surrender occasionally to her desire is but equity. If he do it under visible protest, with the dis-guised cheerfulness of one going to the dentist's, he has killed the merit of his compromise.

There may be some simple dress of hers that he loves to have her wear. It has memories or association or something else that pleases him. She knows it does not fit well in the back, and that the sleeves are actually two seasons behind the times, and no one wears them that way now. He may be in blissful ignorance of the unlawfulness of a woman daring to defy fashions, but at home, some rainy night, when no one will make a call, it really would not hurt much if she were sweetly to put on this dress un-expectedly—just to please him. Little compromises and concessions make up much of the poetry of married life; standing even squarely on one's rights constitute its prose.

Long summer separations between husband and wife are unwise, temporary divorces that often leave a long trail of sorrow, grief and misunde standing. They may not actually wreck home happiness, but they are an unnecessary risk, like "rocking a boat"—a foolish experiment that may overturn and swamp it. They say that absence makes the heart grow fonder," but it is not always fonder of the one left behind. Brief separations may be love's tonics, but long ones are often love's narcotics.

If the two have already lost the glow of their first love, with the power to recuperate from a wound of misunderstanding growing less, and sweet new treaties of love and peace no longer follow grievances, and a voluntary summer spent apart from each other seems a kind of welcome relief to both, the long vacation may widen the distance between them beyond hope of bridging. It may be impossible to fan again into the glow of reborn life and light and warmth the dying embers of an old love when they were all to each other, when no thought of travel, change of scene or new society could bring any joy to

To keep the air of the home sweet, wholesome and life-giving does not require two angels or two saints, but just two human beings with sense enough to realize that nagging is foolish, unnecessary, cruel, and that it-does not pay.

In an atmosphere of constant faultfinding, real respect for each other soon dies, every good impulse is dwarfed, every effort discouraged, every spontaneity stifled, love is killed and, goaded to desperation, with misunderstandings multiplied beyoud the bearing point, two finally become separated in everything that means unity, though they may still present the semblance of union to their friends and to the world.

The husband honestly and earnestly seeking to furnish the funds for the home on as liberal a scale as he can may have a fault-finding wife, discontented, unsympathetic unappreciative of his efforts, selfishly thinking only of her own desires. Nothing that he can do ever satisfies and he may have to face at each home-coming the e ernal money discussion and argument. It dominates the dinner table, overflows into the evening session and rises with new force at breakfast time, a depressing, nagging influence that saps spirit and energy in meeting the business problems and duties of the day.

Business is not all sorrow, struggle, strain. There is the keen zest of competition, the red blood of enterprise and accomplishment, joyspots of pleasnt interviews and special succes es. There are incidents of quaint people, humor of funny customs, in-teresting news of new inventions. changes, tendencies, movements, and trends. These are worthy of the telling and may be of value as information or warning.

Wives should know of the tempta-tions and trials and tests of business life. Many a man has been encour-aged to stand bravely by the right by a wife who heartened him in his ideals, who counted principles higher than mere money and who would not consent to some get-rich-quick scheme that might get under the wire of the law but would not square with sterling honesty and the higher ethics of truth and justice.

The wife, whether she be sympathetic, helpful, and genuinely interested or not, should know, at least, the "And I'll fight mm again, said boy, "if he says Scotsmen wear kilts because their feet are too big to get whether the business is prospering; how much more she is told rests with

Not Coughing Today?

Yet you may cough tomorrow! Better be prepared for it when it comes. Ask your doctor about keeping Ayer's Cherry Pectoral in the house. Then when the hard cold or cough first appears you have a doctor's medicine at hand. Your doctor's approval of its use will certainly set all doubt at rest. Do as he says. He knows. No alcohol in this cough medicine. J.C. Ayer Co., Lowell, Mass. Robust health is a great safeguard against attacks of throat and lung troubles, but constination will destroy the best of health. Ask your doctor about Ayer's Pills.

him and-herself. She should know questions as to their comfort and this in order to guage her expenditure and to airect properly their living.

The world often condemns a wife as being extravagant at a time when her husband is passing through a period of busine-s stress and storm. She who busine-s stress and storm. She who should be the first to know of this may be the last; she may believe that her husband's income and position not only justify, but practically demand her living on a certain scale.

Monotony in married life is an in-sidious evil. It is hard to cure but easy to prevent. Husband and wife should realize that it rests solely with them; the conditions are absolutely within their control when acting in unity and harmony; either can do much, neither can do all. They can create an atmosphere of comradeship, cheerfulness and courage that defles monotony. It takes so little to hold it at bay, in the beginning; it takes so much to kill it in the end. It is easier to dodge a few snowflakes than the wild fury of the storm at its worst.

The secret of monotony is over-absorption of the head or the hands where the heart is not in it. over-feeding of one side of life at the expense of the other; it is the prostrating effect of unbroken sameness in an environment. When the daily drudgery is unillumined by the conscious joy of conse-cration, when, though brooding and self-sympathy we translate it into a treadmill of routine, then monotony holds us captive. It is what we put into life that makes it great; it is what it takes out of us that makes it mean, miserable and monotonous.

Medical Hints.

Some women whose hair is thick and who are sensitive to cold dread having their hair shampooed frequently. To keep the scalp clean under such conditions, great care is necessary. Brush the scalp carefully, dividing the hair into strands. This loosens all dandruff, which should be shaken from the hair by loosening it and nolding it at arm's length. Rubbing the scalp with a sponge dipped in witch hazel is a good substitute for a regular shampoo

A raw egg applied to a cut will tend to heal the wound quickly, as well as allay the pain.

Gouty persons should avoid eating sweet food, but the practice of eating

A child's bed should be placed out of the direct draught and where the

merning sun will not shine into its eyes and awaken it before the proper

When caring for the sick the nurse should, as far as she is able, decide all scape with their presence.

treatment for them and avoide any

should be consulted and his instructions carried out.

Feeding children between meals is a poor practise and should not be per-mitted at home, and the children should be taught to accept nothing away from home.

plan to take it when they are having Office Hours, 9 to 12 and 1 to 4.55 Cold water dashed on the face and

chest each morning gives nearly the same effect as the cold plunge, without danger of shock.

(From the Westminister Gazette.) Lochiel and Lady Hermione Cam-

eron, who were recently the guests of Lord and Lady Graham at Broderich Castle, Arran, have been entertaining for the Lochaber Highland gathering in Victoria Park, Fort William. Lochiel is the chieftain of the gathering, and head of one of the most powerful clans in the Highlands, and his title carries greater weight in his particular corner of the North than that of any British duke. His mother and wife, by the way, are daughters of dukes, Lady Margaret Cameron being a sister of the Duke of Buccleuch, and Lady Hermione Cameron the younger daughter of the Duke and Duchess of Montrose. Achnacarry, the principle seat of the twenty-fifth chief of the Cameron clan, is one of the most beautiful places in Invernessshire, the park being celebrated for the variety of its scenery and its splendid timber, while the surrounding mountains and lochs swarm with sport for rifle and rod. Achnacarry is usually let, but Lochiel has a charming residence in Tor Castle, situated on the Lochy, four miles from Fort William, and providing excellent deer-stalking, mixed game shooting, and fishing.

Nearly every native bird in New Zealand will be absolutely protected by taw this year. The animals protection act provides that 1910 and by physicians.

Nose bleeding has frequently been alleviated by holding the hands over the head, and putting ice to the nose and back of the head.

New Year after that may, at the discretion of the governor in council, be declared a closed season for native game. The absence of bird life in New Zealand is already most noticeable. Between Nelson and Deliving every third year after that may, at ceable. Between Nelson and Hoktika hardly any bird life at all is to be met with; the imported vermin, especially the stoat and weasel, have done their work of bird destruction only too well. In the region from Ross to the south, however, the tui and the pigeon are to be seen making bright the land-

If the appetite is poor there is undoubtedly some reason for it, and if it is not known a reliable physician

The busy mother should have her

The Great Lochiel.



TOW, this is not a "ROYAL HOUSEtalk about money.

It isn't a contrast between the rich and the poor, for in some things we are all equally rich and there are no poor brothers.

The poorest woman in the land can have just as good bread as the richest. The children who walk can have just as delicious pies and cakes and "goodies" as the children who ride in carriages.

All the money in the world cannot buy better flour than "ROYAL HOUSEHOLD", for there isn't any better.

And the woman who does her own baking can have just as good bread as is served to the Royal Household of England, and that is made from ROYAL HOUSEHOLD FLOUR sent to England from Canada.

And then, a barrel of good things to eat should send and get it.

HOLD" produces many more loaves than a barrel of ordinary flour. The bread is better-sweeter, nicer to eat-and more wholesome

-has more health and strength in it-makes more delicious pies, cakes, biscuits and doughnuts. Children, whose mothers use "ROYAL HOUSE-HOLD" at home, can have just as good baked things as the Princes and Princesses of England.

Although "ROYAL HOUSEHOLD" costs a little more per barrel than ordinary flour it contains so much more nourishment and makes so much more bread of superior quality it is in reality the most economical of all flours.

"Ogilvie's Book for a Cook" comprises 125 pages of splendid Recipes which have been tested and tried. Every woman



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time to rest during the day as well as the little ones, and it might be well to

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Office over Canadian Bank of Commercial ANTIGONISH, N.

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.

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

HUGH R. McDonald, St. Joseph's, St. Joseph's, Antigonish, Sept. 0, 1910

Notice is hereby given that all trespassers the lands now owned by Rhodes, Curry & Limited, in this County, and on any lands in may yet purchase, will be prosecuted. A trespassers on the lands of J. C. Madom Town, whereon there is a an orchard growing hay, are notified that they will prosecuted. prosecuted-W. G. CUNNINGHAM, Manager

Farm For Sale

Antigonish, 16th March, 1910.

Farms for Sale.

I am agent for the sale of a number of good farms. Write for particular ALLAN MACDONALD, Barrister, et



SYNOPSIS OF CARADIAN NORTH-WES LAND REGULATIONS

Any person who is the sole head of a fair or any male over 18 years old, may home a quarter-section of available Dominion is Manitoba. Saskatchewan or Alberta applicant must appear in person at the Doi on Lands Agency or Sub-Agency for the trief. Entry by proxy may be made alagency, on certain conditions. by fair mother, son, daughter, brother or sister of tending home steader.

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

Deputy of the Mir

S, N. twilight, he paced the alleys up evening after we had become ISAAC e intimate, we were sitting tomers & and chatting. Suddenly in the GONISH cent moon was peeping, came the of a nightingale, clear, insistent, ant, beautiful. M. Gotard rose to one No. et, traversed the length of the en, I following, till he paused be-GNEW rden, I following, till he paused beath the broad sycamore grove sence issued the ravishing notes of a bird. Undisturbed by our presers, of which perhaps, it was not are—we could see it perched on the most branch of the tree, now atly swaying under its tiny form Drug Sta id i to 44 the wonderous vibrations of its

When it ceased, M. Gotard began to extrace his steps to the front of the

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ical throat—we remained motion-

Magnificent!" I exclaimed. "Magnificent, indeed!" repeated the old man. "You are fortunate-it s the first nightingale I have heard since I am here-seven years. To-morrow night it will return and sing for a longer time. The next still longer, and so on. It has chosen your

randen for its nesting place."
"It will also be a source of pleasure to you, M. Gotard," I said.
"Yes, particularly as it has appeared in your garden. It has nothing to do with me. If it had it would have only to the property of the said. nave come to mine. It is just an ordinary bird—nothing more. On that point I feel quite assured."

I looked at him uncomprehendingly.

Come, let us sit in the arbor and moke a little longer," he said. "I will tell you all. I like you. Never before, but to M. le Cure, of St. Made-line, have I told the story. People are so dense, and besides, it is my swn business. And you will underand. We two are en rapport. My friend, it is to the song of the night ingale that I owe my belief in the immortality of the soul.

I must have betrayed my astonish-ent. The old man smiled once

"It is true," he said, as we sat down in the arbor, he on one side of the little table, I on the other. "To make all things plain I must begin at the beginning," he continued. "My father was an infidel—he believed in nothing that he could not see, touch and feelmy mother, a pious Catholic. Such marriages are not uncommon in our country. Sometimes the wife conloved my mother, but early imbited my father's principles. I, too, married a good Catholic girl, but she died too soon to have made any impression on my infidelity. We were married a year when I was left with an infant daughter.

"An old servant took care of her until the age of seven, when I sent her knowing her mother would have wished it—to a convent school, where she remained, excepting during vaca-tions, till she was sixteen. When my Comme left school, I took a house in the suburbs thinking that for me a new life of happiness had begun. For twenty years I had been employed by the drapery house of Alexander Freres, in a responsible position, with a good salary. Having no bad habits and always mindful of my child's future, I had saved money. May Corinne was a lovely character-pious, without being fanatical, reasonable in every way. She was beautiful, too, and accomplished-excelling in all she undertook. She had a remarkable voice—lyric soprano, which would have made her fortune on the stage. But my darling bad no such aspirations. Always in the evening she would sing to me, songs that her mother had loved, and others she had learned at the convent. And I was continually bringing her new music. I used to call her 'my little nightin-

in our cup of happiness. Corinne own home was, 'And how about my nightingale?' then, suddenly she contracted a severe cold, and went, like ber mother, into a quick consumption. I will pass over those last days, monsieur—her suffering, her resignation.

that we shall meet again in Heaven. I can hear her dear voice breaking as she said it, and with crude, perhaps, but sincere conviction, I answered

her: never meet again. With this life everything is at an end. The thought gives me no pain it is second nature to me-but I could wish that the day of our parting had not come so soonthat I could have gone first-that we might have enjoyed some years to-gether. O, my darling, I continue!, unable further to repress my g ief, how shall I endure the long evenings

weeks I took my pipe and went into the garden, where I had been accustomed to sit in the evenings, under a tree close to the house, while Corinne in the house, while Corinne in the house while Corinne in the ho

grice, in the branches above my head a nightingale burst into song. There had never before been one in our garden. Such delicious warbling I had never heard—full, rich, appealing, alive with melody, overflowing with its Forman body. joy. For as long as ten minutes the song continued-my suffering heart responding to every note. The same thing happened on succeeding evenings, and so on for a week. At the end of that time my employer sent for me to come to his office.
"'M. Gotard,' he said, 'you are not

s until it had finished its marvelous looking well. A journey will do you good. Choose your own itinerary, and, incidentally, we shall have you call on some of our patrons. We will foot the bill.'

