

THE CASKET.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

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Fifty-eighth Year

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THE CASKET.

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THURSDAY, OCTOBER 20.

The *Bombay Gazette* tells of a charge against one Hashim Hah of passing as a sorcerer, with powers to convert Government currency notes into double their face value by a process of alchemy. That idea was a little crude. He might have come to Canada and opened a "blind-pool" office.

They say that T. P. O'Connor made the people of Toronto believe in Home Rule for Ireland. If he did, he must be a bit of a magician, as well as a politician. But, he is a journalist, an Irishman, a politician, an after-dinner speaker, a member of Parliament. After all, he ought to be able to make people believe things, whether they wish to or not.

Canalejas is holding his tongue a little just now. The Socialists of Spain are not yet through with the monarchy; and they know that the Catholic people are attached to the royal family. Were it otherwise, we would not depend much on the Spanish politicians to maintain the constitution. A repetition of the Portuguese occurrences would suit some of them very well, doubtless.

Nathan, Mayor of Rome, infidel, Jew, and Freemason, has hurled an insulting harangue at the Pope, and the Pope has put on record his protest to the world. The Methodists in Rome will, of course, applaud Nathan. The *Maritime Baptist* will applaud Nathan. The *Presbyterian Witness* will applaud Nathan. Blatant infidel he is; Jew he is; but he has one great recommendation to those whose religious stock is composed chiefly of prejudice—he hates the Pope.

Nathan, the Jew, Mayor of Rome, hates the change by which the churches are less well filled than formerly, while the schools are fuller. If the schools be good, it is no harm to see them well filled; but what kind of education is it which empties the churches? Good, the superficial whippersnappers of the Protestant press will say, because it empties the Catholic churches. Well, does it fill any other churches. If it does not, then we know why Nathan, the Freemason, Jew, applauds it. For Nathan is against all religion.

We agree with the *Catholic Citizen* that Mr. Roosevelt, while he has his faults, is not to be downed by the cry that he is interfering with business, which is being constantly sounded against him by the moneyed interests of the United States. He keeps the people thinking, and that is bad for plans and schemes, and graft and boodle, and bucket-shopping, and overcapitalization, and rebates, and a dozen other things which to some people are good for business. The Courts "interfere with business" too.

The Anglican bishop of Chichester, England, is having trouble with four vicars at Brighton, two of whom have resigned rather than give up their firm belief that Jesus is present in the Eucharist. The other two seem to have reached a sort of compromise on the subject. There is, undoubtedly, a strong inclination towards the Catholic doctrine on the part of many Anglican clergymen; and it may not be long before a considerable defection takes place from the Church of England on this point.

The *Beacon* of New York and the *Catholic Times* of Brooklyn have suspended for want of support. But every sheet which tells of the glories of a boxer, or the pedigree and speed of a race-track favorite is sure to live. The Catholic who carries papers of all kinds home to his family, except the paper which upholds, defends and explains the position and beliefs of Catholics, will find himself wondering some day why his boys are not better Catholics.

Our able contemporary the *San Francisco Monitor*, writing upon the question of making due use of Catholic papers says:

A transbay pastor told us the other day of some questions he put to the children of his Sunday school. "What is going on in Montreal this week?" No one knew. "What has happened in Spain lately?" Nothing, evidently! Needless to say, that pastor or consti. uent himself at once an agent for *The Monitor*. This needs to be done throughout the archdiocese. Something must be done to make Catholic life and Catholic affairs living and vital to our people, especially to our young people. We can hardly expect them to be interested in Catholic activities, or to read Catholic papers when they grow up, if they know nothing of such matters in your 'h.

The North-Western Elevated Railroad of Chicago has issued the following rule for its employees:

"No employee is allowed to use liquor in any form when on duty, and no employee will be allowed to work when there is any indication that he has used liquor in any form before coming to work, and the smell of liquor about him will be proof that he has broken this rule. Employees who are noted as having used liquor when on or off duty, or who are found to frequent saloons when on or off duty, will be deemed habitual users of liquor and are subject to dismissal from the service. Employees who go into saloons when on duty in any capacity will be discharged.

The man who drinks is handicapped more heavily every year. Even the employees' unions, as we showed last week, are taking up the matter as a matter of regulation amongst themselves, and insisting on the employers backing them up.

Father Olivier is dead. In 1897 he preached in Notre Dame Cathedral, in Paris, a sermon in which he said that the holocaust of the Charity Bazaar in that year, was an expiatory sacrifice needed by France, and a manifestation of divine justice. The French Parliament actually passed a vote contradicting the assertion—an absurd thing to do; but French Atheistic Freemasonry is absurd—as well as vicious—from end to end, or from top to bottom. Father Olivier was then retired from Notre Dame, and his old age was passed in poverty. Had he agreed with Ferdinand Buisson in his ideas about God, his Charity Bazaar Sermon would never have been preached. Neither, probably, would he have lived in poverty. Buisson and he are not likely to meet again, however.

The *Brooklyn Tablet* is a live journal. It seems that the excellent Catholic weekly, *America*, has been excluded from the Brooklyn public library; and when the *Tablet* inquired as to the reason, it was told that the book committee had not passed it. The assistant Librarian said that funds were scarce; but the Chief Librarian says that this is not the reason, but that probably it had not been yet established long enough. The *Tablet*, however, says that there is some trash on the shelves, and is now after the book committee. This is the way to meet such situations. It is impossible to get fair pay by merely sitting down and waiting for it. Without being unduly aggressive, it is the proper course to insist on getting as good and as fair treatment in such matters as is given to others.

We are surprised that *La Verite* should object to the Chapel Car, on the ground that its comfort and ease are in too great contrast with the hardships and exposure of the lives of the settlers. So is the comfort, so is the beauty of a well-finished church in contrast with the surroundings of the poor. But that is an argument, which, if carried all the way, would reduce churches to a pretty mean condition. But it seems that *La Verite* thinks the priests on the Chapel Car are too comfortable for missionaries to the pioneers and frontiersmen. We think that this is hardly the way to look at it. Catholic priests are not sinners when necessity calls. If they could do better for the people of the far west and north on horseback, we should see them in the saddle. Since they can accomplish more, in many districts, by following the railroad, we see them in a railway car. And, if they are to be in a car, why not in a comfortable car?

The inextinguishable hypocrisy of a section of the Protestant and secular press was never more plainly shown than during the past week. There is a distinct note of encouragement for the Portuguese revolutionists, whilst they were releasing criminals from the jails, giving free fling to the barons of Lisbon, indulging in ribaldry and

desecration in the churches, wounding defenceless nuns, and bundling pious priests and religious over the frontier. There can be no doubt that many people who profess to be Christians would take off their hats and applaud a marching host of devils led by Satan if they saw them bearing down upon a Catholic Church, or hustling Catholic priests and nuns before them with injury and insult.

Mulhall's statistical returns — of great authority show that in England, in every 10,000 deaths, 21 are caused by drunkenness; in Copenhagen, 70; in Stockholm, 90; in Spain, none. The "Statistical Society's Journal" says that in England there is one criminal for every 190 of the population; in Spain, one in every 10,000; in Canada the average attendance in the primary schools was, in 1900, 100 per thousand of the population; in Spain, 108 per thousand. Mulhall said that, in that year, the number of students in the Spanish universities exceeded that in almost every other country in Europe. The United States Commissioners in Spain reported that the number was 16,000. In England, with twice the population, the number was only 9,802. Now, is it not time for some of our "representative Canadian papers" to stop talking nonsense about Spain?

The following concerning Mexico, may also be applied to France, Spain, Italy and Portugal, despite the long years of destructive efforts of political bandits:

Mexico is Catholic—absolutely, immutably Catholic. No amount of proselytising will ever make the slightest inroad upon the established religion of the country. The faith is there, and there to stay. The men are good Catholics generally, many of them magnificent exponents of Catholic manhood, and the women are strong in their faith. Volumes have been written about the irreligion of Mexico. As a rule they contain an ounce of truth to a ton of fiction, and are begotten either of ignorance or prejudice. Without doubt they are flagrantly unjust to Church and country and people. Visitors to the country go there harboring wrong impressions obtained from such writings. Invariably they depart for their homes with such impressions entirely eradicated, edified by what they have seen, filled with admiration for the religious zeal and patriotism of the Mexican people, and stirred by the ideal democracy exhibited in the Churches, where aristocrat and poor worship side by side. —*The North West Review*.

The *Maritime Baptist* throws its marvellous searchlight upon Portugal as follows:

"As is usual in European politics, the Vatican, by its interference in civil affairs, has contributed largely to the unrest which has resulted in the overthrow of the throne."

When in doubt, blame it on the Pope. You cannot lie about the Pope. If he has not done the particular thing you allege, he has done something else, or, if he did not, some other Pope did. But blame it on the Pope anyhow. "Unrest" is a nice, quiet sort of word, too. Always be careful to use a nice mild word when you wish to deceive. The "unrest" in Lisbon has broken into convents, and wounded gentle and refined women. Blame it on the Pope. It has put a blatant demagogue at the head of the State. Blame that on the Pope. It is looting and ripping up the furnishings and fittings of the churches. The Pope's fault! Portuguese politics has long been a struggle between two gangs of grafters and robbers. Did the Pope interfere? Perhaps he wanted a share of the loot. Tell us the particulars, our good Christian, charitable, truthful Baptist neighbour. It was the Pope's fault, of course.

We said last week that Portugal had no good to expect from the revolution. Later news confirms this. Looting of the churches, ill treatment and brutality for priests and nuns, and all the usual irregularities that accompany such outbreaks are bulletined in the press from day to day. And, in view of the usual custom of supervising press despatches from Portugal, we can hardly suppose that we have yet heard the worst of what has actually taken place. The blaspheming intriguers who are the curse of France, Spain, Italy and Portugal, have long taken care to control the press and the political and public offices. Popular government, as we have it, is unknown in those countries. When the throne is strong, it keeps the devils brew of Socialism and Freemasonry within the bounds of the pot. When the throne grows weak, the pot boils over. That has been the history of France, in which country

every change from a monarchy to a republic has been the occasion of scenes similar to those now going on in Portugal. Spain, with a raw youth on the throne, is in the same danger. In those countries, they have revolutions and they have elections, but by neither process do the people come into power. The explanation is to be found in the docility and apathy of the people. But that furnishes not the slightest excuse for the scoundrels who take advantage of the people.

We are glad to see that the *New Orleans Morning Star* is waging war on the Cream of Wheat Company for using in its advertisements the gross and disgusting pictures of monks which have done duty so long as part of the senseless, but vicious campaign against the Catholic Church. The following letter, in reply to an exposition made by a Catholic editor, explains itself; and we agree with our contemporary that the product of this Company should be boycotted until the Company or its secretary allow common sense to resume control:

FORM 3L.
F. W. Clifford, Treasurer,
E. Mapes, Secretary,
CREAM OF WHEAT COMPANY,
Manufacturers of Cream of Wheat.

MINNEAPOLIS, Aug. 20, 1910.

"Mr. Lauris J. Blakely, Editor *Men and Women*, Cincinnati, Ohio:
DEAR SIR.—We are in receipt of yours of August 17th and read same with some interest. Certainly your funny bone is not properly developed, or you would not take yourself so seriously. We have seen just exactly such fat old priests floating round Spain and Italy, not to mention this country. We did not know they were Franciscan monks, but let it go at that.

"The picture is a good one. He looks like a jolly good fellow. It certainly is not a caricature, and it was far from us to insult either the Catholic or any other religion. I fear you take yourself and your proposition too seriously. If you are right, then others will have an equal right to 'paste' us, and what would you think of our being challenged to mortal combat by the present King George on account of making fun of his great great ancestor, King Arthur, not to mention holding the Queen up to ridicule by sitting her on a stool? You certainly make me laugh. Yours truly,
E. MAPES.

We cannot make Mr. Mapes' manners any better, but we are not obliged to eat the food he sells. Catholics ought to take a practical course in such matters. Drop "Cream of Wheat," and let your dealer know the reason.

WHAT THE JACKDAWS AND THE FROGS SAW.

"The jackdaws in the trees at Fulham palace and the frogs in the moat," cited by Bishop Ingram of London, as witnesses to the continuity of the line of Bishops of London, saw, as we showed last week, that Henry VIII. was putting a great strain upon the line, and was driving in the wedges between the Catholic people of England and the main body of the Church, so fast and so furiously that all connecting lines were in great danger of snapping. Let us suppose, as Bishop Ingram does, that they continued to watch. Here are some more things that they saw. They saw the Convocation, under pressure of threats of more fines, and hints of their being treated as traitors, finally, after much resistance, concede Henry's demand that they should no longer make laws for the government of the Church. They said to him that they did so out of confidence in his "excellent wisdom, princely goodness, and fervent zeal to the promotion of God's honor and Christian religion, and also in his learning, far exceeding in our judgment the learning of all kings, and princes that we have read of." Here was an abject surrender, obtained by fraud and coercion. And yet Bishop Ingram says that Henry VIII. did not found the Church of England. Who founds any independent body, if not the man who cuts it off from another body, and who becomes its leader, controller and head?