"I knew that he was right; I needed a change. But, will you belive it, monsieur, I felt lonely at the thought of leaving my nightingale. However, I knew that was a senseless objection, and in two or three days I set forth, strictly charging my two servants, the same man and woman I have now, not to do anything which might disturb it or cause the bird to change its ab ding place ab ding place.

" But how could we disturb a bird that hides in the daytime no one knows where?' sried Nanette. 'And that only comes at night when we are ready to go to our beds? Rest assured, M. Gotard, your nightingale is here for the summer. And so I departed. "Three days later I made the first step on my journey. I had arranged it that I might do the greatest amount of business for the firm while insuring

of business for the firm while insuring an entire change for myself. It was at Carlsruhe while waiting for my dinner, almost the solitary occupant of a suburban cafe, that like a sudden and unexpected strain of music the warble of a nightingale resounded through the deserted dining room. I heard it with a thrill that was half pain, half with a thrill that was half pain, half joy. All through my dinner it sang on, a matchless, beautiful roulade. I rose from the table and peered through the window, beside which a poplar was growing. The song of the bird seemed to come from its branches. When I went to pay my will I said to the clerk: bill I said to the clerk :

"It appears you have nightingales here, monsieur. I love their music." "No, monsieur," he replied. Just now we were saying that never before since we opened have we heard one until tonight.'

"I took my hat and went out. The sorg of the bird has ceased.

"The following evening I was at Frankfort. I had dined, and, walking to my lodgings, in the moonlight, once more I heard the nightingale sing. The same thing occurred at Mayence and each night as I sailed down the Rhine. Quitting Oberwesel, as we came to the Loreli, the song seemed to come from the legendary rock. At Coblenz, it was in the quay that I heard it; at Bonn, the roulade floated down from the hills where poor Beethoven had conceived his most sublime thoughts. And always, always at the hour of twilight. In the Church of St. Ursula, at Cologne, it vibrated through deep, religious silence. I re-turned by way of Belgium. Every night, in the gardens, or from the balconies of the hotels where I stopped, the voice of a nightingale would be heard, to the delight of all who were fortunate enough to listen to it, and especially to myself, to whom it seemed, with each succeeding

evening to grow sweeter and sweeter. "I began to long for night to come that I might hear it, and, on the other hand, to aread the fall of darkness lest the song should some time fail me.
At last my journey was over; I had
done well for my employer and the
change had benefitted my own health. gale. My first question on my return to my own home was, 'And how about my

will pass over those last days, mon-seins—her suffering, her resignation, her anxieties for me. Almost at the very end she said to me one evening: "Papa, I am willing to go, for it is God who calls me. My only regret is that I must leave you. But—I know incomparably, enchanting, joyous—as though to we come me home. Long, long it sang, and as the moments drawn that science has destroyed re-passed the note of joy changed into ligion. Not at all! On the other one of supplication, almost of anguish and despair. And, as I sat there itstening, wondering, it seemed to me that my child, my Corinne, was near me—I could even detect in the voice of the bird an echo of her own.

sorrowing but unbelieving father, who without the sweet congs of "my lit le night ingale?" had to lowed me through all my wanderings, who—wearv and almost hopeless—now was beseeching me to believe that there is an

from under her pillow, and placed singing does not matter—it is in your them in my hands.

"The beads I shall cherish above though I shall always like to hear it."

my desolate home my beart was all solution to the story I have told you. but broken. For the first time in I believe it as firmly as I believe in I believe it as firmly as I believe in the immortality of the soul. We

who know very little about science or religion are led to believe that there is a bitter warfare between that there is the control of the con

false sentiment we reply that there is no conflict between true science and true religion. There is and always must be war between true religion and the errors which masquerade under the name of science. There is and must be strite between false religious and true science.

There is conflict between true religion and the people who know very little about science and who accept as to time, - The Pilot.

scientific truths, the guesses of experi-mentalist. If you will consult your dictionary you will find that the word "science" has many different defini-tions and applications. So, if any enemy of the Path or a traitor within the "fold" should assert that science contradicts religion, it becomes neces-cary that he should state what speciflo branch of science he means, and

then develop his argument. If he be unable or unwilling to do this he should remember that a simple denial is amply sufficient to dispose of his accusation made without proof. He should also remember that "science" is not a personality, but only a possession, and therefore he should state whose science he has accepted as sufficient refutation of religion. It will then be in order to examine the title of this particular scientist to infallibility.

The presumption is that scientists in their own sphere may be correct in their judgments, but it does not follow that their application of their experimental knowledge is either just or accurate when they go from the consideration of physical sciences to the condemnation of doctrines regarding faith and morals.

Genuinely scientific men discover some of the laws which the God of infinite wisdom has made for the government of the physical world. They also find out how some of these laws work and then, they have the right to make known the result of their study. Other scientific men, in another branch of investigation, discover other laws which the same God of infinite wisdom has made for the government of the minds and morals of mankind. They formulate these laws under the general title of Religion.

Since the same God of Infinite wisdom is the auther of all laws for the government of His own world, whether it be animate or inanimate, physical or mental, it would be absurd to say that His laws are self-contra-

If there he any misunderstanding among men as to the concordance of science and religion, it must arise from lack of knowledge on one side, of the true position of the other side. This is clearly shown by the Vatican Council in Session III, Chapter IV. on "Faith and Reason," where it states, "But although faith is above reason, there can never be any real discrepancy between them, since the same God Who reveales mysteries and infuses faith, has bestowed the light of reason on the human mind. And God cannot deny Himself, nor can Truth ever contradict Truth. The false appearance of such contradiction is mainly due, either to dogmas of faith not having been understood and expounded according to the mind of the Church, or to the inventions of opinion having been taken for the verdicts of reason

This splendid statement should be sufficient explanation of the conflict. The same God of truth made both physical and moral laws. If presumpnous men put forth their own unauthorized opinions as the doctrine of the Church, when, in reality, they were not, and then scientists attack these false positions, demolish them and imagine they have vanquished re ligion, when in fact, they have only dislodged untenable theories of individuals, the conclusion cannot the bird an echo of her own.

"Then the veil lifted and a flood of put forth, dogmatically their unproved light poured in upon my soul. It was guesses, and insisted that these be reshe—my darling, 'my little mightin-gale,' who had kept her promise, who had been permitted to come to her truth and falsehood, and it will not end until the claims of sham science

more—our grief was too poignant. The next morning she called me to her.

"Papa, she said, 'so sure am I the soul is immortal to I promise you to return in whotever shape God will permit—if I am allowed to do so—to return, and convince you, after I am it is true morning can day, the rosar, 'very day for my soul, and that of all the fait! I departed, when I shall be no mo."

"She withdrew har treasured beads in more our grief was too poignant. The next morning she called me to her.

The influence of tight collars in impeding the circulation of the blood to the immortality of the soul. If you maist that religion prove that it is true (something that can very easily be done) demand also that scientists prove their infallibility before you, condemn God's Church on account of their claims. You may not be well enough posted, either upon science or religion to be qualified to act as judge in the controversy. Perhaps it might be regarded as pressure in god's Church on account of their claims. You may not be well enough posted, either upon science or religion to be qualified to act as judge in the controversy. Perhaps it might be regarded as pressure in cooler climates has been demonstrated by the observations of Professor Forstart of Breslau, who states that 300 cases have come under his notice in which eyesight has been affected by the disturbence of the circulation.

"Since that evening I have not frue science and true religion. If you insist that religion. If you insist that religion prove that it is true (something that can very the interest, at the remaint is the true science and true religion. If you insist that religion prove that it is true (something that can very the interest and a down to might be sold or any volume or volumes therein, at the true science of tight collars in impeding the circulation of the blood to the head by pressing on the judity very very treasured to the head the controversy. Perhaps it might be remained as a man, I always liked and respected—that night legal and the controversy. Perhaps Therefore, do not be in a burry to believe that there is any conflict be-tween true science and true religion.

"Things are seldom what they seem," is an old refrain. In the other everything that has belonged to you, my darling,' I responded, 'but to say them would be a mockery, a blasphemy, what you would call a sarrilege. I cannot do it.'

"She wiped the tears from her cheek, smiling as she wept, and kissed me, 'Papa, 'she said, wistfully, I can wait.' That afternoon she died. When I returned from the funeral to my desolate home my heart was all solution to the story I have told you. limited to its degrees.

The various schools of warring scientists are proof enough that this statement is true. One set vigorously condemns the opinions and rejects the tree close to the house, while Corinne sat at the piano, singing. I could not smoke, I simply leaved my elbows on my knees, my head buried in my hands—and wept. Now monsieur, I hope you are listening.

"As I sat there convulsed with grief, in the branches above my head a nightingale burst into song. There had never before been one in our carden. Such delicious warbling I frequently happens that people garden. Such delicious warbling I

ists, who wish to substitute for Christ's religion the experimentalism is a bitter warfare between them, in which the advantage is surely with science. Religion is represented as a mass of superstitions which cannot be reasonably defended. These assertions are often and persistently made, and are often and persistently made, and the minds religion, because you have been told that there is a conflict between it and To help our friends to refute this science. Remember that there can be no antagonism between true science and true religion because they both come from the same infinite wisdom of God. If there should be an apparent conflict it comes from the causes mentioned above by the Vatican Council. It will be of great advantage to you to cut out this quotation and poste it in tion and paste it in your scrap book where you can consult it from time

Automomatic Piety.

There are some Catholics, says the Newark "Monitor," who pride them-selves in the fact that they never-miss Mass on Sunday, and yet their attendance at that sacred function can scarcely be characterized as anything

else than automatic.

They rush from their homes on Sunday morning, hurrying along as they catch the peal of the Mass bell they calch the peal of the mass ben from the distance, only to arrive at the church door as the congregation is rising for the reading of the gospel. They consume a few minutes in busy-ing themselves about their personal comfort and by about the time they have fixed themselves comfortably, the Sanctus bell has rung. They have hardly caught sight of the altar yet, they turn distractedly from side to side, taking mental note of the milli nery if they are women, and what's under it if they are men. Then comes under it if they are men. Then comes the solemn hush of consecration, With head bowed they ejaculate a short prayer, mechanically strike their breast and, the consecration over, the Canon of the Mass, with its intenseness and secrecy and solemnity, is lost upon them. They can hardly hold the steeds of distraction plunging through their brain. Only one whose soul is anchored at the chalice appreciates the ebb and flow chalice appreciates the ebb and flow of that sacrificial sea. There is so little to feed the senses—to satisfy the eye and to lull the ear in the mystic progress of the great sacrifice. It is so easy to yield to distractions, so lifficult to fix the soul on the wonderful mystery enacting. The little bell tinkles again — "Domine, non sum dignus." A moment of suggested reverence, a reverence almost forced from indifference by the piety and attention of the congregation. The people in the rear of the church take their cue from those before them, bow their heads and bless themselves. The last gospel is spent in brushing the dust of kneeling from the clothing and the first rush toward the door bears with it generally those who have

been the last to enter. Is this picture overdrawn? Are there not Catholics in every parish who assist at Mass every Simday in the year in this automatic, machine-like way? No preparation for the holy sacrifice—no composing of the mind, no lowering of the soul in antimind, no lowering of the soul in anti-cipation of the ineffable mystery, no fee vent sigh of the heart for the graces that flow from the Mass, no thought of adoration for the King who des-cends. None of this. Just a mech-anical presence; scarcely a conscious-ness of the Real Presence. And alas! ness of the Real Presence. And alas! with many this careless method has become a habit, an unconscious habit. Ask them have they heard Mass, they will assure you that they never miss Mass. They are perfectly satisfied with themselves. They are exponents of a modern brand of piety. They pay their ten cents for a sitting at the church door. It is sort of "dr. p-a-nickle-in-the-slot" religion all the way through. Se f-satisfied, hurried way through. Sef-satisfied, hurried Americans! They must get to heaven by the express, and they gape as they go-a privilege of us Americans.

But it is sad that Catholics should not realize the holy carried.

not realize the holy sacrifice of the

A Perthshire farmer on his way home from market one day suddenly remembered that he had forgotten something, but what he could not re-

As he neared home the conviction increased and three times he stopped his horse and went carefully through his pocketbook in the vain endeavor to discover what he had missed. due course he reached home and was met by his daughter, who looked at him in surprise and asked:

"Why, father, what have you done with mother?" -M. A. P.



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St. Paul Bilding, - Halifax LAND SALE.

19-7. C. No. 562

In the County Court, for District No. Between D. GRANT KIRK, Plaintiff,

JOHN J. McINTOSH, Defendan To be sold at public auction by the Sheriff Guysborough County, or his Deputy, at a Court House, Guysborough, in the County Guysborough, on

TUESDAY.

The 18th day of October A. D. 191 At the hour of 10 o'clock in the forenoon,

All the Estate, right, title, interest, claim, pro crty and demand or the Defendant herein, at t time of the recording of the fudgment herein, at any time sivee, of, in, to, upon, or out of those certain lots, pieces, or pareels of LAND,

Situate, lying and being at Gesten, in the Co.

Studies of the public road bounded and described follows.

Lef. Beginning at a stake two rods East of t pringe at tangery, running down stream fireds to a stake, thence eastwardly five rods to post marked "A," thence four rods and ten lin to a stake marked "M" at the public road, then along said road nine rods to the piace of beginning, containing one half acre, more or less. 2nd Lot: All that lot of land at Gosban, de cribed as follows. Beginning at a fir tree on it kastern sfige of the public road marked A, thence along said public road marked A illence along said public road southerly lifted rods and five links to lands owned by Mrs. Jo dain, thence along the course of said land that strikes lands known as David Sinclair's lart thence along said land easterly eighteen road fourteen links to a stake marked J. M thence mortherly thirty rods and thirteen link to a stake marked J. M thence mortherly thirty rods and thirteen link to a stake marked a X, thence westerly twent 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 Finner's wills and beginning at a corner of land granted to late Alexander Sind air thence mortherly along the fanounder of turns to Fisher a Bond, thence along said road southerly to the Country Harbo Road, thence along said road to a juniper stake thence casterly to a juniper stake the the foundard and southerly to the Country Harbo Road, thence along said road to a juniper stake the measure of the place of beginning, containing twee serves, more or less, being same lot deced by above mensioned alex Sinclair to Margar Jordain as per Reg. Bk E, page 251. The said tands having been levied on under an equiton issued out of this Honorable Court Judgment recovered berein, which was "corded for upwards of one year. corded for upwards of one year.

Terms: Ten per cent, deposit at the remainder on delivery of deed

A. J. O. McGUIRE, Shertif of Guysborot

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There is what is called the worldly spirit which enters with the greatest subtility into the character of even good people; and there is what is called the time spirit, which means the dominant say 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—Cardisal Manning.

THURSDAY, OCTOBER 6.

CONSPIRACIES AGAINST RELIGION (Continued from page 1)

of the old primitive faith" which all religions "have overlaid with error." Is it, then, the teaching of Masonry that there is some "old primitive faith" which is different from Christianity and from Mohammedanism, which underlies both; and in and upon which the Mohammedan and the Christian, putting off their errors; putting "off the shoes from off their feet," may meet in harmony?

A lodge is said to be opened in the name of God and the hely Saints John, as a declaration of the sacred the Christian, putting off their Is this what these Masonic writers mean? We shall see.

Dr. Mackey's denial that Masonry is themes of our contemplation, and of intended to be a substitute for Chris-

touches fundamental religious truthnot enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstration, that it is, in every philosophical sense of the word. a religious institution, and one, too, in which the true Christian mason will find, if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith." Encyclopaedia, p. 641.

Now, this does not sound too badly, on hasty reading; but let us examine it a little. The true "Christian Mason" will find, Dr. Mackey says, "abundant types and shadows of his own exalted and divinely - inspired faith." Is that all that he can find of Christianity, then, in Masonry, and find that much, only "if he earnestly seeks," " Exalted and divinely-inspired faith" has a good ring about it. We P. have already been told, however, that all religions have "overlaid the truth with errors." Yet, Masonry, apparently, admits that all religious have preserved some tenth; and the "true Christian Mason" might well expect times. to find by the lodges something more than " atmidant types and shadows" of the Cornelian faith. Musonry, it taches fundamental relimious truth." How is it, then, that we only find in it "types and shadows of the Obristian faith? The inference is that musenry has a science of morality," a system of "iundamental eligious truth," to which Christianity is merely a senterbuler, or in which Christimity is mersly a co - owner; nd that Mohammedans are,

mry on an equal footing with find in la dippes and shadows" of Mohammar homen; that Christianity is, him to respectful treatment. in the eye of Masonry, merely "a sectaring ment

Whether this is a correct inference, or weather we are going too far in drawing such an inference, will appear more plainly as we proceed with our quotations from the Masonie authors. We think we shall from Dr. Gillies. we go on, that Masonry directly tends to create the belief, in these who accept the statements of its authorities, that creeds, doctrines, dormas, theology, -all the guides and rules by which the Christians of the world have lived, and under the infinence of which they have been trained, are largely man-made, avrificial, unrual pristaken,-tolerame, perhaps, but unnecessary,-and that there is under them, within them,perhaps outside of them, -a simpler, purer belief, an original deposit of sciously affected by a prejudice. primitive fairn." and "truth," a

to govern themselves accordingly. and Protestant alike. all show that the Grand Orient

Masonry, then is "divine." Christians may take notice of that, In the Masonic temple at Oakland, California, on April 24th, 1893, James G. C. Lee, a colonel in the United States army, and a mason of the 32nd degree, said to a gathering of masons, responding to the toast, "The President of the United States":--

"Patriotism and Masonry - for I know no religion on earth higher than Masonry — coupled with that, our country will stand under any Presi-

Many readers know that Masons elebrate the feast days of St. John the Baptist and St. John the Evangelist. This has a good Christian appearance, Many Masons, no doubt. regard this as proof of the Christian character of Mascnry. A rude surprise awaits the members of the "knife and fork degree," the "Parrot Masons," and others not yet deeply initiated, at the hands of Dr Mackey. bit of humbug should have deceived a We shall quote two passages, as

and religious purposes of our meeting our profound reverence for that In all tairness, now, we must quote divine Being, whose name and attributes should be the constant "Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it, nor any other form of worship or system of faith. It does not system of the institution. Masonic This

faith. It does not meddle with a pity that Dr. Mackey did not leave sectarian creeds or doctrines, but it along but he will be seen that it is rather it alone : but, he says :-

"The two parallel lines, which in the modern Lectures are said to represent St. John the Baptist and St. John the Evangelist, really allude to particular periods in the sun's annual course. At two particular points in this course the sun is found in the zodiacal signs of Cancer and Capricorn which are distinguished as the summer and winter solstice. When the sun is in these points, he has reached respectively his greatest northern and southern limit. These points, if we suppose the circle to represent the sun's annual course, will be indicated by the points where the parallel lines touch the circle. But the days when the sun reaches these points are the 21st of June and the 22nd of December, and this will account for their subsequent applica-tion to the two Saints John, whose amversaries the Church has placed near these days," Masonic Ritualist

But what is all this about the sun? And what has the sun to do with Christian worship? Nothing at all. But it had a good deal to do with certain pagan worship in ancient

Dr. Mackey will tell us all about

DR. GILLIES' LETTER.

We gave Rev. Dr. Gillies' letter a prominent place in our columns last week; and regret that, owing to the late date on which it was received, our arrangements for going to press prevented our publishing at once the few remarks we think it necessary to make upon it.

es respectfully. We have not the honor of knowing him; Jansenists were cut off by the then ristians, and that they also may but, from what we have heard of him, Pope in 1643, -227 years before his character and his talents entitled Dollinger's secession. There is not a

It is with the greater regret, therefore, that we find him making a on in the Church before Dollinger's reference in his letter to the bogus time. Of course, it goes without "Bishops' oath," which has recently saying, that no such movement is been circulated in Canada by some instantaneous; but Dr. Gillies wishes writers from whom less is to be ex- to establish that it is possible for it to pected than we have a right to expect | continue for a long time, without the

Dr. Gillies, in this matter, is unfair, movement from her communion. That, however, is not necessarily a History is to the contrary. She has serious reproach; for the best of men cut off all such sects, as soon as their are sometimes unfair, without know. doctrines were declared, - and not ing it. But we must also say that his withdrawn or being condemned reference to this absurd fraud is up. at what tremendous cost to herself, scholarly; and this is, to a gentleman | Dr. Gillies well knows. of Dr. Gillies' attainments, a rather | That a sect, when once fully serious reproach. It furnishes us with separated from the Church, should an illustration of how a man of edu- talk of the "errors of a thousand sation and ability who shows a dis- years" is natural enough; but we are position to be fair to his opponents, surprised that Dr. Gillies should argue can do himself injustice when uncon- from such statements that the views

This "Blshops oath" has had its old. There is a wide difference, truer "light;" and that Masonry can history set foeth so often in these surely, between the two things. teach these because Masonry has columns, that our readers will hardly Lastly, as to his statement that we preserved them. Such, we think, is have patience whilst we go over it, even and all Catholics believe or were the meaning of the statements we briefly again. Originated in the reign taught, "that any form of religion have quoted; and we ask our readers of Charles II by a man named Robert not acknowledging the supremacy of to keep this ide before them, as we Ware, it was part of the monstrons the Pope is not Christian." Dr. proceed to make further quotations. | literature of the days of Titus Oates, | Gillies says we cannot deny that we We agree with Dr. Mackey that and helped to appeare the credulity of were taught that. We can deny it; masonry is not really a "substitute" the public during the "reign of and we do most positively deny it. for Christianity, for there can be no terror" which followed upon the We have already denied it; but let us substitute. But the question is, is it terrible and cruel fabrications of put the dispute into other hands. such in its nature and its form, that Oates, Bealos and the rest of the con- Addis and Arnold's Catholic Dictionts alberents are tempted and im- spirators who have been so scathingly ary, a work which is to be found

It was at one time, said to be an "Christian," after discussing the e has gone to that length. oath taken by students for the Cath- origin of the term, says :they did so through olic priesthood. Next it was fastened or through a logical and upon the Jesuits. Father Vaughan, a used

needed, it next made its appearance persons. the vicissitudes of its career, it has Article on "Christianity" speaks of not only changed its name several "those forms" (of Christianity) "that times, but has changed its form and are embodied in the various nonshape also, as becomes a fraud that is Catholic Christian sects. hunted from cover to cover and is never safe from exposure. Within appropriate the term "Christian" the last six months we have seen the solely to ourselves. If Dr. Gillies middle portion of it, minus commence- means by "Christian religion," or ment and conclusion in the Edinburgh Evening Despatch, as "The Jesuits' oath," whilst at the same time it was sound doctrine, and teaches in all his children. being published in Canada as " The respects Christian truth, then he is Bishop's Outh." In fact, there reseveral quite right in thinking that the of these bogus oaths going about. Every Catholic editor has a collection of four or five of them. The one best hand, he uses the term in its moreknown, and most widely circulated. was pronounced by the Evangelischer Bund, the Protestant Evangelical that we believe there are no Christian Alliance of Germany, twenty - one sects or bodies outside the Catholic years ago, to be a clumsy forgery- Church. "eine plumpe falschung."

Les organ the Taglische Rimdschan in March, 1889, begged Protestants not accepting it.

man of Dr. Gillies' standing, particularly as it would, if true, be sufficient to ground a charge of treason against all the Catholic bishops of Canada; and treason is an offence punishable with death.

We do not, for an instant, suppose that Dr. Gillies would have referred to the matter had he known these facts, and perceived the gravity of the accusation implied.

On the other matters contained in Dr. Gillies letter, we shall touch but briefly. We accept, of course, his own statements as to what he said, whenever they differ from the published reports.

We do not agree with him that the Catholic religious orders exemplify "the principle of sectarianism," Admitting, for argument's sake, that the different orders are "often regarded, more or less as rivals, the one of the other," we do not think that that intioduces "the principle of sectarianism," Nor, admitting, for argument's sake, that they are sometimes "viewed with alarm at Rome," would that introduce any such "principle." It is differences of doctrine and of belief that contradistinguish sects, and set them wide apart, not differences in matters of Church discipline, government or administration-not even, in all cases, differences in forms or

Next, with respect to "The Old Catholic Church," we do not think that Dr. Gillies, in his revised and corrected version of his remarks, is more fortunate than he was in the hands of the reporter. The fact remains that the "Old Catholic" movement began with Dollinger in 1871, just after the Vatican Council, with the pronouncements of which Council Dollinger disagreed. We must refer Dr. Gillies to the book of reference again, this time under the head "Jansenism." He says that the "Old Catholics" threw in their lot with the Jansenists, who had existed for a long time. That may be so. The Jansenists had outside, the Catholic Church. The "Old Catholic movement" was going Church cutting off the disciples of the

of that sect were a thousand years siled to substitute it for Christianity, denounced by all historians, Catholic in the libraries of the Catholic clergy everywhere, under the title

"In later times the word has been wing out of masonic teachleading we shall see. The
leading at page 166, gives

upon the Jesuits. Father Vaughan, a

Jesuit, obtained a verdict of damages
in a London court, some years ago,
against a paper which published it;

for baptized persons who believe

as "the Bishops' oath." Throughout | The Catholic Encylopedia, Vol. III, This shows that we do not

"Christian Church," a religion or a church which helds in all respects Catholic Church claims to be the only Church that does so. If, on the other usual, and more popular acceptation, then he is entirely astray in supposing

A THEOLOGICAL QUACK.

The Montreal Standard has been to make themselves ridiculous by publishing, for some months past, a series of articles, or what may be meant for a book in serial form, under the title, "Worry, the Disease of the Age" by C. W. Saleeby, M. D., F. R. S., Edinburgh." We found occasion to comment upon a previous chapter in this work, some time ago, when this Doctor (of souls and bodies, it would seem), had something to say about the miracles at Lourdes.

Dr. Saleeby is a modern illustration of how ambitious theorists used to get into trouble with the Church, ages ago. They were not content with their own field, in science or whatsoever else they knew something about ; but the field and province of the church always tempted them. This is a common human weakness. Many men get to know a good deal about some one thing: but few of them are centent to keep to the one thing they know well. Vanity leads them to suppose, that, having learned one portion of knowledge, with great and long effort other portions of knowledge, the acquisition of which needs yet greater and yet longer effort, has talien from nowhere and penetrated their craniums whilst they slept. It is one of the absurdities of the human mind that it always fancies it can accomplish the very thing it is least fitted for. General Grant was a great soldier; but he fancied himself a good after dinner speaker, which he could never have been in ten lifetimes. Dr. Salesby is probably a good physician; but be fancies himself qualified to advise us that we ought not to worry about our sins. And thousands of scientists, from Galileo to Dr. Saleeby have made the same error. Dr. Saleeby's own profession has been afflicted by the insanities and impositions of quacks. Yet, Dr. Saleeby complacently enters upon the ground and the work of the ministers of religion; and his vanity precludes him from seeing that in that

domain he is a mere quack. We are not to worry about our sins, he says, because they cannot have any future effect upon our lives. Forget them, he says; do better in the future; but what is done is done, and there existed for a long time; but the point can be no results. How did he find We deserve no thanks for having is that they existed, not inside, but this out? Did he hear it with his stethoscope? Or see it with a lens in something taken for examination-the blood for instance? Or discover it in his explorations with a scalpel? If word of authority or proof that the not by some such means, then he did not form this conclusion as a physician; and he is dabbling in a science with which he has nothing to do, and for which he has no special training. He is, in this field, a quack; and is entitled to as little respect therein as the boy who helps him in his surgery would be, if he were suddenly to announce himself an "M. D., F. R. S.," and begin to practice.

The impudence of Dr. Saleeby's pretences is plain; and equally plain is the impropriety, and the dishonesty. of his seeking an audience under colorof giving them a medical lecture: and taking advantage of an audience obtained by false pretences, to proceed to dose them with bad philosophy and worse theology. We shall probably find it necessary to refer to this philosophical and theological quack again. Meantime, we wish to say that the Standard has no right to publish, under the false heading of an article on "Disease," by a physician, the anti-Christian notions of a doctor who abuses those who cure souls under the false pretence of giving information about the body.