On the same day Sir Thomas More resigned the office of Lord Chancellor. He saw that the line was about giving way, and he elected to stand on the right side.

The next wedge was a good one, for its purpose. Henry was bright enough to see that, if he wanted to be master of the Church in England, a formal separation from the old Church would not be enough. The people must be encouraged to widen the breach. Dr. Gairdner says:

"For the King, as we have seen, while professing to be strictly orthodox, was really encouraging heresy underhand, not at all ill-pleased that heretics should give the Church some trouble while he himself was putting it in fetters." *History of the English*

Church in the Sixteenth Century, p. 137.

Again he says:
"Thus the King was at this time doing all he could to encourage heresy while professing still to be orthodox; for, as yet, he had not thrown off submission to the See of Rome, though he was preparing to do so. And this, in truth, gives some color to what we are told . . . that the 'rigorous proclamation' against heresy in May 1530, though set forth in the name of the King, was really procured by the bishops. But it is utterly false to insinuate that the King was not responsible for it; for he could not have undermined the liberties of the Church in the way he did except by professing to be the Church's patron and friend. And all the while he was thus engaged at home, either in the underhand encouragement of heretics or in tying the hands of Convocation, he was pursuing a long course of strategy in the court of Rome, the final issue of which was clear enough to him but dark to everybody else."

It is hard to blame Bishop Ingram for wishing to discover another founder, since this one is so utterly disreputable. But facts are facts; and it is a fact that the net result of Henry's acts and policies was the Church of England.

CONSPIRACIES AGAINST RELIGION.

IX.
(N. B.—In article VIII, for "Jobar," read "Zohar." For "God of the Kabbala," read "Yod of the Kabbala.")

THE "BOOKS OF THE LAW" IN MASONRY.

From what the Masonic authorities have told us, so far, we have begun to fear that the Masonic "science of morality" may not be the science of Christian morality; for we have seen some reason to doubt whether a Mason, deeply initiated, and fully accepting all that he has been taught, means, when he speaks of God, just the same that a Christian means when he takes upon his lips that mighty name. Last week, we saw them going back to the long-discarded Jewish theosophy of the Kabbala for an explanation of the letter "G" in the east of the lodge, which many suppose to represent the word "God." Some of their ritual and their symbolism seems to have been taken from sources even less respectable than the Kabbala of the Jews. Just how all this stuff was brought together, the Masonic writers themselves, it is plain, have no very clear idea. From their remarks, we judge that their was once a theory, amongst Masonic students, that the Masonic rites and ceremonies, and the so-called Masonic learning had actually been handed down from very ancient times in this very order; and that the Masonic Order itself is very ancient. This theory is now generally given up; and from whom or from what sources Masonry gathered up the strange theories and the strange system it has put together, is matter for doubt. We have not yet sketched the history of the Masonic Order; but when we do, we think it will readily be seen that it is a system of symbolic teaching in which certain ancient pagan "mysteries" and beliefs, the Kabbala of the Jews, the speculations of more modern free thinkers, and a certain portion of Christian belief distorted and disconnected, are inextricably mingled; and that the logical result of its full acceptance by its adherents is unbelief and skepticism or confused and vague conceptions in their minds upon subjects on which it is essential that men's minds should be clear, and their conceptions true.

What has Masonry to say about the Bible? Is the Bible that it honors, the Bible of the Christians? Or, is it to them as the Hebrew Scriptures to the Kabbala? Masonry gives the greatest prominence to the Bible. Masonic writers constantly speak of it. Their expressions of reverence and esteem for it are numerous and striking. General Grand High Priest Mackey, speaking of "The Book of the Law" says:

"This is the Holy Bible, which is always open in a lodge as a symbol that is right should be diffused among the brethren. . . . Masonically, the Book of the Law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although, technically, among the Jews the Torah, or Book of the Law, means only the Pentateuch, or five books of Moses. Thus, to the Christian Mason the Book of the Law is the old and New Testaments; to the Jew, the Old Testament; to the Musselman, the Koran; to the Brahmin, the Vedas; and to the Parsee, the *Zendavesta*." *Encyclopaedia of Freemasonry*, p. 124.

Is this the best they can do for us? Is the Christian "Book of the Law" placed only on an equality with the "Books of the Law" of the Jew, the Musselman, the Brahmin, or the Parsee? If there comes a conflict,

which "Book of the Law" shall prevail? In a lodge composed equally of Jews, Christians, and the others, which is, "Masonically," as Dr. Mackey would say, the "Books of the Law"? Is it each man to his own book? That can hardly be; for, they have told us of unity; and, surely, nothing could be more destructive of unity than to let the brethren quarrel over "Books of the Law." If there is no conflict, how is the conflict avoided? Surely it can only be avoided either by reconciling the divergent and different "Books of the Law," or by offering in their stead something that is not wholly different from any of them, and yet is quite unlike any of them. Is either of these what Masonry does?

Mackey has told us that Masonry has preserved the cardinal tenets of the primitive religious faith which underlie all religions, and which all religions have overlaid with errors. Evidently, Masonry expects no difficulty amongst its brethren whether they were brought up upon the Bible or the Koran. When we find Masonry, then, honoring the Bible, must we sometimes read "Koran" for the word "Bible," and sometimes "Vedas," sometimes "Zendavesta"? "To every Mason, whatever may be his peculiar religious creed, that revelation of the Deity which is recognized by his religion becomes his trestle-board. Thus the trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." *Masonic Ritualist*, p. 59.

Now, if Masonry could unite even the various and warring divisions of Christendom, on a true basis, it would have performed an immense task. If it can do more than that, and give us a plan to unite Christian and Mohammedan, Jew and Parsee, the world will find it worth taking notice of. But when we consider how far it is from the Christian point of view to that of the Jew to that of the Parsee or the Brahmin, we cannot but feel some doubts whether even "Masonry the divine" can successfully bring them together in the contemplation of "primitive religious faith." And, when we reflect that Masonry, upon the authority of its own writers, commands the Christian, the Jew, the Mohammedan and the Brahmin, when they step within its portals, seeking light, to "put off the shoes from off their feet." Whilst Masonry starts them upon a course of instruction on the nature of God and of the soul, we cannot but expect mischief, and more mischief to the Christian because he has more truth to cast out to make room for falsehood and deception. The Masonic writers have told us that the "true Christian Mason," "if he earnestly seeks," can find in Masonry "abundant types and shadows" of his divine faith. Here is a case of one eminent Mason who thought he had found such a "type" or a "shadow," and here is how Dr. Mackey encourages "true Christian Masons" to go on "earnestly seeking" for such types and shadows." Dr. Mackey tells us that the Blazing Star of Masonry was interpreted by Webb as "the Star which appeared to guide the wise men of the East to the place of our Savior's nativity." Dr. Mackey says:

"But this, which was one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore, in 1842." *Ritualist*, p. 56.

Mark that, — "the universal religion of Masonry." But let us see how they have got on with the Bible. Dr. Mackey says:
"In 1820, the Grand Lodge of Ohio resolved that 'in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and in his holy word, and in 1851 the same body adopted a resolution declaring that 'Masonry, as we have received it from our fathers, teaches the divine authenticity of the Holy Scriptures.' In 1845 the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation." *Encyclopaedia of Freemasonry*, p. 638.
"A belief in the authenticity of the Old and New Testaments as a religious qualification of initiation, does not constitute one of the laws of Masonry, for such a regulation would destroy the universality of the Institution, and under its action none but Christians could become eligible for admission. But in 1856 the Grand Lodge of Ohio declared that a distinct avowal of a belief in the divine authenticity of the Holy Scriptures should be required of every one who is admitted to the privileges of Masonry and that a denial of the same is an offence against the Institution, calling for exemplary discipline." It is hardly necessary to say that the enunciation of this principle met with the almost universal condemnation
(Continued on page 4)

We feel that the Spirit of God in His Church was working with divinely delicate intuitions of His creatures' hearts when the Church first bade us turn our thoughts, midway in the golden progress of autumn to those blessed spirits whom we call Angels.

But to us of northern nativity almost every aspect of October, dedicated by the Church to angelic devotion, seems to be an external grace working in harmony with the spirit of the Church and with the supernatural voices of the soul, reminding us of the invisible beings forever active among us in the service of their Master and ours.

When the earth swings into the autumnal segment of its orbit, it seems to be nearest to heaven; and the hearts of men, like nature, feel the awe of it and are stirred with new thoughts. The past and the future seem to coalesce, and the present to drop away utterly from us except as a point from which to look backward and forward.

The Office of the Church is full of allusions and petitions to the Angels. Almost every day of the year the priest in reciting his breviary makes the prayer: "May the King of the Angels bring us into the company of that heavenly citizenry."

The official and public homage paid by the Church to the Angels is reflected with beautiful variety in the private devotions of her children.

hand and, on the other, its incredulous humors, has destroyed that delicate atmosphere of simplicity in which the spirit grows without self-consciousness.

Now and then we catch rumors of it. We wonder how many persons know of the English translation of a French book entitled, "Theodore Wibaux, Pontifical Zouave and Jesuit." It is the story of a lad, who, hardly more than a child, with a fine fervor shouldered a musket and prepared to lay down his life in defense of a holy cause.

The writer of this letter went through the hardships and dangers of a campaign in a losing cause at a time when most boys are still at school or college. His Angel surely was blessed in having such a charge.

We catch another glimpse into the ways of Catholics with their Angels in a poem of Lionel Johnson's. A dear friend of the poet was departing from England for Africa and the pater sent after him naturally formed itself into verse:

"Safely across the ocean track, O Angel of my friend! Bear him, and swiftly bear him back: My loss, his exile, end."

Queen not a Woman nor is King a Man.

It may be said that, by reason of curious provisions of law prevailing in Great Britain, the Queen is, for private business purposes, not regarded as a married woman at all, seeing that she is the only woman in the realm who does not come within the scope of the married women's property act.

If, therefore, such a thing could be imagined as Queen Mary contracting debt in her husband's name, the King would not be responsible for them, as any other husband in Great Britain would be unless he had given due notice to all concerned that he would for the future decline to settle such accounts.

The King may not be sued for the recovery of the amount of money represented by any indebtedness he may incur; but the Queen is accorded no such protection under the British law.

In this relation particular mention may be made of the question of high treason. Now, it is generally understood that the King is the only personage against whom it is high treason to plot; and it would also be high treason

to conspire against Queen Mary. A consort of British rulers has not enjoyed this privilege. When, for instance, Philip of Spain married the first Queen Mary, it was denied to him, though some time after the marriage a special act of Parliament was passed in which he was granted the concession.

The signature "Georgius Rex" will be attached to all state documents of such importance as to demand it; but in no circumstances whatever would the corresponding one, "Marie Regina" be allowed to be affixed, either in conjunction with that of George or without it.

The Trappists in Canada.

Not many people know that in Canada the Silent Monks, that strange mediaeval order of the Cistercians known as Trappists, have settled at half-a-dozen different points, and farmed the soil of the Dominion with excellent success.

"As early as 1881," says Mrs. Newhall, "a party of Trappist monks had established a house at Two Mountains—a little four-roomed house, three of the rooms being bedrooms or sacristy, as necessity demanded, and the fourth—kitchen, dining-room—laboratory—lecture room, etc.

By 1888 three hundred acres of ground had been cleared and a dairy had been established, from which the surrounding country benefited, not only by the sale of milk but by lessons learned from the scientific methods of the Brotherhood.

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The King may not be sued for the recovery of the amount of money represented by any indebtedness he may incur; but the Queen is accorded no such protection under the British law. She has her own attorney-general and solicitor-general to represent her in all legal matters though, of course, except for ordinary private purposes, their services are scarcely ever needed.

Red Rose Tea is so popular because "it's good tea" and because when you buy a package you have the comfortable feeling you're getting an article fully worth every cent you pay for it.



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

direct, so to speak, its first mental and spiritual pulsations. She conducts it along the impressive years of childhood and youth, and hopes to deliver it to the stern conflicts and tumultuous scenes of life, armed by those good principles which her child has received from maternal care and love.

If we draw within the circle of our contemplation the mothers of a civilized nation, what do we see? We behold so many artificers working, not on frail and perishable matter, but on the immortal mind, molding and fashioning beings who are to exist forever. We applaud the artist whose skill and genius presents the mimic man upon the canvas; we admire and celebrate the sculptor who works out that same image in enduring marble;

The Wonders of the Vatican.

Not only is the Vatican the largest and oldest palace in existence (writes the Rome correspondent of the Philadelphia Catholic Standard and Times), but it is also the most modern by reason of its internal fittings. Its elevators are of the latest type; its carpets are cleaned by American machines recently patented; the pictures of its galleries are protected by means of a special type of blind so as to enable visitors to view the paintings as advantageously as possible.