Our London Letter.

LONDON, Sept. 23rd, 1910. At the Augsburg Catholic Congress the delegates, with the usual enterprise which marks their nation, delared that the Catholic press should have an independent telegraphic service of its own throughout the world and throw off the trammels of the great cable monopolies. How necessary an independent source of information is, has been demonstrated this week. when despite the fact that the Catholic Association has received private news from Rome which has led them to publicly announce the cancellation of the annual National pilgrimage to the Vicar of Christ, on account of the

Italy, Reuter's correspondent insists Niagara and across the frontier have on assuring the general public that there is no truth in the rumour that licity of the States, and the warm welthe usual October pilgrimages and audiences will be suspended. Naturthis unlooked for check to their hopes, though the prevalence of the dread disease makes them realise that the as deeply the deprivation which he of Montreal from the excellent set imposes on himself also for the sake of

istic Congress, everyone, that is, who has friends amongst that privileged company. The home letters of these pilgrims have been couched in the probable that like the pilgrims have been couched in the probable that like the like th pilgrims have been couched in the most glowing terms, the beauty and Passion Play they will be available for

andiences will be suspended. Naturally the eighty or so persons who had already arranged to represent the Catholic portion of the Nation in this year of 1910 are deeply disappointed at this relation for check to their hopes. comes of Irish and Scottish settlers to catch some faint idea of the glories cinematograph pictures obtained hy Messrs. Butcher and Sons of London. Everyone is looking forward to the return this week of the first contingent of British visitors to the Euchar cession of the Host, and the Benedic tion in the chapel of the Hotel Dien, hospitality of Canada have taken a individual lectures, and like the cine-great hold upon her guests, while (Continue) on page 5) (Continued on page 5)

FALL OVERCOATS

We are showing the handsomest line of overcosts ever offered, ready-to-wear garments that have good fabrics, graceful draping, liberal proportion, character in every line, and fine tailoring to make them thoroughly

Come and see what we call values in

Overcoats at \$600 Overcoats at \$8.00 Overcoats at \$10.00 Overcoats at \$12.00 Overcoats at \$15.00

We are the sole agents for the

Presto Convertable Collar

The collar that gives you two coats for one. Men, women and children will find the Presco Collar a valuable addition to their outer garments. This Collar will be demonstrated in one of our windows on

October 6th and 7th

A. KIRK & COMPANY

The Royal Bank of Canada Royal Bank of Canada **********

Capital and Reserve Fund \$10,900,000,00 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.

B--------Antigonish Branch EXCERT REPORT AND DESCRIPTION OF THE PROPERTY AND DESCRIPTION

J. F. BLAGDON, Manager

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THOMASSOMERS General Store.

On the way another car of that celebrated JEWEL FLOUR also Bran and Oats.

Ready-Made Clothing

Another let 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. A 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 forfall produce.

THOMAS SOMERS

General News.

ed his duties,

On Sunday night fire destroyed roperty worth \$1,500,000 in the city New York.

Mayor Gaynor declined to be candidate for the vernorship of New York.

Great Britain heads the list of postal vings with ten million depositors, have at their gredit £143,800,000.

ll be away below the usual catch, is deep sea or trawl will be fairly

The Marconi Wireless people claim rgentine, South America, from the ace Bay station.

A big section of the Panama canal was filled up by a great landslide a days ago. The slide occurred here the cut is deepest.

Quebec legislative council, died Sunday at Montreal, in his 91st year. He was a leader in the lumber industry prisoners. and a man of considerable wealth. A despatch to the London, Eng.,

Daily Mail says a revolution broke out in Lisbon, Portugal on, Tuesday, that street fighting has occurred, and that warships are bombarding the place.

Preliminary work on the wreck of the Maine shows that the ship has settled very little during the years she has lain on the bottom of Havana Harbour. Interest in the vessel is wide, as it is felt it will be found she was not wrecked by the Spaniards.

Negroes in office under the U. S. Government number more than 14,000. Their salaries amount to \$8,255,761.

and two adjoining blocks have been sold for \$50,000 to the Nova Scotia Hotel Company. The company consists of Montreal, Halifax and Sydney capitalists. They intend remodeling capitalists, and converting them he three blocks and converting them into one large hotel.

The Niobe, the flagship of the new anadian navy, which will arrive in Hallfax from England next month, will during the winter take a cruise in West Indian waters. It is understood hat Earl Grey will make his promised January visit to the West Indies on board the Niobe.

Payment of prisoners according to their industry, to insure protection for their families and their own rehabilitation on release, was recommended to the international prison congress at Washington, Monday, by the section of "preventive means." It was referred back to be amended.

Steamer Chriqui, belonging to the Pacific Steam Navigation Company, and lying between Panama and Buena Venture, is reported lost by an explosion of her boilers. The Chriqui twenty-seven first-class persons aboard all told.

Staunton, Illinois. Each train was travelling about forty miles an hour, so that the crash was terrific, and the loss of life was appalling, thirty-seven driver of a Columbia car, was seriousloss of life was appalling, this persons being killed outright and ly injured in a crash which occurred

The City of Los Angeles is offering a reward of \$10,000 for discovery of the persons believed to have blown up the Los Angeles Times building, with a loss of nineteen lives. Other offers make the total reward \$18,000. Three arrests have been made, one of the men being Martin Elagan, an anar-

There was issued from the battle-ship New Hampshire at New York on Sunday night a list of twenty-two men who are supposed to have perished by the swamping of a barge or whale-boat, being towed to the vessel an anchor in the Hudson River. Appended to to the list are the names of seven men who are still absent, but who are not remembered as having been in the swamped boat.

The time for receiving tenders for the construction of the superstructure of the Quebec bridge expired Satur-The following firms submitted tenders: The Dominion Bridge Company, Montreal; the Canadian Bridge Company, Walkerville, Ont.; the British Empire Bridge Company, and the Phoenix Bridge Company, of Phoenxiville, Pa. Each tenderer put up security for \$500,000.

planning a large settlement scheme.

The intention is to bring out farmers and farm laborers from the old land and settle them on farms in Manitoba, and settle them on farms in Manitoba, ball where London's Catholic Lord ball where London's Catholic Lord and Catholic Lord ball where London's Catholic Lordon's Cat Saskatchewan, Alberta and British Columbia, or in Ontario if new comers Columbia, or in Ontario if new comers desire. Plans for assisting those who desire to take up land by loans, for the purchase of stock and implements, and instructing them for the first year or so in Canadian farming, are under or so in Canadian farming, are under consideration.

The quarantine officers at the various Canadian ports of entry are under instructions to pay special attention to immigrants from Central Europe and to quarantine all suspic-ious cases of sickness. This very proper precaution is because of the prevalence of cholera in Russia and prevalence of cholera in Russia and other sections of Europe, from which every year many thousands of people have been coming to this country. It is to be hoped that the officials will xercise the utmost vigilance.

Rome the immortal, and then to that unique event which has drawn the civilised world during the past few months to the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau, by the graceful courtesy of a banquet given at the lonely mountain village of Oberammergau courtesy of a banquet given at the lonely mountain village of Oberammergau courtesy of a banquet given at the lonely mountain village of Oberammergau courtesy of a banquet given at the lonely mountain village of Oberammergau courtesy of a banquet given at

Mayor Gaynor of New York has of British Sanitary Officers, said that learned Benedictine who is now enas human food, that it contained protein and fatprotein, the only constit-uent of food that was able to repair Mr. T. P. O'Connor, whose efforts the waste of the tissues, and fat, one senator McGregor of New Glasgow of the two important constituents of successes in the journalistic field mentioned as a probable successor food that supplied the energy which are as well known across the enabled a man to do his daily work, water as in that London which he also claimed that an abundant supply of cheap fish would naterially aid in preventing the spread of consumption. Sir James' address is comforting in-The shore fisherers of Newfoundland time Provinces and Newfoundland, for in all the world. New Zealand is carrying out a large

he Marconi Wireless people claim be able to communicate with rentine, South America, from the Bay station. South America, from the Bay station. been done in the employment of prisoners in the work. Already, it is stated, more than twenty-four million trees have been planted by prisoners. who work under the supervision ex-The estimated cost of the Panama perts. Even though under restraint, anal is \$400,000,000. Its chief value the anticipated lowering of freight in useful labor, from which they derive some remuneration, and which will benefit the country long after The customs revenue in the colony of Newfoundland for the three months ending September 30 broke all records, ending September 30 broke all records, that "not only have the results been the result satisfactory from the point of view of Hon, J. K. Ward, a member of the afforestation, but also the conditions of the camp life exercise a most bene-

officers were elected for the ensuing year. President — Angus R. McDonald, Port Hood; Vice-President—
Angus Harris, Long Beach, Digby;
Secretary- Treasurer- Bernard Cumming, Port Joli, Queens; Executive Committee — Charles H. Thomas, Herring Cove; James Meagher, Canso; A. D. McEachern, Craigmore; Everett Harding, Little Harbor, Shel-Everett Harding, Little Harbor, Shelburne. The department of marine and fisheries will be asked to give better protective measures for the fisheries and fisherman against beam and other The highest salary is that of the Minister to Hayti, \$10,000. About 3,000 are connected with the postal along the south shore of Nova Scotia service, three hundred being post-during the close seasons, thus demasters. The hotel Alfonse at Sydney, C. B., used by our fishermen for years, but from which the laws during this season excludes them. The union understands that legislation has been asked from the Dominion government requiring persons operating motor engines in boats to have an engineer's certificate. The union will task that this order do not apply to fishermen operating in the fishery business, as it would be a great hindrance to the industry. Other important matters that have been brought to the attention of the federal and local governments during the past year will be published at an early date for the information of fishermen.

The sixth annual automobile cup race, which took place at Long Island, New York, on last Saturday, was wonderful for the accidents attending it. Harry Grant, driving a 120 horse power Alco, a winner by the narrow margin of 25 seconds. Joe Dawson, driving a Marmon, was second, one minute and six seconds ahead of Joseph Aitken, at the wheel of a National, By his victory Grant re-peats his exploit of last year, when he captured the cup in a car of the same make. The winner's time for 278.08 miles of the course was 4 hours, 15 minutes and 58 seconds, or an average of 65 1-5 miles an hour, which estab-On Tuesday night two trains on the lishes a new American record. The Illinois Traction System collided near race was marked by a series of fataliome sixteen to twenty-five persons soon after the race started. Both legs were broken. Charles Miller, mechanician of the Marquette-Buick car, driven by Louis Chevrolet, was killed instantly in a crash with a touring car along the route. Ferdinand D'Zubia, York manager of the Pope-Hartford company, was killed in a smash-up while on his way down to the race. The number of accidents short of fatalities ran to scores. From a sporting point of view alone the race was thrilling and rich in suspense and excitement. There is no doubt that it will go down in the annals of auto-mobiling as the most hotly contested long distance event ever held over any country road. Judged by its cost in killed and maimed, however, the race was a revolting spectacle.

Our London Letter.

(Continued from page 4.)

matograph which so faithfully por-trayed the origin of Lourdes, they will be exhibited in some small London hall for the benefit of Catholic audiences.

America, that is the Continent, including both Canada and the States, has loomed largely in this week's interesting events. Last Saturday we gave the Canadian troops, to the number of 650, many of whom are The Canadian Northern Railway is Catholics, a rousing reception as they marched through the crowded streets frequently to the Saint and a few of Greater London, taking a route minutes later to the astonishment of of the City, while Lady Knill and a party of Canadian ladies surveyed the picturesque scene from the Ministrel's gallery. On Friday it was the Catholic Knights of Columbus, to the number of 110, who celebrated the completion of their splendid European tour which has taken them to the glorious city of their patron's birth, on to Rome the immortal, and then to that

Sir James Crichton-Browne in his Hotel Cecil, at which the guests of the fish was next in importance to meat | gaged on the stupenduous task of the revision of the Vulgate, and who is a in the national cause, and whose and that two salt herrings contained as much animal protein as need enter into the daily diet of a workman. He is such a familiar figure. The evening, which was an immense success, concluded with a most interesting presentation to Professor J. C. Monoghan, who was asked to accept a superb gold watch by the members of mation to the people of the Mari-ne Provinces and Newfoundland, for have probably the best fisheries had conferred upon the Knights of Columbus at various times during the twenty-five years successful career of the great Catholic Society. Alto-gether it was an entente which it is hoped may be renewed in the memorable year we are approaching, when our cousins from over the water should be more numerous than ever in their excursions to our shores.

An interesting case which shows that in some narrow minds all, disabilities are not yet removed from those who serve the church, was afforded by an application before the Revising Barrister of the Northern circuit, made by the Passionist fathers of a celebrated North London Church, St. Joseph's Retreat, Haverstock Hill. Twelve fathers, all occupying the same presbytery, but each having a separate apartment, applied for the local and parliamentary vote as joint occupiers of the premises. Although a few days since a country case was decided in favor of a man who could At the convention of the Fisher-men's union of Nova Scotia held at Halifax on Saturday the following the application of the priests was re-fused, and the revising barrister depays a few shillings a week rent, including some degraded specimens of humanity in whose hands it has the the same effect as a child with a guneither they don't know how to use it or they cause a catastrophe-in this present state of affairs it looks as if

the latter were to be the alternative. The marriage of Lord Lovat to Miss Laura Lister has been postponed from the 8th prox. to the 15th of that month, and is finally arranged to take place in London at the Brompton Oratory. The bride, who is now under instruction, will make her profession of faith before her marriage. It is probable that some of Lovat's Scouts will form a military escort at the Church, and the Highland tenantry, with whom their Laird is justly popular, are already arranging a handsome presentation. The Catholics of Hammersmith are

in deep di tress in consequence of a frightful sacrilege which took place a few days since in the small temporary church which stands in the centre of a large piece of ground, not far from the site of last year's Anglican Church pageant, and antiguous to Fulham Palace, an old ecclesiastical residence of the Bishops of London. Some weeks ago an attempt was made to enter the Church, but was unsuccessful. On this occasion, however, the ruffians obtained an entry through the Sacristy and not content with breaking open the alms boxes, they picked the lock of the Tabernacle and stole the sacred vessels, leaving the Blessed Sacrament upon the steps and floor of the sanctuary where it was found the next morning by one of the Augustinian fathers on his entry for the morning Mass. An immediate call for reparation went round the parish, and Sunday was observed as a day of penance and prayer, the Blessed Sacrament being exposed from the Mass of Reparation in the morning to seven p. m. These robberies of Catholic Churches are becoming unhappily very common in London, and pious people are found to grumble at a priest in a poor and lonely mission, which cannot employ a sacristan, be-cause he is unable to leave the Church open the whole of the day for the satisfaction of the devotions of the few who remember—the grumblers themselves forgeting that we are not

dwellers in a Catholic country. The fame and wonder of Holywell grows day by day as almost each week brings fresh cases of miraculous cures to the knowledge of the public. Last week it was a Birmingham man who after being given up by the Doctors at Hospital and Infirmary as incurable of an injury which had rendered one arm useless, visited St. Winifrid well and returned home completely cured, the injured member being free from even the traces of the accident which nearly caused its amputation. This week, a still more marvellous occurrence, has taken place. An ex-soldier, who was rendered deaf and dumb by a bullet received in the South African war, and after several operations was discharged with a pension eight years ago, received a bottle of water from the well brought him by a pious woman who had been on pilgrimage there. His head and shoulders were sprinkled with the water while his household prayed all the man himself joined aloud in the prayer, both his hearing and speech being completely restored.