Probably not one of the thousands of foreigners who pass every week the Vatican thresholds know that it contains a printing house which, by reason of the perfection of its machines and the quality of the work expected from the men, is considered

second to none in Europe. Pius X., under whom many changes have been made in the "tipografia Vaticana," insisted that only the most perfect system of machinery should replace the old kind.

With regard to the superior kind of work turned out by the employees, one need not wonder at its beauty, for it is the custom of the Pope to employ sons in succession to their fathers, and so on from generation to generation, provided, of course, the candidate be worthy. And thus one may almost say each Vatican artisan has learned the rudiments of his craft at his father's knee.

"Keep Smiling."

On the door leading into the private office of the managing director of one of the largest banking institutions may be seen by all comers a plain white card, on which are these two words: "Keep smiling!"

Ask the financier the significance of the placard, and he will say simply: "Just keep smiling. That makes everything easy. That's what smiles are for. A good, unfeigned, sincere smile is a veritable battering-ram to knock hard things out of the way. Sometimes I smile out loud, all to myself, when I run against anything hard; and the invitation is out to whoever enters my door. I take it that people will smile as they read the card, and I want them to continue the act while here."

He tells of a visitor who came to see him last winter, a Scotchman, who had served in India in the army.

"My dear sir," said the visitor, "I am greeting that legend heartily. Many years ago when the plague was raging, I was in Calcutta, and ill. The patients were full, and with other hospitals I was lying in a shed, a very sick man. On each side of me a poor chap had died, when a man came around with one of the doctors to measure the bodies. As they finished the second fellow's measurement, they looked at me, and the man said, 'Three of 'em, eh?' and whipped out his tape measure at my side.

"In spite of all effort, I could only stare. To save my life, I couldn't speak or move. All I could do was to smile, and I just smiled. Instead of the measuring line, I was given better attention and recovered. The smile did it! That's right, 'Keep smiling!'"

UNIFORMITY

WHAT do we mean by uniformity in flour? We mean stability and dependability, every barrel like every other barrel, every baking like every other.

Now, uniformity in flour comes only from eternal vigilance. It is the result of everlasting care and watchfulness at the mill. It can only be produced by the most advanced methods of milling and the most expensive up-to-date equipment.

Royal Household Flour

is its absolute uniformity. It never varies. It is the same yesterday, today, to-morrow. Year in and year out it is always uniform, always the best, always invariable in results whether for Bread or Pastry.

Royal Household Flour has to be uniform. It cannot be anything else. It is surrounded at every stage of production with the utmost care and watchfulness.

The Ogilvie Mills are models of up-to-date equipment—the machinery is the most advanced and most expensive—the inspection laboratory and test baking departments are the most complete and scientific in the world.

It has taken enormous Capital and the experience of a life time to achieve the absolute uniformity of Royal Household Flour. The watch, watch, watch and test, test, test which have made ROYAL HOUSEHOLD FLOUR the world's finest flour are your permanent safeguard as to quality.

Royal Household Flour is best for bread, best for cakes, best for pies, best for all household baking.

To be sure of uniform results in baking whether for bread or pastry—use Royal Household Flour and stick to it.

Write for "Ogilvie's Book for a Cook". This book contains 125 pages of excellent recipes many of which have never before been published and will be sent free if you mention the name of your dealer.



O'MULLIN & GRAY Barristers, Solicitors, Etc.

DR. J. L. McISAAC Office next door to Somers & Co. Main Street, ANTIGONISH Residence: Queen Hotel. Telephone No. 66.

DR. C. S. AGNEW, DENTIST Office, over Cope and's Drug Store. Office Hours, 9 to 12 and 1 to 4 P.M.

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

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

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

Joseph A. Wall, BARRISTER, SOLICITOR, ETC. Agent for Fire, Life and Accident Insurance MONEY TO LOAN ON SATISFACTORY REAL ESTATE SECURITY. Office over Canadian Bank of Commerce ANTIGONISH, N. S.

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

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

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

SYNOPSIS OF CANADIAN NORTH-WEST LAND REGULATIONS

Any person who is the sole head of a family, or any male over 18 years old, may homestead a quarter-section of available Dominion land in the Manitoba, Saskatchewan or Alberta.

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

In certain districts a homesteader in good standing may pre-empt a quarter section along side his homestead. Pre-empt 50¢ per acre. Duties—Must reside upon the homestead or pre-empt six months in each of three years from date of homestead entry (including the time required to earn homestead patent) and cultivate fifty acres extra.

A homesteader who has exhausted his homestead right and cannot obtain a pre-empt may enter a purchased homestead in certain districts. Price \$5 per acre. Duties—Must reside six months in each of three years, and cultivate fifty acres and erect a house worth \$500.

W. W. COBY, Deputy of the Minister of the Interior

GRAY... SAAC... ONISH... GNEW... YRE... WALL... B.C. CO. WEST

A WAITRESS OF QUALITY.

Shields and Richards had been bounding over the macadam high-ways in the former's motor-car since early morning, and Richards protested particularly that it was altogether too far past noontime and luncheon-time to proceed longer without a halt for refreshment.

"The case is peculiar, and I'll bank on the honor of that girl, and I'll do all the investigating that is necessary." Miss Faulkner certainly seemed ill at ease. She was silent and distant; and whenever her glance fell upon either of the two men, she turned alternately pale and red.

"No, indeed," protested Shields indignantly; "a man on the road told us it was a road-house, and when we stopped there this girl appeared in a servant's apron and took our order for luncheon."

An Eye to Economy. A young lady who taught a class of small boys in the Sunday-school, desired to impress on them the meaning of returning thanks before a meal.

WANTED 1000 Calf Skins; 1000 Wool Pelts; 5 Tons Wool for which we will pay CASH

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

BONNER'S Hides! Hides! 5 Hides Wanted C. B. Whidden & Son

DRUMMOND COAL Intercolonial Coal Mining Company, Limited, Westville, Nova Scotia.

For Diarrhoea, Dysentery, Cholera Cholera Morbus Pains and Cramps, Children or Adults.

Gates' Certain Check At this season of the year every family should have a bottle of this superior medicine in the house.

ASEPTO SOAP POWDER sweetens the home ASK YOUR GROCER

A RAINY DAY NEED NOT INTERFERE WITH THE ENJOYMENT OF YOUR OUT DOOR WORK OR SPORT WEAR A TOWER'S FISH BRAND SLICKER

Fining English Servants in 1680. Nan Newton, for breaking a teapot in Phil's chamber, 2s. 6d. Richard Knight, for pride and slighting, 2s. 6d.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Breakwater at Duncan's Cove, N. S." will be received at this office until 4.30 p.m. on Monday, November 7, 1910.

ESTABLISHED, 1854

THE CASKET

PUBLISHED EVERY THURSDAY AT ANTONIOSH BY THE CASKET PRINTING AND PUBLISHING COMPANY LIMITED.

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

THURSDAY, OCTOBER 20.

CONSPIRACIES AGAINST RELIGION

of the Grand Lodges and Masonic jurists of this country. The Grand Lodges of Ohio subsequently repealed the regulation.

It is all very well to carry the Bible in procession, and to heap terms of honor upon it. But Masons may believe in it or they may not...

When Masonry comes to use the Bible, we find some evidence of the trimming rendered necessary by the "universality of Masonry."

"Ye also, as living stones, be ye built up a spiritual house, an holy priesthood, to offer up sacrifices acceptable to God.

Here is the corresponding passage in the Bible:—"Be ye also as living stones built up, a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

In taking this text into his Masonic Ritualist, Dr. Mackey, as he tells us, found it necessary to make some "slight modifications."

We have said that the leading Masonic writers have given up the notion that Masonry has come down uninterruptedly from the earliest times in the history of the world...

The reign of London's Catholic Lord Mayor is nearly at an end, and Lady Knill is making herculean efforts to leave a legacy to her poor of London town.

"The Holy Kabbalah, or tradition of the children of Seth, was carried from Chaldea by Abraham, taught to the Egyptian priesthood by Joseph, recovered and purified by Moses, concealed under symbols in the Bible, revealed by the Saviour to St. John, and contained a true, under hieratic figures analogous to those of all antiquity, in the Apocalypse of that Apostle."

From the bosom of Egypt, sprang a man of consummate wisdom, initiated in the secret knowledge of India, of Persia, and of Ethiopia, named Thoth or Ptaha by his compatriots, Taaut by the Phoenicians, Hermes Trismegistus by the Greeks, and Adris by the Rabbis.

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the sciences and arts, and explained to them the symbols by which they were veiled. Egypt, 1500 years before the time of Moses, revered in the Mysteries, One Supreme God, called the Only Uncreated. Moral and Dogma, p. 364.

Our London Letter.

LONDON, Oct. 20, 1910.

It is characteristic of the peaceful triumph of the Catholic Church over her enemies that while Bishop Mathew of Islington is fulminating against the Inquisition in a Nottingham paper and offering his protection to all good Catholics who will join with him in "battering down the walls of this ugly old anachronism," the elite of the Anglican Church are daily drawing nearer to the sheltering walls of Rome.

The parishioners of St. Patrick's, Dumfries, gathered in large numbers last week to bid farewell to Father McErlane, a very popular priest who is departing to take up work in the New World, at Kansas city.

Never did Sir John Knill more heartily voice the feelings of the citizens of London than in the telegram which he despatched yesterday to the Marquis de Soveral, Portuguese Minister at the Court of St. James, expressing the deep sympathy of Londoners with the young King Manuel and the Portuguese people in the calamity which has turned Lisbon into a battle ground and set kinsmen against each other.

The new Church which is to take the place of the little Convent at Chelsea in Sir Thomas More's old garden, has at length been planned so that it will not interfere with the noble old mulberry tree under which the Chancellor has often sat.

It is comforting to see that even amongst Catholics of a busy city like London, the vast majority of whom are engaged early and late in toiling for their daily bread, the Holy Father's desires with regard to frequent communion are bearing fruit.

with the Church of England. To the first questions both candidates replied in the affirmative, but to the latter, both, to their honour be it said, gave an emphatic negative, Sir T. V. Strong, who was elected, declaring that he would attend any place of worship where duty or sympathy demanded his presence.

"The Eternal Question," which recently occupied the London boardings, proved an eternal failure, and its withdrawal relieves Catholics of the unpleasant spectacle of the venerable Pontiff portrayed in unseemly guise upon a street boarding.

Another well known Scottish Priest, Father Egger, S. J., has been taken from his congregation this week to that far country which is beyond our ken, though we maintain aural communication with it by our prayers.

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It is comforting to see that even amongst Catholics of a busy city like London, the vast majority of whom are engaged early and late in toiling for their daily bread, the Holy Father's desires with regard to frequent communion are bearing fruit.

For sheer impudence, nothing, I think, has ever equalled the action of that traducer of the Church and unscrupulous libeller of Priests and Nuns, Dr. Horton, who not content with quattering his four hundred or so followers of the Congregational Union on the inhabitants of Hampstead, has actually asked his Catholic neighbours to take in and board for two or three nights one or more of these gentry, assuring them that the guest they will get will be recompensed enough.

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PRIZE LIST FALL FAIR.

(Conclusion.)

POULTRY.

- Wyandottes, White, Cockerel—1st and 2nd, Henry C. Smith, Antigonish. Wyandotte, white, pullet—1st and 2nd, Henry C. Smith, Antigonish. Minorca, black, cockerel—2nd, Hadley McDonald, Town. Minorca, black, pullet—2nd, Hadley McDonald, Town.

Special Prize for Pair Draught Horses—1st, A. S. McMillan, U. S. River.

Best Herd of Dairy Cattle—Diploma awarded to Taylor Bros., Antigonish. Best Herd of Beef Cattle—Diploma awarded William J. Chisholm, Clydesdale.

The Officers of the Association wish to thank all who by contributions of money and labour assisted in making the Exhibition a success.

Omissions and Errors.

In the hurry of compiling the list of prize-winners last week, the officers omitted the names of some prize-winners. There were also several errors. The omissions and corrections are supplied below:

The several prizes for Cattle, awarded to Colin F. McAdam, should have read Colin F. McAdam, West River, instead of Harbour.

In Roadster Horses, mare or gelding over two years under 3—1st, Stanley McNaughton, Loch Katrine. Same class, over 1 year under 2—1st, John D. McDonald, Cape George.

Mare or Gelding, over 2 under 3 yrs.—3rd, Henry Baxter, Addington Forks.

General Purpose Horses, over 1, under 2—1st, Hugh McGillivray, St. Andrews; 2nd, Andrew Chisholm, Caledonia Mills.

Mare or Gelding, under 1 year—1st, D. A. McPherson, Springfield; 2nd, James McDonald, Maryvale; 3rd, A. A. McDonald, Briley Brook.