Among the Advertisers.

Fresh oysters at Bonner's. Choice fresh mackerel at Bonner's. D. G. Kirk. Big Tracadie, is paying 22 cents for eggs.

For sale, a good two-year-old horse. Hugh McIsaac, Springfield, Ant. Co.

Fire wedding and engagement rings at Wallace, the Optician and Jeweler's.

Order your storm sashes now. D. G. Kirk Woodworking and Contract-

Lost, on last Friday, a sterling rooch. Finder please leave at Casket Office. Cow for sale, 6 years old, due to

calve last of December, good milker. Joseph Bowman, Merland, Ant. One of the very best pianos in Anti-gonish is offered for sale at a bargain. Apply to "Piano," Casket Office,

Two or three persons may obtain board and lodging in a house on Main Street, having modern improvements. Apply at Casket Office.

For sale, a 20 ft, pleasure boat: elegantly finished, sloop rigged, Swam-scott model; a dandy sailer. Would make an A-1 motor boat. Apply to "M. F." Casket Office, Antigonish.

Acknowledgments.

For additional acknowledgments see page 7
Wm A Chisholm, Summerside,
Mrs Angus McDougall, Harbor au Bouche, 1
Rod McDougall, Fraser's Mills,
Wm McDonald, Antigonish,
Donald Chisholm, Tracadie,
D McDonald, Creston, B C,
John McDonald, St Columbia,
Dan A McDonald, St Columbia,
A R McDonald, St Columbia,
A R McDonald, N Y,
A D McDonald, Dutch Village,
Catherine C Calrus, Everett,
M W Somers, Boston,
Dougald McDosald, st S Harbor,
John R McDonald, Doctor's Brook,
D M Gillis, Lewis Bay,
Capt sekinnon, Antigonish,
Margaret McDonald, E Lexington,
Dennis Carrigan, Cross-Roads Ohio,
Alex McAdam, Malignant Cove, For additional acknowledgments see page 7 Capt McKinnon, Antigonish,
Margaret McDonald, E Lexington,
Dennis Carrigan, Cross-Roads Ohio,
Alex McAdam, Malignant Cove,
Fanny Power, Brookine, Mass,
Mrs John Sage, Halifax,
John J McNeil, Piner's Cove,
Stephen McLean, Grand Narrows,
Hugh Gillis, Christmas Island,
John McNeil, Big Beach, C B,
A B McDougall, Grand Narrows,
R A R McDougall, Fr, Christmas Island,
D J McDougall, Christmas Island,
Finlay Chisholm, Yarmouth,
John H McNeil, Ashcroft,
Marjorie Cleary, Lake Egmont,
Murdoch McDonald, Copper Lake,
Dan M Chisholm, West Roman Valley,
C D McKenzie, Antigonish,
Dan McDougall, Harbor North Side,
Alice McDonald, Barnaby River,
John J McDonald, St Mary's,
Rev M H Condon, St Laurent,
H J McLellan, Big Pond Centre,
P Druhan, Calgary,
Alex S McDenald, Fraser's Grant,
Mrs C C Gregory, Antigonish,
D A McLasae, Taronto. C McDaster,
rman Gliis,
hn McDonaid,
wis McDonaid,
wis McDonaid,
J McDonaid,
J McDonaid,
anald Gillis,
naid J McMillan,
gus R McDonaid,
hn V McEachern,
www.McEachern,
www. Port Hood Mines, John McNei, John J McNei, John McMillan, Port Hood Mines, Donald A Gillis, Sr M of St Anne, St John,

DIED.

At Quincy, Mass, on Sept 19th, from summer complaint, DANIEL MCARTHUR, aged one year and five months, son of Daniel and Catherine McCachen

At Balley's Brook, Pictou Co., fortified by the last rites of the Church, John H. McLon-ALD (Hugh son), in the 8th year of his age. He died as be lived, a good Christian and a kind neighbour. He leaves to mourn her one son, four daughters, two brothers and four sisters. May his soul rest in peace!

At Glengarry, Big Poud, Sept. 21st. 1916, Miss Lizzie McNeil, after a lingering lliness Miss Lizzie archeil, after a lingering liness of over a year. She was the daughter of Jonathan and Lizzie McNeil. She leaves a father and mother, six brothers and one sister. After a High Mass sung by Rev. D. McDonald, she was buried at Big Fond Cemetery. R. I. P.

At Antigonish, on the first day of Sept., 1910, fortified by the last rites of Hory Church, John Angus McGillithan, at the age of twenty-three years and tee months, leaving a sorrowful farher and mother, one brother and two sisters to mourn their loss. His remains were laid to rest at the South River Cemetery, by the side of his youngest brother. May his soul rest in peace!

At Ashdale, Antigonish Co., on the 24th u.t., after a few hours illness of cerebral hemorrhage, MARGARET, daughter of the late Donald McEachern, leaving one brother and three sisters to mourn her death. The deceased was a lady of fauitiess character, and will be sincerely missed by her many friends and acquaintances. After a Requiem High Mass, interment took place at St. Joseph's cemetery. May her soul rest in peace!

At Heatherton, on September 16th, Ronald, son of John Macdonald, Postmaster, in the 18th year of his age. The deceased, who had been in poor health for the past ten years, was a young man of exemplary character and served for some time as an altar boy at Heatherton Church. His last moments were fortified by the rites of Holy Church. The large concourse that followed his remains to the grave on sunday, the 18th ult., showed the deep regard in which he was held. The sympathy of the community goes to his bereaved parents, brother and sister. May his soul rest in peace!

Obituary.

Death, under any circumstances, brings with it sorrow to some one. No matter what the condition of the deceaed may have been, how small the place he or she may have been, how small the place he or she may have been, how small the place he or she may have been, how small the place he or she may have been, how small the place he or she may have been, how small the place he or she may have been, how small the place which there is the other with the qualities which, at the same time win popularity and command respect, it brings general regret. But when there is the added circumstances of youth, with a sorrowing husband and helpless children left behind, then it is particularly sad. Such a death was that of Mrs. Francis Ross, which took place at Maryvale on thursday, Sept 29th, after an illness of only a few days, and at the early age of 29 years. Nothing that medical skill could do was left indone, but to no avail. It is safe to say that never has a death occurred in the parish of Maryvale which evoked more real sorrow and more general expressions of regret than that of Mrs. Ross. Whether as a child, as a young girl or as a wife and mother, "none knew her but to love her." for it was impossible to come within the influence of that gentic character without being aitracted by it. What most affects the visitor to the afflicted home is, perhaps, the conduct of the two eldest of the three orphaned children—too young to understand the full reality of their loss — going now to the garden fence, now to the telephone to call their mamma home. Rev. A. R. McDonald, whose parishingers the deceased until recently was, came from Christmas Island to pay his last respects Interment took place at Maryvale on Saturday, after Requiem High Mass by the Rev. Ronald Beaton, P. P. May her soul rest in peace!

Chisholm, Sweet @ Co

Fall Style Exhibit and Millinery Opening, Oct. 6th, 7th and 8th, of the Correct Autumn Fashions for Women.



Everybody is invited to come and see the new Coats, Waists, Skirts, Furs, whether you come to buy or merely to look.

We cannot resist saying that we are sure we are now showing the finest lines of ready-to-wear apparel for ladies ever shown in Antigonish. We are likewise confident that we are offering better values for the money than you will see elsewhere. These statements are made in all sincerity and without any attempt to exaggerate, in the slightest degree; you can satisfy yourself in this regard by making a personal inspection of the goods which are good enough to bear out any statements we have made concerning them.

It is our aim, first of all, to create permanent customers - not one-time purchasers—and we believe that we can best accomplish that by giving maximum value and satisfaction. We are determined to do this, and we will.

The Store That Satisfies. CHISHOLM, SWEET & CO.

WEST END WAREHOUSE

THE CANADIAN BANK OF COMMERCE

HEAD OFFICE, TORONTO

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ANTIGONISH BRANCH W. H. HARRISON,

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R. H. McDONALD Manager ANTIGONISH

NOVA SCOTIA

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

to price, etc., to

DOORS, WINDOWS, MOULDINGS.

DO YOUR EYES TROUBLE YOU?

Most cases of headache, dizzlness, and gen-Most cases of headache, dizzines, and general discomfort, are promptly relieved by properly ditted glasses. Six years' practical experience as a refracting Optician, combined with most up to date instruments, enables me 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 disastrons consequences in the future and discomfort in the present. The new invention, Kryptok Invisible of-focal which, though apparently one glass, enables one to see well, for both distant and near vision. I make no charge for KYE examination.

WALLACE The Jeweler and Optician

LandforSale

FOR SALE.

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

FARM WANTED

Buildings thereon, for sale or to ren will please send written particulars a

L MACMILLAN,

St. Andrew's,

Antigonish County

Anyone having a small Farm, wit

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16 Rock Drill Runners 16 " Helpers

8 " Labourers.

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A fine residence in Town. several good farms.

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Hawker bury to Charlottetown Thursdays noon

From Boston Tuesdays at noop. Through tickets for sale, and baggage checked by Railway agents. For all Information apply to Plant Line Agents at Hallfax. H. L. CHIPMAN,

Watch, Clock and Jewelry Repairing

The undersigned is now prepared to do the highest grade of work on all watches, slocks and jewelry intrusted 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 R. 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. Aloysia Sociality, or any Society you belong to, or

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.

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

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Phone Coll 305.

Grace the Life of God in Us.

Nature is one thing, grace another. Grace is above nature. By nature we are children of Adam, by grace we are children of God. Grace is a gift of God, a gift above nature, given of God's free bounty, not in view of the life that now is, or for the sake of the life that now is, but in view of and for the sake of the life that is everlasting. It is the seed which God plants in the soul here, and which, if the soul is towardly, will yield fruit a hundred-fold to be garnered and stored away house not made with hands What light and heat and sap, and whatever else feeds and fosters life, is in the world of bodies, that grace is in the world of souls. In this visible world we live a corporal life, a fleeting life, liable to a thousand ills and doomed to fade away. But the higher and spiritual life in the world souls, the life which fadeth not but will bloom forever in the paradise of God, this life we live solely by the grace of God. By God's grace we are begotten into this new life; we are born again; by God's grace this new life must be fed and nourished till it bears fruit and the fruit ripens and the time of harvest comes.

Now, this grace is twofold, actual and habitual. Habitual grace dwells in the soul as an abiding quality, clothing it with a mantle of divine beauty. It is indeed the very root and principle of the new life in man. It is to this new life of the soul what the sap or principle of life itself is to the tree, and that which gives it all its bloom and beauty is to the flower. One who is in what we call the state of grace is so in virtue of habitual grace; one who is in mortal sin is stripped of habitual grace, or, as it is put in the parable, without the wed-

It might seem at first eight that once we have habitual grace we have all that we need to live the new life, What more does a tree need than that t should have within it a principle of life by which it can take up nourish-ment and grow and bear fruit in due season? What more needs the flower season? What more needs are flower than the mysterious vital energy within it that it may bloom into a thing of beauty and fill the air with its fragrance? What more, foreouth! Much more, a very great deal more. It needs the air itself, and the earth in which it has it itself, and the earth in

ding garment.

which is has its roots. It needs the dews of heaven and the early and the of heaven and the early and the rains. It needs above all, the and warmth of the summer's In winter your field flower and loving in which this life conlater rains. It needs, above all, the light and warmth of the summer's blooms no longer, nor does the tree put forth buds, deck itself with leaf and blossom, or bear fruit. And yet the principle of life is in it still, else it would never, . ben summer comes round once more with its warm sunshine, perform the functions and bear about it the tokens of life. So it is with the spiritual life of man. It is not enough that the principle of life, i.e., habitual grace, should be in the soul; there is needed moreover the gracious influence of God upon the mind and hearts, there is need of the dew of divine mercy and the warm aunshine of God's presence within the soul, that man may perform the functions of the spiritual life and bring forth fruit into life everlasting. "Without Me," says our Lord, "you can do nothing." There is question of doing, not of being merely, and for this there is need of a new grace. Without the help that He gives, light to the mind, strength to the will, comfort to the heart, is called actual

comfort to the hear, is called actual grace. By habitual grace our Lord raises us from death to life, puts our feet in the way of salvation, and turns our faces towards the lasting city; by His actual grace He sheds light on our path to guide us, and gives us His hand, the hand of our elder brother, to help us over the hard places of the road and lead us into His Father's house, the house of "many mansions," the house of everlasting rest,

Such, then, is grace, the choicest gift of God, wholly above nature, wholly beyond deserts in the natural order, making man boly and pleasing to God and belping him to work out his salvation. But this is grace viewed in itself, and in the abstract. Grace in the concrete, grace viewed in its practical working and in its effects, in that vital relation which it establishes between the soul and God, is best, most helpfully and most truly, described as the life of God in us. First of all, grace has to do with life, nay is, as the Apostle tells us, "life everlasting" (Rom. 6: 23). "I am come," says our Lord, "that they may have life and have it more abundantly '(Jo. 10: 10.) What life is this? Not the life that now is for it is not everlasting; not the natura! life of the soul, for grace is above nature; not angelic life, for it was not any of the angels that came to give life to us; therefore the life of God Himselt, the therefore the life of God Himselt, the life that is His by nature and ours by grace or free gift. "He who hath the Son," says St. John, "hath life." (Jo. 5:12). By His grace, through His grace, God lives in us. "If any one love me," says our Lord, "he will keep my word, and my Father will love him, and we will come and make our abode with him." (Jo. 14:23). In a far more real because vital way God a far more real because vital way God lives in the one who is in a state of grace than a man lives in his house or a king in his palace. And as it is by grace that there is established this vital relation whereby God takes up His abode in the soul, grace is truly described in the concrete as the life of God in the soul. The proper effect of grace, the great thing that grace does for the soul, is to bring about such a union of the soul with God that God is truly said to live in it.

Herbert Spencer defines life as a correspondence with environment, and this is a good definition of life in the concrete. While a living organands of little threads called cilia. the concrete. While a living organism is adjusted to its environment it has life, but failure to correspond with environment means death. By grace a correspondence is opened up with an eternal environment, with the winter and through summer, for their an eternal environment, with the living God, Father, Son, and Holy Ghost, and, perfect correspondence means eternal life. The soul literally draws its sustenance from God, who communicates to it His on God, who communicates to it His one of God, who communicates to it His one of God, who communicates to it His one of the living Grant Hance on Lord says that high summer, for their duty is to keep dust and microbes from getting into the lungs.

They are the air cleaners of the tubes, just as certain men are street tubes, just as certain men are street cleaners of the cleaners of the tubes, just as certain men are street tubes, just as certain men are street cleaners of the air they paddle hard in You flow up at one. own life. Hence our Lord says: dust in the air they paddle hard in the who eats Me, the same shall live by Me." To live the life of grace, then, is to live by the life of God, and manage very well, most of the time modern life? Don't I know that it is one of the most frightful pests of modern life? Don't I know that

grace is the life of God in us since, He still, when the lungs belong to a man really lives in us by His grace.

God is life itself, and the highest kind of life, the life spiritual, the life who not only lives in the dust all day but also breathes with his mouth open all night, the cilia have far too much to do, more dust gets in than they can drive out, and it rushes past that thinks and wills, that knows and loves. His life in Himself lies in His knowing and loving Himself. His knowing Himself is, in the concrete, them, goes into the most delicate tubes and air cells, stays there and does mischief. This explains black His Word or Son, and His loving Himself is the Hoty Spirit, the living Love of the Father and the Son. Of

The other day a doctor told me that all creatures angels and men alone are he had just examined the lungs of a man who had died in Chicago. He said that the man always lived in the dustiest part of the city, and that after he died, when the doctors cut his lungs open, they noticed how dark they were. Besides that, certain spots of sharing this wonderful inner life of God. Grace consists precisely in this sharing of God's life. "This is life everlasting that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent," Grace estabwere as black as ink.

capable of knowing and loving God.

and so angels, and men alone are capable

lishes between the soul and God a

knows and loves us, not as being out-side of us, but as dwelling within us.

visible sun sheds its light and warmth, the light and warmth that are part and parcel of itself, upon all things that live on earth, and furnishes them

with the aliment of life, so God sheds His light and warmth upon the world

of spirits, and makes them live. His light is His Son, who is "the Light

that enlighteneth every man that cometh into the world;" His warmth is His Holy Spirit, the living Love of the Father and the Son, who pours

abroad His love into our hearts, God's light is knowledge, His warmth is love. But while the sun that shares

its light and warmth with the visible

world, thereby keeping up the life of all things that live upon the earth, is itself far off in space, the Sun of our souls is not, as the Apostle tells us, "far from every one of us; for in Him

we live, and move, and are," (Acts 17: 27). We live in Him our new life by grace: He lives in us this new life by grace. We live in Him inasmuch as

Our Lord speaks in the parable of

grace as "a wedding garment," (Matt. 22). In that parable the "King" is God; "His Son' is our Lord; the "marriage"

is the Incarnation; the "feast" is the Holy Eucharist here, the Beatific Vision hereafter. Now

while the weddding garment is some-

thing precious in itself, it derives its

chief significance and its chief value from the right that it gives

its wearer to be present at the wed-

ding and partake of the wedding

feast. So, while grace is in itself a lovely raiment of the soul, making it

holy and pleasing to God, yet we get

divine banquet of the soul, and here-

Viewed in the first way, i.e., in the

abstract, grace is a gift of God clothing the soul as with a wedding

garment; viewed in the second way,

i.e., in the concrete, grace is the life of God in us and our life in Him. - The

Lungs, Dust and Tobacco Smoke.

[From "Good Health" by Francis Guilck

The next time you play tag or any

other exciting game that makes you

You will see that the harder you jump or run, the harder your lungs

breathe fast; you will fill your lungs over and over again; and then per-haps you will say, "Oh, I'm all out of breath!" But that sort of exercise is

the very best thing for your lungs. It

makes them grow.

The next best thing is to stand out

every air cell will be open and free.

are really full, but do not strain them; then breathe the air out as slowly as

D) this faithfully every morning, and do it whenever you think about it during the day. The breastbone is

not hard when you are young, and if

you are careful to hold the chest up and breathe as you should, the bones will have a fine, curved shape, and in

the end you will have a big, healthy,

ought to breathe, and you know about

though they do a great deal at it by

On the inside of the tubes of the

The e cilia are like the tip ends of the

B. C. Orphan's Friend.

run, notice your breathing.

will have to work.

you breathed it in.

splendid chest and lungs.

or nature of God is life.

God is the sun of our souls.

No doubt the cilia had worked as hard as they could, but the man had probably breathed in more dust than hey could drive out, and it may be he had breathed with his mouth open.

mutual relation of knowing and loving. Knowing and loving is the very life of God. His knowing and loving Himself is, as already said, His life in Himself; His knowing and loving us is His life in us, for He knows and loves us not as being out. Though dust is bad enough, mi-crobes in the lungs are even worse. Yet how hard it is to keep microbes out of the dust! We know that microbes of consumption may give the disease to healthy people and that By grace we are "made partakers of the divine nature," (1 Pet. 1:4), i.e., of the life of God, for the very essence we must do all we can not to breathe

In dusty streets and smoky places it is especially important to breathe through the nose, because the nose cilia will help the lung cilia; but in the very dustiest places of all we should use a veil or a respirator to sift out as much dost as possible. We should also avoid talking in such places.

Our lungs are not only like the branches of a tree but they are like two big bottles with one small mouth. When the cork is in a bottle the water can not evaporate fast. It is so with the lungs; when the mouth is shut the tubes do not dry very quickly, —and for the sake of the

cilia they need to be damp.

That is one of the good reasons for not smoking tobacco. When a man sends warm, dry tobacco smoke into his lungs, as some people do, he does three harmful this reason. three harmful things to his breathing machine.

He keeps the cilis too dry. He sends such a cloud of smoke against the cilia that a great deal of it manages to get into the lungs.
3. There is poison in the tobacco

we know Him and love Him; He lives in us inasmuch as He knows and loves that a man smokes, and when the us. But as His knowing and loving us is the cause of our knowing and moke gets into the lungs, of course the poison gets there too. The cilia loving Him, grace is more properly can not send it out. The lungs are so important and so

delicate, and the cilia are such good friends of ours, that we should help them in every way,

An Essay on Flies.

The fly has some advantage over a man. For instance, he has a pair of double compound eyes, and with them he can see in any direction or in all directions at once without for any instant turning his head. These eyes have 4,000 distinct faces,

and all of them have direct communication with the brain, so that if a man comes along on one side of him and a lump of sugar on the other, he will be able to watch both of them and stay for the sugar so long as it is safe on account of the man. When he sees he can get one and dodge the other, that is exactly what

a far truer, because more vital and fruitful, conception of it when we consider it as that which entitles us he does, and he does not have to twist his neck trying to keep track of the opposite object. and enables us to sit down at the after to drink of the torrents of delight with which God inebriates His elect in the land of the living.

The fly is particular about the air he breathes. He hasn't a very big mouth, and his lungs are small in proportion to his body, but he is particular what he puts into them.

Good green tea, such as the best of the grocers sell for a dollar, steeped pretty strong and well sweetened, will kill as many flies as drink of it. And they will drink of it. It is estimated that a pound of tea and two pounds of sugar will rid a room of flies within ten days—that is, a small room. Flies are voracious eaters. They do

not care so much what they eat as when they eat. They are particular about regular meals. They do not eat long at a time nor much at a time but they eat often. Careful observers have stated that a

common house fly will eat 42,200 square meals in twelve hours. One female fly will produce 20.000 young ones in a single day, and they will develop so rapidly as to increase two hundredfold in weight in twenty-four hours. Scientists have never been able to tell how a fly walks on the ceiling; or rather, they have never been able to agree about it.

What Catholics do not Believe

of doors every morning and take ten deep breaths of fresh air, and every night before going to bed do the same thing. While you are doing this there are several things to think about. there are several things to think about. In the first place stand straight, like a soldier, holding your chest forward. A sponge that is crowded tight will not hold much water, and air cells that are doubled together will not hold much air. The first duty then is to hold the body in such a way that It seems to be more necessary for the non-Catholic public to know what Catholics do not believe, than to know what they do believe. At any rate, non-Catholics are not in a position to learn what the Catholic Church really is until they have unlearned much that Now I reathe slowly until the lungs

Here are a dozen matters which Catholics do not believe; Image worship.

That an indulgence is a permission to commit sin. 3. That the Church bas a right to

That a mere confession of sins to the priest and absolution is sufficient to merit forgiveness. That the Pope cannot commit

sin, or err in matters of science That Catholies cannot "search You know what sort of air you the Scriptures. That republican forms

oxygen and carbon dioxid. There is also dust in the air, which is very ingovernment are not favored by the jurious to the lungs. They can not 8. That the Catholic Chu always save themselves from this, posed to religious toleration. That the Catholic Church is op-9. That the end justifies the

wonderful arrangement which they means. That lying is ever permissible That the world may not be older than six thousand years. That innocent recreation on Sunday is forbidden. - The Catholic

Dyspepisa in your Mind.

people are dying of it in yearly inreasing numbers?

Yes, to be sure, Then why do I say that it is "all in your mind"?

Because it probably is.

Because there is no quicker way to prevent your food's digesting than to get mad except, perhaps, to worry party boss of this district? about something.

Because continued bad temper or constant worrying will play havoc with your stomach just as surely as a bullet fired through you.

Because you can not cure indiges. tion without getting a calm and sweet

And the moral of these facts for you and me is never to eat a mouthful

Because the stomach is a nervous organ, intimately bound up by those wonderful white telegraph lines with all the rest of the body, and especially with the central telegraph. when we are angry or depressed or with the central telegraph office, the first place.

"What is the occupation of the

"He is a shoemaker." A fitting business, "How so

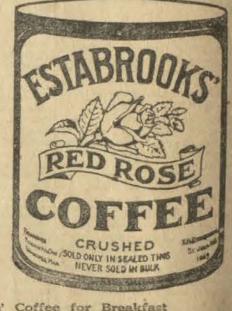
"He ought to be able to keep his henchmen well heeled."

EVERY statement, every claim, every guarantee concerning Red Rose Tea from the time it was first put on the market until to-day has been lived up to to the fullest degree. Its remarkable success and enormous sale are the result of this method of doing business, coupled with the all-important fact that Red Rose Tea has always been good tea.



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and you won't know you have a stomach. They will see to it that your food is properly digested. They are among the best of the NA-DRU-CO preparations, compounded by expert chemists and guaranteed by the largest wholesale druggists in Canada. 50c. a box. If your druggist has not stocked them yet, send us 50c. and we will mail you a box.

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SEALED TENDERS addressed to the under-signed, and endorsed "Tender for Whart at Barrington" Cove. Sydney Mines, N. S., will be received at this office until 4 @ p. m. on Mon-ury, October 17, 1910, for the constr. et on of a

By order, R. C. DESROCHERS,

Bepartment of Public Works, Ottawa, September 15, 1910.

A Case Of "Wooden Leg"

g power. You would want a little legs -full leg power - no substitutes.

Disks and other contraptions in common am separators are like wooden legs—they mere substitutes for lack of skimming force ulting from a wrong principle of construction. A properly built separator produces plenty skimming force to do the work without disks other substitutes. Claims that contraptions needed in modern machines are disproved by that that



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is a regular thing nowadays. The C. P. R. system is too busy ellipping coupons to attend to its motive power, and as far as service is concerned the public-be-hanged attitude helps to keep the mutable many in a submissive state.