Brood Mare with foal—1st, J. W. Chisholm, Harbour; 2nd, James McDonald, Maryvale; 3rd, A. D. Chisholm, West End, Antigonish.

Pair shown in harness—1st, A. R. McAdam, Mallick Cove; 2nd, John W. Chisholm, Harbour.

Carriage Horses—Stallion, pure bred under 3 years—1st, R. D. Fraser, Town.

Mare or gelding, any grade in harness, over 4 years—1st, Mrs. L. O. Archibald, Town; 2nd, A. D. Chisholm, West End; 3rd, John A. McLeod, Harbor Road.

Hereford or other beef cattle, any grade—2nd prize, William Chisholm, Harbour; 3rd, W. A. McDougall, Sylvan Valley.

Grains, best sheep any other variety white—1st, Alex. McPherson, Cloverville, instead of Clydesdale.

Montreal City Council on Monday adopted a resolution censuring Mayor Nathan of Rome, on behalf of the Catholic population of Montreal, for what are termed his "blasphemous insults" to the Pope.

The whole Island of Cuba has suffered heavily from cyclones which practically continued from Thursday of last week until Monday night last. There was some abatement of the storm Sunday evening, only to be renewed with greater fury.

Election Card

To the Electors of District No. 4:

LADIES AND GENTLEMEN,—At the solicitation of many of you I have come to the conclusion to be a candidate at the forthcoming election to represent you at the New Council Board.

There is no use for me to say that I will do this or do that, as I will only have one vote. That being the case, all that I can do with my vote is to use it in the best interest of the County according to my judgment.

R. L. WILKINS.

RESIDENTS OF INVERNESS CO.

I present to your patronage my branch store opened on Oct. 12th in Inverness, C. B.

M. R. FRED. MONAHAN, an expert Optician, Watchmaker and Engraver, is in charge. There you will find a select line of Rings, Watches and Jewelry for you inspection. All work will be guaranteed, and no charge will be made for Eye Examination.

WALLACE The Optician and Jeweler Antigonish, N. S.

FALL OVERCOATS

We are showing the handsomest line of overcoats 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 distinctive.

Come and see what we call values in

Overcoats at \$6.00

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 Presto Collar a valuable addition to their outer garments.

A. KIRK & COMPANY

The 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.

Antigonish Branch J. F. BLAGDON, Manager

THOMAS SOMERS General Store.

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

Ready-Made Clothing Another lot of ready-made clothing for Men, Youths and Children in the latest patterns just in.

Boots and Shoes We are leaders in offering good serviceable footwear. 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 for all produce.

THOMAS SOMERS

General News.

Hon. Joseph Chamberlain's health is reported greatly improved.

Last year was the most prosperous in the history of Ireland.

Senator McGregor of New Glasgow has been appointed Lieutenant-Governor of Nova Scotia.

Winnipeg is asking the Federal Government to appropriate \$2,500,000 for a World's Fair in that city in 1914.

Bay of Fundy fishermen say that the presence of shoals of dog-fish represent a loss of \$100,000 in the industry.

There are quiet a number of cases of scarlet fever at Glouce Bay, and some of the schools have been temporarily closed.

Thirty motormen and conductors of the Winnipeg street railway were discharged last week for drinking while in uniform.

Mr. Louis Laverigne, M. P., for Drummond and Arthabasca, has been appointed to the Senate in the place of the late Sir George Drummond.

A bill has been unanimously passed by the Australian Parliament increasing the restrictions which make for a white Australia.

The Labor Party won in the New South Wales state elections, having a majority of two. The new Premier, Mr. McGowan, was a boilermaker in the Government machine shops.

Guy Tombs, general passenger agent of the Canadian Northern in Quebec, predicts that the time is coming when there will be a daily steamship service between Canada and Britain.

The Duke of Connaught, uncle of King George, has sailed for Africa where he will represent the King at the opening of the first Parliament of United South Africa, Nov. 4th.

The British Government is taking preliminary steps to assume the management of the National Telephone Company, with over half a million subscribers and 18,000 employees.

It is stated on the most trustworthy authority that Mr. Lloyd George is an imperial federationist, having espoused the cause of an Imperial Parliament at Westminster with provincial legislatures for the British Isles.

Robert Venning, Superintendent of Canadian Fisheries, has been found in a hotel in Brussels, suffering from amnesia. He was one of the Canadian officials at the Hague Conference. He disappeared about the first of September.

The naval defence scheme of Australia just introduced in the Senate creates a board to administer the naval forces of the commonwealth. Warships and men may be handed over to or taken over from the British navy.

The annual return of the British Board of Trade on merchant shipping shows that notwithstanding the progress made by some foreign nations more than one-half of the mercantile tonnage of the whole world still flies the British flag.

Some sixty applications have been received by the civil service commission from prospective cadets for the new Canadian navy, who intend taking the qualifying examinations entrance to the naval college at Halifax. The first 30 will win.

Trade statistics show the effect of the cessation of the tariff war and the conclusion of a provisional agreement between Canada and Germany. The German exports to Canada for six months from March 1 increased 48 per cent, while Canadian exports to Germany increased 45.

Twenty-five thousand Roman Catholic citizens of Montreal gathered at the Champ de Mars Sunday evening and passed a strongly worded resolution denouncing the recent anti-Christian speech of Mayor Nathan, of Rome. Archbishop Bruchesi presided, and speeches were made by His Grace Mayor Guerin, Henri Bourassa, Hon. J. Descaire, Provincial Secretary, and many others.

Luigi Restelli, the Italian who shot six people, killing two, at Quincy, Mass., last summer, did not run away as supposed, but committed suicide. His body was found on Friday in an abandoned quarry in 80 or 90 feet of water by Officer Patrick Milford of the quarry police and Constable Jas. Corey of Brampton, who steadfastly clung to the theory that Restelli had drowned himself. Milford and Corey had been dragging the quarry holes. Friday their hooks caught in Restelli's clothing and the body was brought to the surface. Two 38-calibre six-chambered loaded revolvers were found. There was also a big sheath knife on the body. His hands were handcuffed, there was a bullet wound in the neck and the body was weighted.

English newspapers announce that in the week ending Oct. 5, "Five Anglican clergymen made their submission to the Catholic Church." These clergymen were: Rev. A. R. C. Cocks, M. A., Oxford, Vicar of St. Bartholomew's, Brighton, since 1895; Rev. H. F. Hinde, M. A., Cambridge, Vicar of the Church of the Annunciation, Brighton, since 1906; Rev. O. P. Henly, of Keble College, Oxford, and Ely Theological College, associated with the staff of St. Bartholomew's, Brighton; Rev. J. D. Knox, M. A., Oxford, Curate of St. Saviour's Cathedral, Southwark; Rev. H. R. Prince, B. A., Oxon, Curate of the Church of the Annunciation, Brighton. Rev. Mr. Knox is a descendant of the famous John Knox.

Fundamental changes in the British constitution and the whole system of parliamentary government are impending. The conference of leaders of the government and the opposition, which has been considering a possible compromise on the question of the House of Lords, held four sessions last week. The conferees have now reached the crux of their deliberations. Not a word of the proceedings has been allowed to be made public officially, but it is possible to

give the general scope of the great changes contemplated. The basis of the sweeping changes under discussion is Earl Grey's federation scheme for the empire, which he outlined during his visit to London in June. This project provides for local home rule for Ireland, Scotland, England and Wales. The imperial parliament is to consist of a House of Commons of 200 members and a Senate of the same number. The Commons will comprise approximately 25 Irish, 25 Scotch, 12 Welsh and 138 English members. The Senate will include 100 of the present lords. The colonies will be represented by six-year senators on an approximate population basis. This, of course, is only the scheme in the rough, for there are many considerations which may modify it. It may be said in general terms that the idea is immensely popular in Ireland, Scotland and Wales. It is impossible to say what progress has been made by the conference, but it is believed the conference will finish its work one way or another within a week.

The new lobster fishing regulations provides that all traps must have slats an inch and a quarter apart and a net with a three inch mesh. The size limit regulation is abolished all over the Maritime Provinces except for the Counties of St. John and Charlotte, N. B. The following are among the regulations published in the Canada Gazette: From the 31st day of May to the 14th day of December will be the close season within the counties of Yarmouth, Shelburne, Queens, Lunenburg and that portion of the county of Halifax west, a line running S. E. from St. George's Island, Halifax Harbour, and coinciding with the Fairway buoy. From the 1st of July to the 31st of March, will be the close season from the aforesaid line, running S. S. E. from St. George's Island, Halifax harbour, and coinciding with the Fairway buoy, in the entrance of the said harbour, extending eastwardly and following the coast line as far as Red Point between Martin Point and Point Michaux, in the Island of Cape Breton, and including Chedabucto Bay and St. Peter's Bay, and the coasts and waters of all the islands lying in and adjacent to these bays, and including the coasts and waters of the Gut of Canso. It is strictly forbidden for anyone to have any berried or soft shell lobsters in his possession. to fish in water not more than two fathoms deep or to place a trap within a hundred yards of a stationary salmon net. It is forbidden to can lobsters on board of any vessel or to fish for lobsters before 6 o'clock a. m., or to trawl in the Counties of Gaspe and Bonaventure.

Walter Wellman started from Atlantic, N. Y., last Saturday in his airship America to cross the Atlantic. There were six men in the ship, which was provisioned for fifty days. Gasoline sufficient for the voyage was also provided. He proposed following the course usually taken by the trans-Atlantic steamers. For some time he was in wireless communication with the wireless stations on the coast. The last communication with the aerial navigators was had at noon on Sunday, though the steamers arriving from the Atlantic ports have endeavored to catch his flashes. The next information received was the news that the airship had been abandoned, and the crew were all save aboard the steamer Trent, bound from Cuba and Bermuda for New York. The published account of the thrilling adventure of the America and her crew, in the New York Times, places the immediate cause of the failure on the changeable winds and the equilibrium, which was too heavy. It retarded and dragged down the airship and interfered with the steering. The wind freshened Sunday night and shifted to the northwest, "preventing the airship from following her course—the track of the trans-Atlantic vessels. On Monday morning there was another shift of wind, and it was decided to try to make Bermuda. Monday night the weather became colder and the lifting power of the airship decreased, so that it was necessary to jettison a part of the supply of gasoline to keep her in the air. During the night it was determined to abandon the airship, and at 5:07 o'clock next morning the steamer Trent was sighted and signalled to stand by. The rescue of the airship's passengers was effected with great difficulty. Lines were dropped from the airship to the steamer several times, but the wind whirled the airship away, making it impossible for the steamer people to catch the lines. It was then decided to lower the lifeboat of the airship. Bringing the lifeboat down close to the water, the hooks holding the life boat were sprung, and it dropped to the water. The crew carefully yet dexterously boarded the lifeboat which was tossing about in the waves. Soon the Trent was reached and the passengers and crew of the steamer, all keenly alive to the unusual episode, were on deck to witness this unique performance. The rescue was effected about 150 miles due east of Cape Hatteras. About 1000 miles of ocean were traversed. The airship freed of her burthen soared away and was soon lost to sight.

At her home, on College St., Antigonish, on the 7th inst., MRS. DONALD MACGILLIVRAY, formerly of William's Point. She was preceded by her husband and was a devoted and loving mother, three brothers and four sisters to mourn her loss. Fortified by the rites of the Holy Catholic Church, she peacefully passed away. May her soul rest in peace!

At Lochaber, Ant. Co., on the evening of Oct. 14th, 1910, after a painful illness borne with true Christian resignation, MICHAEL PURCELL, in the 73rd year of his age, a good life and a devout reception of the last sacraments prepared and encouraged him to meet his Maker. After a Requiem High Mass, interment was at St. Patrick's Cemetery, Lochaber. A wife, a daughter (sister Francis Leo) and three sons survive him and mourn their loss. May his soul rest in peace!

At Afton Station, on Oct. 9th, Sunday, 1910, after a painful illness of 5 months' duration, she endured with Christian patience, CATIE EUNICE ELLEN, daughter of Jeffrey and Margaret Davidson, aged 18 years and 10 months after receiving the last rites of the Catholic Church, leaving father, mother, two sisters and two brothers to mourn the loss of a kind and loving daughter and sister. Besides these she leaves a lot of friends and acquaintances who will regret her early death. May her soul rest in peace!

On Saturday, the 13th inst., after an illness of seven years, CATIE JOSEPH CHISHOLM, son of Mrs. Mary and the late Alexander Chisholm, at the home of his mother, on St. Nialan Street, in this town, in the 28th year of his age. He had borne his long and trying sickness with ex-

emplary patience and resignation. A former student of St. Francis Xavier's College, where he is held in affectionate remembrance by his classmates for his singularly amiable disposition, he received during his illness many evidences of regard from the pastor, professors and students of his Alma Mater. Strengthened by the frequent reception of the Sacraments, he died a peaceful and happy death. His bereaved mother, sister and three surviving brothers have the deep sympathy of the community in this the fifth death in the family. After a High Mass of Requiem at St. Nialan's Cathedral on Monday morning, his remains were borne to the cemetery at Lower South River, and laid with those of his father and other members of his family. May he rest in peace!

Gravenstone from the Valley \$3.75. Bonner's.

We want good country cheese and a few lbs. good crab apples. Bonner's.

For sale, a pure bred Holstein bull calf. Highly bred. Apply to Colin F. McAdam, West River.

Men's solid knee boots, Amherst made, special price \$3.50 pair at Fraser's Shoe Store.

Complete range boys' school shoes, heavy black and tan leathers, all prices, at Fraser's Shoe Store.

Get the habit of going to Bonner's for a 10c. lunch of new milk and home baking.

1500 yards of mill ends grey cottons at manufacturers' prices at Chisholm, Sweet & Co's.

Get the habit of going to Bonner's big grocery for a 10c. lunch. Drink good milk and eat good fresh baking.

Arctic sleigh robes, men's Arctic storm coats, rubber lined, price \$14.50. Chisholm, Sweet & Co.

Grapes, only 25 cents a basket, at C. B. Whidden's. Do not miss this bargain.

Choice sugar cured hams, breakfast bacon, and pure lard at C. B. Whidden's.

Gentlemen's beaver cloth coats with astrachan lining, marmot fur collar, at the low price of \$15.00. Chisholm, Sweet & Co.

Dry goods, boots and shoes, groceries, etc., at Elias Haddis, general merchant, Heatherton. Call and see the prices.

Found, in Mrs. Harrington's Book and Fancy Goods' Store, a small sum of money. Owner can have it by paying for this advertisement.

Acknowledgments.

- Rev D M Gillies, Glace Bay \$1.50
- Donald McDonald, Black Avon 1.00
- Nello McDonald, Whitney Pier, 1.00
- B B McNeil, Roxbury, 1.00
- D B McNeil, San Francisco, 2.00
- Lauch in Cameron, McPherson's P O, 2.00
- Mary McDonnell, Malden, 2.00
- Angus A S McDonald, Port Hood, 1.00
- Rector McIntyre, French Road, 1.00
- Rev D J McDonald, Washington 2.00
- Henry J Puskie, Arshy Hope 1.00
- Rev Oswin, New Glasgow, 1.00
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- R Davis, Hazel Hill 1.00
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- Mrs A W McDonald, Antigonish 1.00
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- Nell L Nelson, Barrechoors Hbr 2.00
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- J H McDonald, Montreal 1.00
- John Campbell, Antigonish 1.00
- R G Gribble, Antigonish 2.00
- H B Waddan, Wolfville 1.00
- R V Cooper, Aine Harbor 4.00
- John Mackay, Lochaber 1.00
- Duncan McKinnon, Lismore 4.00

DIED.

At her home, on College St., Antigonish, on the 7th inst., MRS. DONALD MACGILLIVRAY, formerly of William's Point. She was preceded by her husband and was a devoted and loving mother, three brothers and four sisters to mourn her loss. Fortified by the rites of the Holy Catholic Church, she peacefully passed away. May her soul rest in peace!

At Lochaber, Ant. Co., on the evening of Oct. 14th, 1910, after a painful illness borne with true Christian resignation, MICHAEL PURCELL, in the 73rd year of his age, a good life and a devout reception of the last sacraments prepared and encouraged him to meet his Maker. After a Requiem High Mass, interment was at St. Patrick's Cemetery, Lochaber. A wife, a daughter (sister Francis Leo) and three sons survive him and mourn their loss. May his soul rest in peace!

At Afton Station, on Oct. 9th, Sunday, 1910, after a painful illness of 5 months' duration, she endured with Christian patience, CATIE EUNICE ELLEN, daughter of Jeffrey and Margaret Davidson, aged 18 years and 10 months after receiving the last rites of the Catholic Church, leaving father, mother, two sisters and two brothers to mourn the loss of a kind and loving daughter and sister. Besides these she leaves a lot of friends and acquaintances who will regret her early death. May her soul rest in peace!

On Saturday, the 13th inst., after an illness of seven years, CATIE JOSEPH CHISHOLM, son of Mrs. Mary and the late Alexander Chisholm, at the home of his mother, on St. Nialan Street, in this town, in the 28th year of his age. He had borne his long and trying sickness with ex-

UNSINKABLE **Eureka** NOVA SCOTIA WOOL

This label on Men's heavy weight, medium priced Underwear means that you will get the only kind that is made of ALL Nova Scotia Wool. It is absolutely UNSINKABLE — not a garment has ever been returned to a dealer or to the mill.

If you find it otherwise, return it to your dealer, he will cheerfully return you your money.

Compare the Eureka line with others — that's the test.

Nova Scotia Knitting Mills, Limited, Eureka, N. S.

emplary patience and resignation. A former student of St. Francis Xavier's College, where he is held in affectionate remembrance by his classmates for his singularly amiable disposition, he received during his illness many evidences of regard from the pastor, professors and students of his Alma Mater. Strengthened by the frequent reception of the Sacraments, he died a peaceful and happy death. His bereaved mother, sister and three surviving brothers have the deep sympathy of the community in this the fifth death in the family. After a High Mass of Requiem at St. Nialan's Cathedral on Monday morning, his remains were borne to the cemetery at Lower South River, and laid with those of his father and other members of his family. May he rest in peace!

NOVA SCOTIA Telephone

6 Per Cent. STOCK

Dividends: Jan. 1st, April 1st, July 1st, October 1st.

Price on Application J. C. MacIntosh & Co. Members Montreal Stock Exchange. Direct Private Wires.

Halifax, N. S. :: St. John N. B. SHERIFF'S SALE. 1908, A No. 874. In The Supreme Court,

Between CHISHOLM, SWEET & CO., Plaintiffs and JOHN D. McMILLAN, an absconding or absent debtor, Defendant.

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

Saturday, the 19th day of November, 1910, at 10 o'clock in the forenoon.

All the estate, right title, interest, property claim and demand of the above named defendant and of all persons claiming by, through or under him, at the time of the recording of the judgment herein, or at any time since, of, in and to all that certain lot, piece or parcel of

LAND

situate, lying and being at Pinkietown, Ohio in the County of Antigonish, and now or formerly described as follows: Bounded on the North by lands owned or occupied by John L. McEachern (or the East by the West (or Ohio) River, so called; on the South by lands of Charles A. McEachern; and on the West by lands in possession of John McDonald, containing one hundred and fifty acres, more or less, and being the lands formerly occupied by the defendant, John D. McMILLAN, of Pinkietown, Ohio, aforesaid, together with the privileges and appurtenances thereto belonging.

The same having been levied upon under an execution of the writ of the above named plaintiff's upon the judgment in this cause, which judgment was duly registered in the Registry of Deeds for the said County of Antigonish upwards of one year, and which execution was issued after filing of the security required by Order XLVI, Rule 22, of the Rules of the Supreme Court.

TERMS: Ten per cent. deposit at time of sale; remainder on delivery of deed. Dated at the Sheriff's Office at Antigonish, the 18th day of October, 1910. DUNCAN D. CHISHOLM, High Sheriff of Antigonish County.

JOSEPH A. WALL, of Canadian Bank of Commerce Building, Antigonish, N. S., Solicitor of the Plaintiff and Judgment Creditors.

LANDSALE 1894, B No. 138. In the County Court for the District No. 6. Between WILLIAM H. MACDONALD, Plaintiff and ANGUS MACDONALD, Defendant

To be sold at Public Auction, by the Sheriff of Antigonish County, or his Deputy, at the Court House, Antigonish, in the County of Antigonish, on

Tuesday, the 22nd day of November Next, at the hour of 10 o'clock in the Forenoon.

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

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

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

DRAFTS ON FOREIGN COUNTRIES

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

- Austria-Hungary Finland Ireland Russia
- Belgium Formosa Italy Serbia
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- Crete Greece Norway Switzerland
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SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Extension to Wharf at South Ingonish, N.S.", will be received at this office until 4:00 P. M. on Tuesday, November 8, 1910, for the construction of an extension to wharf at South Ingonish, Victoria County, N. S.

Plans, specifications and form of contract can be seen and forms of tender obtained at this Department, at the offices of C. E. W. Dodwell, Esq., District Engineer, Halifax, N. S.; E. G. Millidge, Esq., District Engineer, Antigonish, N. S., and on application to the Postmaster at Ingonish Ferry, N. S.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation, and place of residence of each member of the firm must be given.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for the sum of nine hundred (\$900.00) which will be forfeited if the person tendering decline to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender is not accepted, the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order, R. C. DESROCHERS, Secretary.

Department of Public Works, Ottawa, October 12, 1910.

FARM FOR SALE.

The farm situated at Bear Arisaig owned by the undersigned is offered for sale. It consists of 300 acres of excellent land, on which there is abundance of hard and soft wood. For further particulars apply to MRS. EDWARD J. CODY, Kado, B. C.

NOTICE. Any person trespassing on farm at Pleasant Valley owned by A. A. McDougall, without orders from T. J. Sears, Pleasant Valley, will be prosecuted.

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

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SAILINGS In effect Oct. 1st, 1910. HALIFAX TO BOSTON, Saturdays at midnight, Hawkesbury to Boston, Fridays 9 p. m.

Watch, Clock and Jewelry Repairing

The undersigned is now prepared to do the highest grade of work on all watches, clocks and jewelry entrusted to him.

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

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

West End Livery Stable The subscribers have opened a FIRST CLASS LIVERY. Carriages, Harness, sleighs all new. Good Driving Horses, Double or single Rigs can be supplied at short notice.

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

J. J. M. LANDY Importer and Manufacturer. 416 Queen St., West, Toronto Phone Coll 308.

Scandals in the Catholic Church.

(By Bishop Stang.)

Here is a rather common objection, not without foundation either, raised by our separated brethren: "If you people are members of the only true Church how is it that we meet so many Catholics who are anything but good Christians? Did not Christ say: 'By their fruits you shall know them.' Where are the 'good fruits' in the lives of Catholics?"

Christ likened His Church to a net which gathered good and bad fishes. We must be satisfied with the Church as the Son of God made her; we cannot make her any better than He did. An enemy, He tells us, has sown weeds in His Church; these weeds shall remain among the wheat until harvest.

Comparisons sometimes are odious. If Catholics are not any better than non-Catholics, they are certainly not any worse. They should be better, however, than they are, considering the graces and lights at their disposal. But when the charge is made that Catholic countries are morally worse than Protestant countries, then we emphatically deny and go one step further and maintain the opposite.

Why Oswald Alfred Lost his Job.

Oswald Alfred leaned forward from the edge of the chair, and stated his case to the lining of his cap, as even he had never stated it before. "It was like this, sir: I'd been to meet my lady and gentleman at Victoria station (London, Chatham and Dover, sir); and the boat was very late, and they'd brought over a new French maid who'd never been in a car before; an' that's 'ow the 'ole affair came to 'appen, sir. It was a limousine, sir, forty-or-se Feent, an' that piled up with luggage we was absolutely top 'eavy; but my gentleman was always sayin' 'is car cost 'im quite enough without cab-fares over and above. I used to tell 'im 'ow it'd be on a skiddy night, but he wouldn't take a word, though he'd a rough side to 'is own tongue, and I was goin' to give 'im notice when it 'appened in Sloane street on the way 'ome that night. I was coming along at a good pace, but not exceeding, an' the only other thing in the street was a tradesmen's van same way; 'im on the near side, sir, and me coming up on the crown, and blowing my horn. Suddenly he pulls right across me without ever 'olding out 'is 'and; right across into Pont street, without showing a finger! There was only one thing to be done, and I done it; I took the corner myself, instead of 'crashing into 'im, an' beat 'im round 'is 'ead. But with all the grease on the road and all that luggage on top we skidded something cruel, and took the pavement and smashed our near door against one of them posts that are there to smash you, my lady and gentlemen weren't hurt, they can't say they were, nor yet the worse off anyhow, being insured. But the girl, she'd never been in a car before, an' there she sat beside me in front; it wasn't right, sir; she didn't know enough even to 'old on. Out she went an' got concussion, and I lost my place for that!"

John Black, Scottish Dominican Martyr.

(R. P. Devas, O. P., in American Catholic Quarterly Review.)

He's a man who dares to be, Firm for Truth when others flee.

The appearance, last year, 1900, of Mr. W. Moir - Bryce's monumental work, "The Scottish Grey Friars," has naturally awakened the hope that the Scottish Black Friars may be the next to receive similar treatment at the hands of some equally fair-minded historian.

The Reformation in Scotland, looked at from the Catholic standpoint, presents a very sad picture, and this chiefly because, even among the religious orders, heroes were scarce. It was not that there were multitudes of bad religious, but that the staunch were very few. The Observantine Franciscans, for example, whose brethren in England had offered such a strenuous resistance to Henry VIII., fled the land except two or three, who stayed behind only to fall away from the faith.