We are doing our best to kill time and in the Pullman smoking-room we have exhausted almost every subject on the calendar. There is a Western Senator here, a very well-known na-tional figure. He has authorized me to quote him without giving his name. He is going East to confer with President Taft. His own State is in rather bad shape politically, owing to the activity of the so-called Progressives. He has been a Regular, a stickler for party fealty all his life, and his hatced hair. for the Progressives is so deep that he can hardly trust himself to speak of them. "These fellows," he said, "have done all they could during the past two years to return the Democrats to power. The have furnished them with new arguments against the party of performance. They are openy or secret traitors, and will vote for a Democrat any day in preference to a Regular Republican nominee. They are a remnant of that old Populistic element which left the party in '93 and returned when the craze died out and there were no more offices to be

Just about then a chap who had been quietly reading a paper broke in with the expression, "Jerusalem artichokes! Here is a census report which shows there are today over two with hundred different brands of Christian-ity in the United States." Some one asked if they included Christian Scientists and that started a new dis-Scientists and that started a new discussion. A cynical New Yorker thought Christian Science was not so bad. He knew some society women who made good money out of it. Absent treatment he designated as "the shrewdest graft of recent years," and Mrs. Mary Baker Eddy as a reliaring the shrewdest graft of recent years, and Mrs. Mary Baker Eddy as a reliaring the shrewdest graft of recent years, and Mrs. Mary Baker Eddy as a reliaring the shrewdest graft of recent years, and Mrs. Mary Baker Eddy as a reliaring the shrewdest graft of recent years, and Mrs. Mary Baker Eddy as a reliaring the shrewdest graft of recent years, and Mrs. Mary Baker Eddy as a reliaring the shrewdest graft of recent years, and Mrs. Mary Baker Eddy as a reliaring the shrewdest graft of recent years, and the shrewdest graft years, and the shrewdest graft years, and the shrewdes gious founder, with the administrative ability of a John D. Rockefeller. The jury appeared disposed to bring in a verdict of "guilty," when our friend with the paper spoke up again. "Now what do you think of this. There are seventeen Baptist bodies, twenty-four Lutheran, fifteen Methodist, and twelve Presbyterian in the United States." "Can any one here," he said "tell me the difference between these religious scrappers." "What do you want me to do," said our friend from New York—"write a book and start a new religion. There is no real difference to day. In the past some fellow wanted to boss the job and started a church of his own when the organization couldn't be pulled his way. It was the Progressives in religion in opposition to the Regulars." "My mother was a Baptist," broke in another, whom up to this time I had taken for a Jew, "and I think they're all right." "You can live that down it is to be a significant to the control of the live lead to the New that they have the state of the live lead to the New that they have the state of the live lead to the New that they have the state of the live lead to the New that they have the state of the live lead to the live lead t if you live long enough," said the New Yorker, "but father here has the only religion that seems to stand the wear and tear. I'm nothing and I'm sorry for it, but I have a good deal of respect for an institution that goes on sawing wood and isn't getting out a new creed every time some pulpit big gun concludes to perform a religious

flip-flop."
"I see Ballinger is going to resign," said our friend with the paper. "Should never have been appointed," said the Senator, "That is one of Hitchcock's big mistakes. He wanted Milidge, Eq. District Engineer, Authorish S. S., and on application to the Postmuster at Sydney Mines, N. S.

Persons tendering are notified that tenders will not be considered unless made or the intest forms supplied, and signer with their annual signatures, stating their occupations and laces of residence. In the case of firms, the intest signature, the nature of the occupation, and place of residence of each memoer of the limit must be given

Lach tender must be accompanied by an accepted chaque on a chartered bank, payable to the order of the Homographe the Misser of Pablic Works, for three thousand six bundred dislars (\$3.600.00) which will be forfeited if the lenson tendering decline to enter into a contract when called upon to do so, or fall to complete the work contracted for life tender be not accepted, the cheque will be returned.

The department does not blind itself to accept the lowest or any teoder.

R. O. DESROCHERS. loomed up on the right and as the train stopped to take on an electric engine, the porter entered and announced: "Next Station, Forty-second Street. Don't forget your parcels and packages,"—Register Extension.

What Puzzled Louis.

Louis Philippe was a wit. What he specially excelled in was the clinching of an argument, such as, for instance, his final remark on the death of Talleyrand. He had paid him a visit the day before. When the news of the prince's death was brought to him he

'Are you sure he is dead?" "Very sure, sire," was the answer. "Why, did not your majesty himself notice yesterday that he was dying?

"I did, but there is no judging from appearances with Talleyrand, and I have been asking myself for the last four and twenty hours what interest he could possibly have in departing at

"fle's Mn Brither."

Ian Macleren tells somewhere a sweet story of his native Scotlandthat while sauntering along a country lane one hot afternoon, he met a bonnie wee lass, all humped up and red, and puffing with the weight of a chubby laddie she was carrying.

Leaving Toronto on the C. P. R. at 7.10 p. m., I was scheduled to arrive in New York city at 9.02 a. m. The engine went dead on a hill a few miles beyond Hamilton and as a result we arrived in New York city at 1.48 p. m. This, the railway emplayees inform us is a regular thing nowadays. The C. given to the great thought that even in the humblest and least-seen achieve-ment is hidden a part needed in devel-oping this divinest of dramas! Who, feeling the truth of this within, might not say of the meanest task: "It's not hivvy, sir; it's ma brither!"

falling badly, brushing should be omitted as too severe.

Brushing with an unsanitary brush is worse than nothing. If it is too much trouble to wash a brush after each using, at least wash it once every two days.

The otherwise, There was one thing I always insisted upon, that no girl of mine should work where no other women were employed. In numbers there is comparative safety,

Contract

Con

This cleanly precaution takes but a few minutes if a little ammonia is put in a basin of water and thd brush dipped into fresh water. Dry quickly in the sun and the back is not in-

Do not economize in your brush buying. Cheap bristles tear the hair and may injure the scalp. A brush with an air filled back is advised by many hair-dressers. When the hair is not heavy a narrow brush, such as is used for shampooing, is a good choice for daily brushing, for it is more likely to get into the

To Walk Gracefully,

Nearly every woman walks far too apidly for anything like grace to iter into her movements.

Tall women for some reason walk more slowly than little ones. Their elbows, shoulders, and hips move from side to side with every movement of

If you want to be graceful don't look at your feet, but hold your head well up in the air. Don't shuffle. A little thoughtfulness and practise in high stepping will soon break you of this note habit.

this ugly habit.

Don't bend your back at the waist under the impression that you are thereby walking erect. It throws the stomach forward and is almost as inimical to grace as round shoulders.

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For additional acknowledgments see page 5

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Mrs A A Beaton,
Mrs W McDosaid,
Dr P A McDosaid,
Marcella McIssac,
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as L Fraser, re Cong Da Notre Dame, apt John Gillis,

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"Isn't he too heavy for you?" asked

"He's not hivvy, sir," came the re-ply, with a smile of loving pride; "he's

a brither! How vastly different this old world might be if more of us could or would make brothers of our burdens! Love is the greatest of all lighteners, and that which is borne lovingly seldom sect. O.C. weighs sorely. Yet the lanes of labor are crowded with men and women A Jacistac. What a Mother of Five Says.

A mother of five daughters now all happily married writes the following suggestion or two in the Calendar of Mary's Church, Chicago, about

rearing young girls:—
When my oldest girl was fourteen my husband was killed in an accident and I was suddenly deprived of an income. My daughters were obliged to seek work as fast as they were old enough to do so. I mention this to prove that I am acquainted with the temptations of working girls. There were two facts I taught them from childhood, as my mother had taught

Do not use a brush to remove tangles. This is a common practise that is responsible for much of the badly splits point of the present day.

badly split hair of the present day,
Remove tangles with a comb of smooth, even teeth, used gently and regularly, then brush steadily from the roots down to the very end of hair.

2. When a man begins to criticize his wife to a young woman and to seek her smpathy in his domestic affairs that girl is in peril. She had better leave his employ or cut his society at once. It spells ruin for her otherwise.

In the parade of working men through Boston's streets on Labor Day, perhaps no body of men showed such a gala appearance as those fol-fowing the banners of the bartenders' Their stainless white coats bonnie blue caps, with the brilliant red of the sunshades lent a welcome touch of color, while their smiles and jokes gave an impression of content-ment. The motto they bore, "Our

existence depends on your assistance," is worth considering.

While seeing this festive array I wished that every one of the spectators might be made to see a much smaller procession that passed our home not twelve hours previously— about one o'clock of the night before. about one o'clock of the night before. We were awakened by the maudlin singing of an intoxicated man. In the pauses of the song was heard a childish voice pleading. This drew us to the window. The rain fell in sheets, the fog was dense and chill. Even the street lights served only to emphasize the general dreariness and gloom. Soon their light showed the sad little procession. The lad was vainly trying to quiet the drunken man lest his noise reach the ears of the patrolman. The mother a frail little woman, was walking silently ahead.

We knew them all, knew the gentle

and kindly nature of the mother that makes the neighbors say, "She's a good women;" knew how sunny could be the smile of the lad growing into strength for such burdens as these.

And we knew that some neighbor must have been call to stay with the two girls while Mother went out into the rainy night to get Father home from the bar-room—oh, the pity of it! Taink again of the motto, "Our existence depends on your assistance,"-Congregationalist,

Praises Church.

WILLIAM ALLEN WHITE WRITES OF THE CATHOLIC FAITH.

William Allen White well known magazine writer, says of the Catholic

Church:
"The Roman Catholic Curch,"
whether we like it or dislike
it, still must be admitted by seriousminded persons of every faith to be the cement that is holding civilization together. For if the influence of the Catholic Church were removed, barbarism and anarchy would arise rampant in the world. The debt of civilization to the Catholic Church is the greatest single debt in the world.

Healthgrams.

Toe Bulletin of the Chicago department of health recently published these sentences under the apt title of 'Healthgrams

Dry dusting moves dust; it doesn't remove it.

Closed windows are open avenues to consumption. If your milk is not safe your life is

not safe. So - called chest - protectors are targets for colds and coughs. Spitting in public places sows diseases and creates a harvest for the

grim reaper.' Dark, dirty, unhaired, over-crowded tenements are charnel-houses of the

The more you expand your chest the less you will contract colds. The air in your house can not be better than the outside air.

working class.

Care of the Complexion.

Don't bathe in hard water ; soften it with a little powdered borax or a handful of oatmeal. Don't attempt to remove dust with

cold water; give the face a hot bath with soap; then give it a thorough rinsing with clear tepid water or cold water.
Don't rub the face with too coarse a

Don't be afraid of sunshine and fresh air; they have bloom and

Don't forget that the nurses of woman's beauty are seven: Fresh air, sunshine, warmth, rest, sleep, food and whatever stirs the blood, be it

exercise or enthusiasm. Don't neglect sleep; you can even sleep vourself good looking. A long nap and a hot bath will make any woman good looking.

Patient-Doctor, I don't think I can use the battery any more. Will it be necessary to shock me again?

Doctor—Only once more: I'll send in my bill tomerrow.

Before becoming a hotel clerk he had worked in a grocery store.
"Is Judge David Poggenburg stopping here?" asked an impressivelooking stranger, approaching the

desk. "No," replied the clerk with his most winning manner, "but we have something just as good." Two Minute Talks About

for Coal or Wood

BRAINY stove experts designed the Pandora Range. They introduced a new system of flue construction so that the draft for cooking would also be the draft for baking. With the Pandora you can have the kettles boiling over every pot hole at the same time the oven is baking pies and roasting beef.

Just think of the time that this perfect system of flue construction will save for you when you're hurrying to get a big dinner ready. Just think how much fuel the Pandora will save for you by doing the baking and cooking at the same time. And remember, no other range has this perfect system of flue-construction. Send for the Pandora booklet. It tells of other conveniences designed by our brainy stove experts.

McClary's Stands for Guaranteed Quality

London, Toronto, Montreal, Winnipeg Vancouver, St. John, N.B., Hamilton, Galgary For Sale by D. G. KIRK

Father Morriscy's "No. 10"

Cooking

and

Baking

at the

Same

Time

(Lung Tonic) is made of Balsams, Roots and Herbs, and is absolutely free from Opium, Morphine or any similar dangerous drug.

"No. 10" quickly relieves and permanently cures Coughs, Colds, Bronchitis and other troubles of throat and lungs, including even mild cases of Consumption.

Moreover it strengthens the lungs and the whole system against further colds.

Trial size 25c. Regular size 50c.

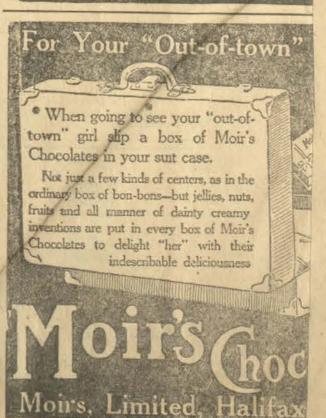
At your dealer's or from

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





means foot comfort. It keeps leather soft and shoes last longer. Does not contain any Acids, or other injurious ingredients. E and lasting—one rub does the trici ALL DEALERS, 10c. THE F. F. DALLEY CO., LIMITED, Hamilton, Ont., and



NEW ADVERTISEMENTS. Notice—DG Kirk Woodworking Co, page 8
Notice—Dan J McDonald, page 8
Teacher Wanted—Christmas Island, page 8
Tenders for Hay—S R Giffin & Son, page 8
Notice—Alex McDonald, page 8
Auction—Wm 16 Chisholm, page 8
Stoves, Furnaces, etc—DG Kirk, page 8
Groceries, etc—DR Graham, page 8

LOCAL ITEMS

WALDREN'S studio open all week and till noon, Saturday.

THE COLLEGE FOOTBALLISTS play the New Glasgow footballists at New Glasgow on Saturday.

THE DEGREE of Bachelor-of-Laws was last week conferred on A. Mac-nell, of Giant Lake, Guysboro County, by the Senate of Dalhousie University.

THE FARM at Fairmont, Ant., owned by Mr. Allan McGillivary has been sold to Mr. Angus McIsaec of Revelstoke, B. C., formerly of Georgeville. The price was \$700.

THE COUNTY COUNCIL ELECTIONS, which are held triennially, occur on the 15th prox. We understand that at least two members of the present Board will not seek re-election.

On Monday night there were ten degrees of frost, the thermometer registering 22 degrees above zero. It was an exceptionally cold night for

THE SALE of the Antigonish & Sherbrooke Telephone Company's property to the Maritime Telegraph & Telephone Company has been effected, on the terms mentioned in our last

THE SHIPMENT OF PORK.-Each Wednesday morning a cold storage car will leave Mulgrave for Halifax. This car will be properly equipped for the conveyance of hogs, having ice and hooks. Farmers in the local communities should kill their hogs on Monday, if weather is good and cool, and bring them in to be shipped by this can.

JUDGE EMMERSON held a session of the Probate Court at Dorchester on Sept. 30, when the will of the late Warden Kirk, of the Dorchester Penitentiray, was submitted to probate. Rev. David Coburn, of Upper Musquodoboit, was appointed sole executor, W. Hazen Chapman, K. C., proctor. The estate consists of \$2,-700, all personal. - Truro News.

THE \$25,000 OF Antigonish Town 41 per cent. bonds, for which tenders were closed on Oct. 1st, are not, we fear, bringing the satisfactory price expected. Antigonish has comparatively little debt, and her bonds should be regarded as an A-1 investment. We understand all the offers received are several points lower than par. No sale has been made of the bonds up to the present.