I have divided this article into two parts. The first is a chronological account of the friar's life, and among other things the correct date of his death has been, it is hoped, finally established. Like other religious men of that stormy, and in Scotland almost barbarous time, Black has been the object of base and shameful accusations. Some of these have necessarily been introduced into the first part. Their refutation, however, must be deferred to Part II.

Sketch of His Life.

Father John Black first comes to our notice in 1544, as a member already of some standing of the Dominican community at Aberdeen. For in that year, on August 24, counter actions for "strubulance" took place between him and one Marjory Gray. In 1547 the friars preachers of Aberdeen were engaged in a troublesome lawsuit, and on April 30th and May 23rd, Black was one of the two friars who appeared on behalf of the convent. The verdict, unhappily, seems to have been finally given against the friars. Father Black became procurator of the community before very long, for in that capacity he went to law in January, 1547-48, "against David Low and Janet Lesly, his wife, for an annual of 38, from deceased Robert Endeauch's hand without Futeis por; and in the March of the following year, "against John Lister for an annual of 10s. from deceased Andrew S. ewinson's land, on the west of the Gallowgait, now pertaining to Elspet Annand." Finally on January 17, 1549-50, he was again in court as "collector and procurator" because Elspet Annand herself had neglected to pay the friars the annual rent (5 lb. Scots) of some other land; and he won his case. That he was procurator may be also seen from an account posthumous as regards Black, of a royal concession to Alexander Hay, in which the friar is referred to as having been once the owner of some land.

was fast drawing to a close, and a great storm of the Reformation soon burst upon the land. From the middle of 1559 to the middle of 1560 civil war raged in Scotland. The violent Reformers, having already burnt and pillaged many monasteries and religious houses in the provinces, succeeded in the beginning of July, 1559, in destroying or desecrating all the churches, including that of the Black Friars, in the capital itself. The tide of fortune, however, soon turned in favor of the Queen Regent and the Catholics. In August, Mary of Lorraine, daughter of Claude, Duke of Guise, and mother of Mary Queen of Scots, came from Dunbar, and having reentered Edinburgh, took possession of Holyrood House. Friar Black, no doubt, attended her, unless, indeed, he had secretly remained in the city; for, as will be seen, he was her confessor. The following account, belonging to the period that now ensued, shows us something of the friar's work and of his reputation for learning: "During this time, the Queen Regent maintained still the Masse in the Palace of Holyroodhouse, wher the Papiests resorted to her, and amongst the rest the Bishop of S. Andrews; who upon a day in this month of August, past to the pulpits in the Abbey, shewing his comming; and after he had vomited a little of his superstition, he declared that he had not been well exercised in that profession; therefore desired the auditors to hold him excused. In the meantyme, he shewed unto them that there was a learned man, meaning Fryer Blake, who was to come immediately after him into the pulpit, who would declare unto them the truth; and therefore desired them to let him cease."

The author who has given us this information, writing of a few months later, after Edinburgh has been retaken by the Reformers and again abandoned by them, relates that in St. Giles' Church, which was purified in November, "the Papiest Friars ceased not in their sermons to blaspheme and cry out against the truth which had bene lately preached there" by the Reformers. This shows that, at least up to this date, Black was not the only Scottish friar who had forsaken neither fatherland nor faith. It was now that the English came to assist the Reformers. On the 7th of May, 1560, these allied forces attacked the stronghold of Leith, which was defended by the Scotch Catholics and the French. The following account is given by John Knox himself: "The Queen Regent sat at the time of the assault—which was both terrible and long—upon the forewall of the castle of Edinburgh, and when she perceived the overthrow of us, and that the ensigns of the French were again displayed upon the walls, she gave a gaff of laughter and said: 'Now will I go to the Masse and praise God for that which my eyes have seen,' and so was Friar Black ready for that purpose..." and said Mass for her presumably in St. Margaret's chapel. But Mary of Lorraine had long been ailing. Her health now gave way completely, and she died on June 10. During her last illness she had an interview with John Willock, whose name will appear again in this paper. That apostate friar was a prominent Reformer. And so much notice has been taken of this interview that no one, it seems, has left any record as to who performed the last rites of the Church for the dying Queen Regent. Friar John Black was most certainly her confessor at this time, and so it will not, perhaps, be very rash to conjecture that it was he who administered the last Sacraments.

Thomas Wood, who transcribed MS. W. of Knox's "History," has inserted a poem playing upon the friar's name, "because he was borne in the Blak Friars in Edinburgh and was a man of Blak personage, called Blak to his name, and one of the Ordour of Blak Friars." But a more complete version of this doggerel describing Mary Queen of Scots' "Blak Chaplane," which bears the date of 1636, is given by Calderwood. "This Friar Black," the few lines of introduction begin, "was Black in the threefold consideration; first in respect of his Order, for he was a Black Friar by profession; secondly in respect of his surname; thirdly in respect of his black works. Whereupon these black verses following were made as a black trumpet to blaze forth all his blackness:

"A certain Black Friar, well surnamed Black, And not nicknamed, for black were all his works, In a black house borne, in all black deeds frack, And of his black craft one of the blackest clerks He took a black whoor to wash his black socks, Committing with her black fornication; Black was his soule to shoote at such black marks; Friar Black, Black Friar, Black was his vocation."

The foul charges against the Dominican apparent in these lines are of no value. They will be dealt with in Part II. Some time during Cecil's visit to Edinburgh in 1560, that is between the 16th of June and the 20th of July, Friar John Black disputed with the Protestants in Holyrood Abbey. What the result was is not recorded. Randolph, Queen Elizabeth's ambassador in Scotland, is the only authority I have been able to find who makes mention of this affair at all. He does so in a despatch written three years afterwards, but unfortunately merely states the bare fact. In the August of the following year, 1561, just before the arrival of Mary Queen of Scots in the kingdom, Black had again, at Edinburgh, a public disputation with John Willock, of whom mention has already been made. It was about the Holy Eucharist and the Sacrifice of the Masse, and the questions proposed were three in number: Whether the natural body of Christ was really in the sacrament of the altar, by virtue of the words spoken by the priest or no? Whether in the sacrament after the words of consecration, war any other substance, than the substance of the body and blood of Christ? Whether in the Messe was a sacrifice propitiatorie for the sinnes of the knicke and the dead? The immediate results of this conference, which lasted two days, were not very satisfactory. Black, described as a learned man and a true defender of the Catho-

lic Doctrine, was unable to persuade Willock to abandon his heretical opinions. In the words of Leslie, who has given us this account, the friar "could not bring Willock from defending his heresie, nor could turne him from his obstinacie." So the controversy, which was very keen and animated, ended it where it had begun, and the common people, "miske maile doubted" and did not know which of the two disputants to side with. From Chalmers one would gather that Black was brought to Edinburgh as a prisoner (raptus Edinburgum), and that he overcame Willock in the dispute that followed. The latter statement sounds, at first, like the expression of an overzealous admirer; for this historian wrote some seventy years after the event, whereas Leslie, who states that in the disputation neither party secured the victory, was Black's contemporary. And yet to pass such a judgment would, I think, be hardly just; for the words of Chalmers are corroborated by those of other writers. The Jesuits in their "Report," which will be quoted at some length in Part II., declare that, even in the opinion of those only moderately versed in such matters (though very likely not in that of Leslie's "ruid people," or common people), the heretics were always defeated in discussions of this nature. Moreover, George Con, in his account of this particular disputation, speaks of Willock as egregie confusus. And after all, the fact of Leslie's stating that neither party secured the victory is no real

contradiction of this. For, as Con goes on to say, although Black quite outwitted Willock, the heretic refused to give in. And the explanation of this unsatisfactory state of things would seem to lie in the same historian's last observation. "Truly," he says, "what was the use of overcoming by argument men who undertook to carry all things through by sheer force of arms?" It was a case of might against right. The apostate friar had the arms of the Reformers to rely upon, and it was quite impossible for Fr. John Black, at least on this occasion, to do anything more for the Catholic cause.

A shameful episode must now be chronicled. In the spring of the year 1562 the Town Council of Edinburgh arrested and imprisoned Friar Black on the charge, though false (as will be shown in Part II.), of "manifest adultery." But the Queen herself soon came to his assistance. On April 11th she wrote to the Provost, Bailies, and Council of the city and commanded them to deliver Friar John Black to the keeper of the Castle of Edinburgh, to be kept there till he should be brought to trial. This was no trivial favor, and in all probability saved the friar, innocent though he was, from a public disgrace and the ignominious chastisement of a ducking in the North Lock. Whether the trial ever came off or not did not seem certain. The records of the criminal proceedings are silent, but from the fact that Black is next found in England, and on the authority of Ran-

(Continued on page 7)

Tickling in the Throat

"Just a little tickling in the throat!" Is that what troubles you? But it hangs on! Can't get rid of it! Home remedies don't take hold. You need something stronger—a regular medicine, a doctor's medicine. Ayer's Cherry Pectoral contains healing, quieting, and soothing properties of the highest order. Ask your doctor about this. No alcohol in this cough medicine. J. C. Ayer Co., Lowell, Mass.

Constipation positively prevents good health. Then why allow it to continue? An active liver is a great preventive of disease. Ayer's Pills are liver pills. What does your doctor say?



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Vigorous Health —the power to enjoy to the full life's work and pleasure—comes only with a good digestion. NA-DRU-CO DYSPEPSIA TABLETS

tone up weak stomachs—supply the digestive juices which are lacking—ensure your food being properly converted into brawn and sinew, red blood and active brain. 50c. a box at your druggist's or from National Drug and Chemical Co. of Canada, Limited, Montreal.

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should have a bottle of Kendall's Spavin Cure—the best liniment in the world for man and beast. No telling when you will need it. Get it now and you will have the right remedy when the emergency arises.

Dr. B. J. KENDALL CO. Enosburg Falls, Vt.

John Black, Dominican Martyr.

(Continued from page 6)

John Black, Dominican Martyr. dolph's statement that he was banished from Scotland, "being apprehended in advicerie," it might be inferred that the trial did indeed take place. The value of the ambassador's evidence, however, will be considered in Part II, where, also, it will be shown that, even on the supposition that he was banished, not the slightest suspicion of guilt can fall upon the zealous Dominican.

And so, in the following November, whether as a banished subject or as a voluntary exile, Black was staying in the north of England. This appears from the following letter, which, being of some interest, I shall give in full as printed in the State papers. It is from the Earl of Rutland and Sir Henry Percy to Cecil:

"Percy being in familiar talk with him [Rutland], he said that he heard it reported that Sir James Crofts, Mr. Pawlet, and Mr. Stokes should go to serve at Newhaven. Sir Henry said that if what he heard lately was true, one of them was very unmeet to serve. He chanced to be at a gentleman's house where there was a priest, whose name he asked, who answered John Noyre; by which feigned French word and other marking he understood plainly what he was; for indeed he was Friar Black, confessor to the Scottish Queen Dowager. Talking of the journey of Leith, Black told him that the Scottish Queen had from time to time true and perfect intelligence of all the proceedings and devices in the English camp, by one chief of the council there, named Sir James Crofts, who gave intelligence by the Laird of Blalnern. York, 22 December, 1562; signed H. Rutland; Henry Percy."

It may be interesting to note in passing that this Sir Henry Percy's father, Sir Thomas Percy, was executed in 1537 for his share in the Pilgrimage of Grace; that his mother, Lady Percy, whose name will appear again below, was a very staunch Catholic; that his elder brother, Blessed Thomas Percy, Earl of Northumberland, was martyred for the faith in 1572, and yet that he was an occasionalist.

Friar Black must have returned to Scotland shortly after the letter just quoted was written; for he is supposed to have been stoned to death by a Protestant mob in Edinburgh on January 7, 1562-63. The statement to that effect, which has been generally accepted and believed, comes from Dempster and Chalmers. But that these historians were, beyond any possible doubt, misinformed, is obvious, seeing that other records of the friar's life after this, and the real date of his death three years later, have been unerringly chronicled by contemporary writers. To show, however, for certain whence their mistake arose is no easy task. On the authority of Chalmers, it has been supposed that this violent assault upon Friar Black was connected with his dispute with Willock, Leslie, it is true, who gives by far the most complete account of that dispute, has left no record of any attack having been made upon the friar after its close, and in his "Annals of Scotland" (written under Charles II.), is likewise silent on that point. But this is easily explained by the fact that there was an interval of almost a year and a half between the conference and the assault. Besides, neither of these historians was writing a biography of Friar Black; indeed, the account of the dispute is the only piece of information that they give concerning him, and they do not record his death at all. And, of course Leslie's history only goes down to the year 1562. Therefore, in my opinion, the most obvious conclusion to be arrived at is that, either as a later result of the dispute—possible on Black's publication of his "Acta colloquii cum Willoxio symonista"—or some other similar reason, the friar was at this date set upon by his enemies, the Protestant Reformers, and nearly killed. He would not be the first man to have been stoned and taken for dead.

A few months later, May 19th, 1563, Archbishop Hamilton and many other priests were tried at Edinburgh on the charge of bearing confessions and celebrating Mass. The performance of these actions was contrary to the law, and many of the accused, therefore, were thrown into prison. The Queen, it is true, obtained their liberation after a few months, but so hostile to Catholicism were the feelings of the party then in power that even this gentle interference gave the greatest offense to the Protestants. Randolph, writing to Cecil, says: "Many other priests summoned to a day to underly the law; seeing the good treatment of their marrows, take the nearest way over the water of Tweed, minding I am sure, to do no less mischief in England than they have done in Scotland. I am sorry so many Scots are received in our country; it will be the common refuge of papist offenders that cannot live here and are unworthy to live anywhere. One in special of whom your honour has heard, Friar Black, . . . is now with the Lady Percy, the old lady I mean [who was then living at her Ellingham estate in Northumberland], where he said Mass at Easter and ministered to as many as came. To verify this, I being at St. Andrews, my servant espied a fellow that said he came from England, and coming to 'my speache,' like a trusty servant for such a master, told me he served Friar Blacke and had letters from him to the bishops of St. Andrews, Dunblane, Murray, Lords Seton and Somerville, and divers others. I got such credit as to see the letters, and for a piece of money won the favour that he should return by me with the answers; as he did, and though there was little of effect in one or other, I took copies of them, and delivered them to Murray 'as presents sent unto me from the Borders.' I write this for the sure knowledge I have, by a servant of the friar's own, named, as his master is, John Blacke, at this time with him within 4 miles of Newcastle; and within a mile of him there is another 'as honeste as he' that serveth a cure name [. . .]. There is also a notable famous friar 'the greateste lyer that ever was' (saving Friar Maltman

alias Heborne, as he now calls himself; he dwells and sometimes preaches beside Hull. 'Tt muste needs be helesome doctrine that commeth oute of these mens mouthes! Savinge my charitie, wolde these were all hanged that gve me occasion at thys tyme to trouble your honour with so manye wordes!" If it pleased you to warn the bishop of Durham, he would spy them out and cause them to return to their 'olde kynde a begging' rather than 'welthyke' he lurking in corners working mischief. . . . With your leave I will shortly write to the Bishop, and warn the wardens that such gallants be looked to and conveyed through the 'dayngers' the Borders, if more come that way. . . . Edinburgh. (Signed) Tho. Randolph.

Nothing seems to have been preserved concerning Fr. Black's career in the years 1564. Towards the end of 1565 Friar Black was appointed to preach at Holyrood—an office they had not apparently fulfilled in public for seven years. It is not surprising to find that Black, once more in his own country, "was admitted for one of the Queen's chief preachers;" and at this time he "gave in a supplication for himself and his brethren to have a place erected for them." Here again we see that there were still left in Scotland a few faithful friars. Another honor that our Dominican received (when, precisely, cannot be told), was his appointment by the Archbishop to the position of second master of St. Mary's College, St. Andrews, a position that he retained until his death.

The last year of Fr. Black's life opened with an assault upon his person. On January 5, 1565-66, between eight and nine o'clock at night, in the "Cowgait" at Edinburgh, between "Nevyderis Wynd" and "Friar Wynd," the Dominican was suddenly set upon. He was given two or three blows with a cudgel, and was stabbed with a dagger between the two shoulders "to the effusione of his blude." His chief assailants (most probably there were others as well) were four in number—namely, Andrew, Armstrong, James Younz, a cutter; William Johnston, a bow-maker, who also secured Black's cloak, and Thomas Brown, a shoe-maker, all burghesses of Edinburgh; and their object was undoubtedly to kill him. Indeed, the wound in his back very nearly cost the poor friar his life, and Johnston's face was bespattered with his blood. Armstrong had been among the Reformers who forcibly objected to the celebration of Mass at Holyrood towards the close of the summer of 1563; and in this attack upon the friar he was probably the leader, and the other three men his hired ruffians. They were, of course, arrested and imprisoned.

Scarcely had the friar recovered from this shameful assault before he was again marked out, and this time slain. The tragic death of the famous David Riccio, Queen Mary's secretary, on the night of the 9th of March, 1566-67, was followed by a tumult at Holyrood, during which Fr. John Black was murdered in his bed. Bishop Parkhurst, of Norwich, one of those who record this dastardly deed, is unable, even at this juncture, to refrain from playing upon the friar's name. He says: "Frate rucius quidam, nomine Blacke (niger, sordem) Papistarum antesignanus, eodem tempore in Aula occiditur."

"Le Niger hic Nebulo, nigra quoque morte peremptus, Invitus Nigam subito descendit in Orcum."

Bedford and Randolph, in their letters to England a few days later, both record the murder of Black. Bedford says he was slain at the same time as Riccio, and "by like order." Randolph suggests that the perpetrators of the crime were some of the men who had endeavoured to kill him two months before; but the proof that the friar died for the faith must be reserved for Part II. Lastly, Guzman de Silva, the Spanish ambassador in London, reports to King Philip II. the affair of the double murder of Queen Mary's secretary and of Friar Black, her "confessor." He also tells us that Queen Elizabeth had received a letter "saying they were killed at night." So there can be no doubt whatever that March 9, 1565-66, is the correct date of Fr. Black's death. As to his having been Queen Mary's confessor, this evidence is perhaps hardly sufficient to render the fact absolutely certain. At the same time, it is the fact that he was some of the Queen's "chief preachers," and was called in mockery, in the next century, the Queen's "Black Chaplaine," it seems very probable—apart from the statement of Guzman de Silva—that he was also actually confessor to the Queen of Scots. And if critics would urge the absence of other authorities, it is easy to reply that all the other writers who might have recorded the fact were Protestants, and therefore not nearly so likely to advert to it as the Catholic Spanish ambassador.

This was this courageous son of St. Dominic seal with his very lifeblood his constant profession of the faith. And so he does deserve a high place on the long list of the illustrious men of the Order of Preachers.

(To be continued.)

Low Mass.

THE SACRIFICE, WASHING THE FINGERS, ETC.; SECRET.

1. WASHING THE FINGERS.—The priest having invoked the Holy Ghost to bless the offerings, he goes to the Epistle side to wash his fingers. The Church prescribes that the priest wash his hands before vesting for the Holy Sacrifice. The purpose of this washing of the hands is to purify them and to symbolize the purity of heart wherewith the priest must approach the altar. During Mass the priest washes only the thumb and forefinger of both hands, and of these only the front part. With these fingers he will afterward touch the Body of Christ. For this reason they are once more purified. But this washing of the fingers is also symbolic of the special cleansing of the soul necessary for the Holy Sacrifice. The Church would impress on the priest and the people "to endeavor again and again to

acquire perfect innocence and purity of heart." While washing his fingers the priest says the seven last verses of Psalm twenty-five. "We find in this psalm a detailed enumeration of the dispositions we ought to have . . . namely, delicacy of conscience and horror of every defilement, patience in trials, constancy despite persecutions, avoidance of the ways of the wicked, zeal for the house of God, gratitude for favors already received, loving, confident recourse to the Lord, constantly renewed endeavors to become every day more and more perfect"—Chaignon. The psalm closes with the Gloria Patri, except in Masses of Requiem and the Masses of Passiontide. Let us strive to assist at Holy Mass with a pure heart and we will render great honor to God and obtain many blessings of body and soul.

2. The Prayer Suscipe, Sancta Trinitas.—The priest returns to the middle of the altar. Standing erect he raises his eyes to the Crucifix and immediately lowers them, and placing his folded hands on the front part of the altar he bows moderately, and says the prayer Suscipe. The ceremonies performed by the priest have already been explained. The prayer Suscipe is addressed to the Most Holy Trinity. In our last lesson we learned that the priest offered separately first the bread, then the wine. In this prayer the priest offers both conjointly. This prayer expresses very definitely why the Holy Sacrifice is offered, namely, in memory of the Passion, Resurrection, and Ascension of Our Lord Jesus Christ; "in honor of the Blessed Mary ever Virgin, and blessed John Baptist, and the holy Apostles Peter and Paul, and of all the saints; that it may be to their honor and our salvation; that they pray for us in heaven whose memory we celebrate on earth."

3. The Orate Fratres.—The Suscipe ended the priest kisses the altar, turns round toward the people and says in a half-loud tone: Orate Fratres—Brethren pray. For what are the people to pray? "That my sacrifice and yours be acceptable to God the Father Almighty." The people respond: "May the Lord receive the sacrifice from thy hands, for the praise and glory of His name, for our benefit, and that of all His Church." Let us here recall that we must unite with the priest at the altar. As if the priest would say: "Brethren, let us not separate; let us, on the contrary, be more intimately united, especially on an occasion like this, when there is a question of the interests of all. I shall think of you; do not forget me. I go to plead your cause; remember the claims I have upon your charity. We are brethren in Christ. . . . The sacrifice which I am about to offer is my sacrifice and yours" (Chaignon). To the respond of the people the priest answers in low voice: Amen. Let us also bear in mind that the people pray that God receive the Sacrifice from the priest; for he is constituted to offer sacrifice.

4. The Secret.—Turning to the altar by the Gospel side, the priest reads the Secret. This is prayer somewhat like the Collect. Why is this prayer called "Secret"? Different reasons are assigned. "The great weight of authority, however, inclines toward attributing their name to the fact that they (the Secrets) were recited secretly—'that is, in a sort of whisper'—(Orban, Cf. Gibr., No. 54). The make-up—form—of the Secret is like the Collect, as was just stated, but the content differs. The Collect has reference to the season or feast, the Secret has reference to the Offerings. Gibr. says: Two ideas are contained in the Secret, namely a petition that God vouchsafed to graciously accept the Offerings, and that He would grant us—the Church—abundant share in the fruits of the Holy Sacrifice. There are many Secrets as there are Collects. While the priest says the Secret we should also petition God for the special grace we desire to obtain by our presence at Holy Mass.

Let us learn from this part of the Holy Sacrifice how very much the Church endeavors to lead priest and people to greater purity of heart and recollection of spirit.—The Pittsburg Observer.

Popularity.

It requires character solid and sure to turn away from the alluring smile of popularity when duty calls. Not less sweet to the starving pride of man is the voice of flattery than was the singing of the Sirens to the tired Ulysses and his discouraged followers. Popularity has all the dulcet attractiveness of human nature; yet it is hardly the criterion of worth either in men or causes. "Young man, you will be popular if you talk so plainly." Is it wise to disregard these claims of popular sentiment? The answer depends upon the end you have in view—the ultimate end. If you have no hope in the future—no God to whom you hesitate at anything that would make for your own aggrandisement and worldly success? What need of sacrifice and the expenditure of energies in hidden works of charity if there awaits no future acknowledgment of the same. But to him who looks with eye serene upon the shadow of the Cross, and who holds converse by prayer and communion with the God of Majesty and power, what matters the little piping voice of human adulation!

What a wonderful lesson to men who claim to be Christians is the attitude of the Christ toward popularity. He despised it at His birth—He was not popular at Nazareth—He was not popular in Judea—His words to the Pharisees were not calculated to win popular approval—nor was His decisive action in driving the buyers and sellers out of the Temple. He was not popular on the Cross, when His weary eyes could distinguish hardly a friend far or near. After preaching for three years only a few score of individuals remained as the apparent fruit of His labors. Christ was God, and while He was on earth He was not, nor did He strive to be popular. His judgment in the matter is far more practical and reasonable than that of men who have no higher inspiration for effort than mere utilitarianism. Like Christ, so were the

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saints. His children were not popular in life; so also are the children of His Church, who must expect unpopularity in the measure of their loyalty to God and to duty.

The Catholic who fawns upon the public, not for what will do good to the people, but for what he can gain from them, may be popular, but his career can hardly satisfy either the people whom he pretends to serve, or the conscience which he professes to follow.

Without doubt there is a popularity that is spontaneous and worthy, yet experience teaches that it is rare. Popularity in itself is no sign of worth, and the man of character will endeavor to work independently of human approval, seeking only the consciousness of having done that which is dictated by loyalty to God and to the Church of God. Therein is the beginning of peace.—Catholic Messenger.

Waiting Till "Ready."

A lady said, with real tragedy in her voice: "I used to think that when we had a new house I would entertain much and have my friends often—I have always wanted them. And when the house was building I took a great deal of pleasure planning for the social enjoyment we would have. I had it arranged so it would be easy to entertain and have guests to stay with us. 'These two large rooms,' I said, 'will be convenient for receptions and parties. And around this cozy grate our intimate friends will gather often—we will have some of them in two or three times a week for the evening.'"