On the afternoon and evening of Oct. 3, Mr. C. E. W. Griffith, whose reputation as a reader of Shakespeare extends throughout the English-speaking world, held spellbound for ours an audience in the Assembly Hall of Mt. St. Bernard—largely made up of students from St. F. X. and the Ladies' College. Too much cannot be said in praise of Mr. Griffith's artistic interpretation of the leading characinterpretation of the leading characters of the plays read on that occasion—Julius Casar, Hamlet, and Macbeth. Cambridge University had this to say of him: "His renditions of Shakespeare's plays will remain in our memories as one of the most remarkable literary treats we have had."

docket consists of but two non-jury causes: Mary Alexandrina Bowman all of et al vs. Augustus Bowman, all of Wednesday. They will shortly take Tracadie, an action for damages for trespass to lands; William Chisholm frespass to lands; William Chisnoim for plaintiffs, C. E. Gregory for defend-ant. John F. Doret of Trenton, Pictou, vs. Edmund Warren and James A. Quinlan, both absent from the province, an action for the specific performance of an agreement for sale of land situate at Trenton, and in the alternative the plaintiff claims \$503 paid defendants for which he has received no consideration; C. E. Gregory for plaintiff, H. Graham for defendants.

THE CHAPEL CAR was visited by a large number of people during its brief stay here, on last Saturday morn-ing. The object of the visit of the car to eastern points is to arouse interest in the work of the Church Extension Society, the owners of the car. Its exterior appearance varies little from the ordinary first-class passenger car. Interiorly it is simply a tiny chapel, the pews and the usual Church fittings conforming in size to the space, and all are securely fastened and strongly built, so that services can be conducted when the car is travelling. Just in the rear of the altar are three tiny apartments—a living room, a library and a kitchen. Fully eighty people can attend divine service in the car. Dr. Roche, chaplam of the car, graciously supplies all information respect-ing the car, telling of the places wherein it affords a means of extend-ing the work of the Church, as well as what has already been accomplished through its instrumentality.

ANTIGONISH A PRIZE WINNER AT THE HALIFAX EXHIBITION. — That Antigonish County can produce farm products of excellent quality is abund antly proven by the results of the competitions in which our farmers took part at the recent Halifax Exhibi ion. There was but a small variety of exhibits from Antigonish, yet our agriculturists won more prizes than any other County when the proportion of exhibits is considered. Mrs. J. J. Chisholm of Briley Brook won first prize for dairy butter in crocks; first prize for dairy butter in crocks; first prize for dairy butter in prints, and 3rd prize for home-made cheese. In the County Collection of Fruit, Herbert Smith, Clydesdale, won 1st prize; Angus McIsaac, Dunmore, 2nd prize, and Harry Thomson, West River, 3ca prize. Mr. George Vinten, Lower South River, won the 1st, 2nd, 3rd and 5th prizes for factory made cheese, the Glassburn factory taking 1st prize with a very high score. The competition in turnips was strong, yet the first prize was won by Harry the first prize was won by Harry

Eadie of Clydesdale; Mr. Eadie also won the 2nd and 3rd prizes for ten and four-plate collections of potatoes. In potatoes Mr. D. C. McNeil of Fairmont was wonderfully successful, winning eight 1st prizes and two 2nd prizes.

THE FAIR at Antigonish which ppens to-day and continues until to morrow evening is an important event to the County. It is calculated to promote our agricultural interests by exciting in ourfarmers an ambition to produce the best varieties of farm products, and therefore should be en-couraged by all who are interested in the welfare of the County. We are now producing better articles of farm products than in years gone by. Our butter-makers are redeeming the name of the County in this particular line. To day Antigonish dairy butter sells readily at fair prices in any market. Our vegetables, at least the classes in which competition has been marked at these local fairs, have won first places at the late Halifax exhibi-And no doubt if our best horses and cattle were also shown at Halifax a larger number of honors would be secured by this County. No small credit for this progress must be given to the local fairs. All should thereore give encouragement to the work of the Fair officials, all of whom are thus gratuitously working to advance our financial conditions. Townspeople should also show their appreciation of this work, by being present at the fair in large numbers and by being inter-ested spectators of the various ex-hibits, for our Town of itself has no resources, but is wholly dependent on the farming population of the County for its existence. There will be many features of the Fair worthy of hearing and seeing. Attorney General Mac-Lean is to give the opening address; Prof. Cummings and E. S. Archibald are also slated for addresses. The entries are fairly large, and some good live stock will be seen, while the display of vegetables and grains promises to be even better than ever.

HYMENEAL.—On the 29th Sept. last, St. Patrick's Church, Tracadie, was the scene of a happy event, when Rev. Father Laffin united in marriage Mr. John McDonald of Boylston, Guy. Co., and Miss Margaret Boyd, formerly of Fraser's Mills, Ant. Co., but latterly of Boston, Mass. Mr. Wm. Grant attended the groom and Miss Sadie Boyd, organist, of Guysboro, did similar offices for the bride. After a sumptuous dinner at the home of the bride's sister (Mrs. D. McGillivary), the happy couple repaired to their future home at Boylston, followed by the best wishes of the delighted guests and a host of other friends.

On September 26, 1910, at 7 p. m., in Holy Trinity church, New York, the Rev. Fr. Murphy united in the holy bonds of matrimony Miss Mamie Delorey of Antigonish and Mr. David Murphy of Bayfield, Ant. The bridesmaid was Mrs. Fuess of 98 Riverside Drive, while Mr. Fuess attended the groom. After the ceremony the happy couple started on a tour through Eastern Canada, thence to the West, where they will reside. The marriage of Miss Katherine Campbell and Mr. H. Leslie Brunton

took place at the rectory of St. Mary's Church, Calgary, on September 10, Rev. Fr. Demers officiating. The bride is a daughter of Mrs Catherine Campbell. Both mother and daughter left Antigonish last May for the West, settling at Bassano, Alberta. Of the event we take the following particulars from the Bassano News: The Supreme Court. — The October sittings of the Supreme Court open here on next Tuesday. Hon. Justice Russell is expected to preside. The docket consists of but two per justices. wedding gifts, consisting principally people are held by a large circle of admiring friends. Mr. and Mrs. Brunton left on Saturday evening's up their home in a cottage avenue, which was specially built for their accommodation. Mr. Brunton is the accountant for Bond & Berry, general merchants of Bassano and is secretary-treasurer of the village, is a vocalist of marked ability and is deservedly popular. His bride is a handsome, charming and accomplished young lady, who recently came here from Antigonish, N. S., with her mother. During her short stay here she made many friends who are greatly pleased to see her happily wedded.

Hospital Building Fund.

Previously acknowledged, \$1567 00 Rev. D. A. Bouchie, Descusse, 15 00 Some employees of F. R. Troter, Hector McNeil, Baddeck,

Personals,

Hon. John McNeil of Mabou is in Frank Hamilton, of Quebec, C. P. R.

Miss Mary O'Shaughnessy of Oldman, N. S., is visiting friends in Anti-

passenger agent, was in Town this

Mr. C. F. MacDougall, of Cascade, B. C., is on a visit to his friends at Georgeville.

further information.

Mrs. Perl M. Cunningham will be at Home on Thursday and Friday, Oct. 13 and 14. Church St.

Miss Marie Tracadie, Ant., left on Monday for Boston, where she intends to enter a training school for nurses. Miss Bertha Grace of Hingham, Mass., returned to Boston last Friday

with her parents at Upper Springfield, Mr. and Mrs. Edward Pelrine and their son Thomas Edward Pelrine, Miss Celina Pelrine and Mr. John J. Murray, all of Waltham, Mass., left for home last Friday, after an enjoyable visit to friends at Harbour-au-

after spending the summer months

Bouche. Miss Delphine Monbourquette, a graduate nurse of New York, who spent the summer at her home in L'Ardoise, C. B., has returned to New York to continue her profession of

private nursing. Rev. A. R. McDonald, P. P., Christmas Island, was in Town last week, having come to attend the funeral ceremonies of the late Mrs Francis F. Ross of Maryvale, whose hospitable home was always kindly and generously placed at his disposal during his frequent pastoral visits to locality as it had been to his predecessors in the parish. He. however, was unable to be present at the funeral, it being necessary for him to return home on Saturday, when the funeral

J. J. McDonell, Mrs. McDonell and their daughter, Miss Margaret Mary, of Middleton, Conn., who with the of Middleton, Conn., who with the former's sister, Margaret Ann, of the nursing staff of Westboro Hospital, Mass., had spent three weeks visiting their parents, Mr. and Mrs. John McDonell at Dunmore, Ant. Co., returned to their homes on last Saturday. Mr. McDonell is at present one of the principal shareholders and husiness managers of a brick factory. business managers of a brick factory at Middleton, an enterprise which, though new, has already proven a remunerative investment.

Each mail brings orders for my watch advertised on page 8. day I mailed one to Revelstoke, British Columbia. Read that adv. Wallace, the Optician and Jeweler.

Says the Insurance Banking and Finance Review of London, England: "A sounder, safer, more progressive Company than the Sun Life Assurance Company of Canada, has yet to be discovered." A good thing to remember when you are insuring. A. Macnell, Agent, Antigonish, N. S.

AUCTION.

To be sold at public auction, on the premises of William D. Chisholm, Lower South River, on Wednesday, Oct. 12th, at 10 o'clock a. m.,

the following property:

1 Mare, 12 years old, good worker;
1 Truck Wagon, complete;
1 Riling Wagon; 1 Riding Bleigh;
1 Set Bob sleds, Working Harnesses;
Spring tooth Harrow, Spike Harrow;
1 Plow, 1 Single Deering Mower;
1 Raking Machine. Quantity of potatoes;
Unthreshed Oats, Straw and a lot of other articles generally found on a farm. TERMS: 12 months' credit on approved notes; sums under \$4 cash.
L. S. River, Oct. 4th, 1910.

When visiting the Fall Fair this week call in and see our nicely assorted stock of

Groceries, Fruit and Confectionery

We also handle a fine line of Crockery and Glassware of the

Latest designs. Highest prices paid for produce of all kinds. Careful attention given to all mail orders.

Beaver Flour for Sale.

D. R. Graham

The parties who have been shipping butter through the agency of Mr. Alex. McDonald, Church St., will be pleased to know that all the butter shipped to our dealer this summer has been satisfactory, and if the butter-makers of this County continue to take the same interest in producing a quality of butter as good as that shipped our dealer this summer, we have a permanent market for an unlimited quantity, at good prices for our dairy product. The dealer has advanced the price on the merits of the butter shipped him. Empty kegs can be had by applying to Alex. Mc-Donald, Church St., who will take all the good butter he can get for cash at good prices. It will be of interest to you to call on Mr. McDonald for

ALEX. MCDONALD.

The latest official report of cholera | in Russia since the outbreak says there have been 198,246 cases and 92,-329 deaths. Cholera is spreading in other parts of Europe. Cases are reported from Rome, Naples and other Italian districts: also from districts in Hungary, Advices from Italy assert that Italian immigrants from the cholera infected districts of that country are being embarked at Genoa for America, their original starting point being concealed.

Parties having lumber in our mill vard are requested to have same removed soon as possible.

D. G. KIRK WOODWORKING CO.

To the Electors of Polling District

Sirs, — As I have decided not to seek re election for County Councillor at the forthcoming election, I hereby notify the electors of the District, in order that they may have time to choose a candidate. Thanking the electors for their past support and courtesy, I am, respectully, DAN. J. McDONALD, Councillor

TEACHER WANTED

This school having become vacant, the Trus tees are desirous of receiving applications from grade B or C male or female teachers for the balance of the term. Apply to SEC'Y TO TRUSTEES, Christmas Island, C. B.

TENDERS FOR HAY

Tenders will be received by the undersigned for entire lot of hay consisting of fifty to sixty tons choice English Timothy and Clover in barn on Sweet Farm at Cross Roads Country Hatbor. S R. GIFFIN & SONS, Goldboro.

Farm For Sale

The subscriber offers for sale a very desirable farm at Harbor Road, 5 miles from Antigonish.
The farm contains 80 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.

CELTIC OPERA

ONE NIGHT ONLY

Monday, October 10th

Transcontinental tour of MISS JESSIE MACLACHLAN,

and her concert Company including

MR. CRAIGHALL SHERRY

refined entertainer, and

MR. ROBERT BUCHANNAN, pianist and conductor.

All our stock is new and complete. Prices, 35, 50 and 75c.

Reserved Seats on sale at D. CHISHOLM'S.



Trappers, Attention!

You make no mistake if you ship all your turs to me, for I pay highest cash price, and guarantee to please all. TRY A SHIPMENT.

CHAS. G. WHIDDEN Antigonish, - - N. S.

OYSTERS!

Good, fresh oysters supplied after ABRAHAM MYETTE, Tracadie.



FIVE DAYS' FREE TRIAL

Send me your full name and address and I will send you, at my expense, on approval, this High Grade Waltham Watch. If perfectly satisfied after 5 days' free trial, I give you the very fine price of \$16.50. To be paid on the very easy terms of 50c. a week or \$2.00 a month. I trust every honest person.

DESCRIPTION OF MOVEMENT

Nickel, 15 Jewels, Settings, Exposed Pallets; cut Expansion Balance; Patent Brequet Hairspring, hardened and tempered in form, patent regulator, polished and gilded under plate. The case is one I recommend very highly. Will replace at any time, should it prove unsatisfactory. Mail you name and address now for Free Trial, to Jewelry Department of

WALLACE THE OPTICIAN AND JEWELER 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.

in manual manual

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.

*************** Furnaces, Stoves and Tinware

Now in Stock at

D. G. Kirk's Hardware Emporium.

A large and well selected assortment of

Coal and Wood Ranges, Parlor and Heating Stoves, Stove Pipe and Elbows, Coal, Hods and Shovels, Granite and Enamelledware, Pieced and Stamped Tinware.

Examine our stock and get our prices before purchasing.

.. Furnaces ..

When in need of a heating outfit-either hot air, hot water or steam, send or bring us a list of your requirements and let us figure on it with you. We supply the best goods in this line and at reasonable

Estimates furnished, and all kinds of heating and plumbing neatly and promptly done.

D. G. KIRK Antigonish, N. S.

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 riways on hand and all goods guaranteed or money refunded.

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

WANTED

Thousands of Hides, Pelts and Calf Skins,

Wool, Talow, 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.

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