She paused and shook her head, and then came into her eyes that old, old look of regret for plans unfulfilled. "It was just the same when the house was done. The lack of room and convenience was no longer an excuse; but there was always something in the way—some unforeseen reason why I did not have my friends. And the time slipped away. The blinds in the guest room are drawn, and our house is desolate of friendship's frequent cheer."

It was a confession—a confession of a very common habit of mind that causes the human heart more sorrows and regrets than almost any other. How many, many of us have felt ourselves on that same delusion: "I will when everything is ready."

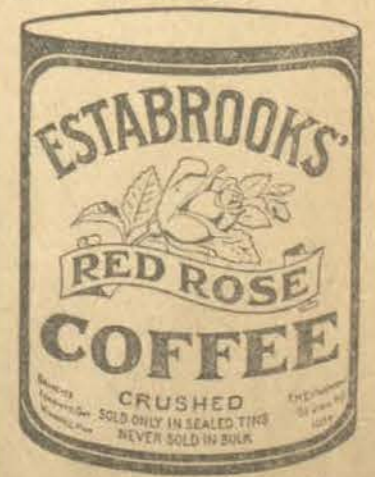
The most fruitful source of this delusion is the false notion that one must do things as someone else does them; that it requires a certain standard of physical possessions and material service to render social intercourse enjoyable.

There never was a more foolish mistake. Certainly spacious rooms, agreeable surroundings, excellent service, and good food are things not to be despised. But, after all, it is the personal element that counts in any social affair. It is us our friends enjoy, not our chairs and food—else they are no friends of ours, but merely of the cook and the furniture maker. "Whether one lives in a two room cabin in a mining settlement, in an avenue mansion, or anywhere between, the principal of true social enjoyment, of genuine hospitality, is all the same. One may wait just as long

and just as vainly in one as the other for "everything to be ready"—and it will never be. It is just as easy in one place as the other to let things come in the way—vague excuses, common worries, daily tasks. And just as easily in one place as another may one let little things grow into mountains that shut out the view of that goodly land which flows with the milk of human kindness and the honey of real social enjoyment.

Or one may as readily in the one place as the other enjoy one's friends socially. After all, the end of genuine entertaining is not to make a display, nor to set a society record, nor to pay debts and grudges; but to open one's home to congenial people, to have with us as often as may be those friends and acquaintances whom we enjoy and who enjoy us. Whether it is around the fireplace in the mountain cabin, in the village cottage, or the city flat, or in the country palace or city mansion, it is all done the same way—by making the best of the things that are and the time that is. And the object is the same, to have our friends with us that we may enjoy each other's thoughts and experiences in sympathy and laughter, and in touching each other's personalities, and seeing into each other's hearts, be glad to live and help and enjoy.—William H. Hamby, in The Interior

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NEW ADVERTISEMENTS.

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Election Card—R L Wilkins, page 4
Election Card—Roderick Fraser, page 8

LOCAL ITEMS

DONALD MACNAUGHTON, Beaulieu, Antigonish, has been appointed a Justice of the Peace.

A FOOT-BALL match at Antigonish yesterday afternoon between the New Glasgow foot-ballists and the College boys, was won by the latter; score 20-0.

ANGUS MCINNIS of Mayfield, Ant., has been sent up to the Supreme Court for trial on the charge of having stolen the wagon and harness of Angus D. McDonald, Purl Brook, from the yard of A. Kirk & Co., Town, on the 12th inst. The wagon was found at Mayfield.

SMALL-POX.—This disease has broken out in Town, several members of the families of James Ash, and Andrew Clite, both colored, are afflicted. The two houses are quarantined and precautions have been taken by the Health Officials against a further spread of the disease. We understand that it is a very mild type of small-pox.

THE DRAWING in aid of St. Martins Church, Tanager, N. S., was held on the 17th inst. The following were the prize winners: Rev. C. E. McManus, Halifax, eight day mantle clock; Daniel Munroe, Dover Bay, Guysborough Co., \$5 gold piece; Mary McIsaac, Mulgrave, pair gentleman's house slippers; Basil Abriel, Pope's Harbor, silk embroidered drape; Rev. C. Underwood, Dartmouth, Lady's silver watch.

SPLendid GROWTH.—The many overflowing barns that dot the country is a happy illustration of the great productiveness of last season, yet a specific instance of the good returns to the agriculturist for his season's labours, will bring more strongly to mind the really fine opportunity there is in Nova Scotia for the successful pursuit of the farming industry. Mr. T. J. Sears of Lochaber, Ant., last week thrashed ninety bushels of oats, the yield from four bushels of seed, 22 1/2 bushels to the bushel. The only fertilizer used was some Albert-Thomas phosphate.

THE MUSICAL department of Mount St. Bernard's Ladies' College, to meet the wants of the continual increase in the number of pupils, has recently added to its facilities for teaching. The many excellent musicians who have there completed their musical education, bear testimony to the fact that no trouble or expense is spared to make this department equal to that of any other similar institution in the Maritime Provinces. During the past few months a beautiful piano, one of America's leading makes, has been added to this department. This instrument was sold by Mr. Howard Macdonald, while on a visit to his home in Antigonish during the past summer.

RECENTLY the Acadia Coal Company have put down some bore holes near Lourdes in search for coal seams, that have been most successful. In one pit north west of the Allan shafts near the Muir homestead, a seam of coal about thirty-six feet has been cut at a depth of 400 feet. The quality of the coal is said to be excellent and evidently it is the old Ford seam. The discovery has brought special delight to those interested and proves that the resources of this Company are greater than thought to be. The foundations are being laid for a large power house at the Allan shafts, and a general air of unprecedented prosperity is given to the coal fields at Stellarton.—Eastern Chronicle.

HYMENEAU.—St. Peter's Church, Port Hood, was the scene of an interesting event on Tuesday, October 11th, inst., when Angus McPhee and Miss Mary A. McIsaac, both of Little Mabou, in the County of Inverness, were united in holy matrimony. Rev. Father Chisholm tied the nuptial knot. The bride was attended by her sister, Mary McIsaac, Port Hood, while John A. McDonald acted as groomsmen. After the ceremony the happy couple drove to their future home, where a dainty breakfast was served. The large number of useful and valuable presents received attest the high esteem in which both bride and groom are held in the community. A host of friends wish them ad multos annos.

A very happy wedding ceremony took place at Truro, N. S., on Tuesday October 11th, when Mr. John McDonald, son of James McDonald, James River Station, and Miss Margaret Fraser, daughter of the late Simon Fraser, St. Joseph's, Ant., were united in the holy bonds of matrimony. Nuptial mass was celebrated by the officiating clergyman, Rev. Father Kennedy. The bride was attended by her sister, Miss Katherine, while Mr. A. S. McDonald supported the groom. After the ceremony the happy couple took their departure on the early train for Sydney and adjoining towns. On their return they will reside in New Glasgow, where Mr. McDonald has recently purchased a fine residence. They were the recipients of many useful and costly presents. The groom's gift to the bride was a gold watch and chain and to the bride a gold locket. Their many friends join in wishing them many years of happy wedded life.

On Tuesday, August 30, at St. Patrick's Church, Butte, Montana, Rev. C. J. Follet united in the holy bonds of matrimony Miss Mary Jane Chisholm of Malignant Cove, Ant., and Mr. Archy Chisholm of Butte, formerly a resident of Georgeville, Ant. The bride was assisted by Miss Farina Singelyn and the groom by Mr. Joseph Schelling. The happy couple were well remembered, being the recipients of numerous valuable wedding gifts. They will reside at Butte. Their many friends wish them bon voyage through life.

THE ANNUAL REPORT of the Department of Indian Affairs for the Dominion of Canada has just been issued. From the report of John R. McDonald, Indian Agent for the Counties of Guysboro and Antigonish, we take the following: "All the Indians of this agency belong to the Micmac tribe. There are three reserves in Antigonish county, one at Summerside, one at Afton and one at Heatherton, there being no reserve in the county of Guysborough. The Indians of Guysborough are located on land taken up by themselves at a place called Cook's Cove. The population of this agency is 217, an increase of 3 over last year. There were 7 births and 4 deaths. These Indians are generally in poor health. Rheumatism and colds that turn to tuberculosis seem to be most prevalent; the majority of them keep their houses neat and clean. Their chief occupations are farming and making tubs, baskets, axe-handles, pick-handles and hiring out as labourers. The buildings in their shanties are of frame, excepting a few shanties, and are kept in good repair. Most of them are industrious and law-abiding, and their condition seem to be improving from year to year, but the majority of them are poor. They are of temperate habits and are a good, moral class of people. The total Indian population of Canada is now 86,499, an increase of 390 over last year, Nova Scotia having 2,103, an increase of 94 over last year. This showing in regard to population is an indication that the Indians are not dying out, as was generally supposed. The eighty-six thousand seven hundred and sixty-nine Indians in Canada cultivated 54,336 acres of land, and the value of their crops was \$1,374,815. In fishing they earned \$602,460; in hunting and trapping, \$828,221; in wages in various industries, \$1,374,815.

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Hospital Building Fund.
Previously acknowledged, \$1634 00
Tupper Foster, Antigonish, 30 00
Mr. Sullivan, Inspector General of Police, St. John's, Nfld., 5 00
Colin McDonald West Street Antigonish 5 00
Acknowledgement.
Mrs. M. A. Chisholm and family wish to thank their friends for spiritual offerings, and kind sympathy expressed in various ways, in their recent sad bereavement.

Personals.
Mr. Roddie Fraser, Antigonish, left for Chicago on Monday.
Miss Ellie McIsaac, Antigonish left on Tuesday for Montreal, where she intends spending a couple of months.
Miss Teresa Fraser, Antigonish, left on Monday for Baltimore, Md., where she intends to reside.
Miss Jennie Macadam of Brookline, Mass., returned home on Tuesday after a few weeks' visit to friends in Antigonish.

Mr. John A. McDonald has returned to Boston after spending a short vacation at his home at Doctor's Brook, Ant.
Mr. Peter D. McNeil, of the Boston police force, arrived in Town last Saturday. He will spend a brief holiday at his former home, Giant's Lake, Guy, Co.

NOTICE

I beg to announce to the electors of District No. 11, St. Joseph's, whom I have had the privilege of representing during the past twelve years, that I will not be a candidate for municipal honors at the approaching election; and I take this opportunity of expressing my appreciation of their support in the past.

ANGUS MACGILLIVRAY, Merchant

Auction Sale.

To be sold at public auction, on the premises of Dan. A. McDonald, Big Marsh, on Tuesday, the 25th inst., at 10 o'clock A. M.

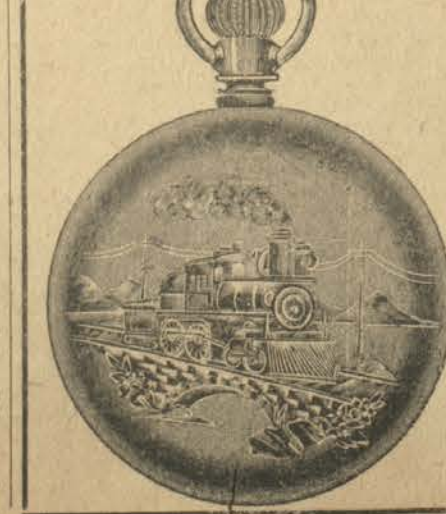
3 Milch Cows, 1 Fat Cow; 1 Heifer, 2 1/2 years old, with calf; 4 Steers, 2 1/2 years old; 2 Steers, 1 1/2 years old; 3 Heifers, 1 1/2 years old; 4 Calves, 10 Head Sheep.

TERMS OF SALE: 12 months' credit on notes with approved security. Big Marsh, Oct. 14th, 1910.

SINGER SEWING MACHINES

If you want a machine to give good satisfaction, run easy and last a lifetime, BUY A SINGER. Get our prices and terms before purchasing elsewhere.

S. G. KEATING, Agent College St., Antigonish



Mr. R. W. Chipman, of the local agency of the Canadian Bank of Commerce, has been transferred to the Winnipeg office. He was an efficient accountant and was socially well liked.

Mr. Harold Whidden of Antigonish has entered Acadia College. He will take a course in journalism, in which he has had some experience already, as local correspondent for the Halifax Herald.

Mr. Hugh B. Gillis, B. A., of Sydney, who is well and favourably known in Antigonish, as in Cape Breton County, was married last week to Miss Marie Larkins of P. E. Island.

Father Pacificus, the Capuchin missionary who is labouring among the Indians of the Maritime Provinces, was in Town this week, returning to his home in New Brunswick from the recent Indian celebration at Eskasoni, C. B.
St. Nisian St. School.
HEALTH READER EXAM. GRADE VIII.
Grace Bond, 75
Norma Millidge, 77
Mary McNaughton, 75
Wilfrid Broadfoot, 76
Alex McNaughton, 75
Cecil Stewart, 75
Mary McConnell, 68

Farmers and others.—Get in the habit of going to Bonner's Big Grocery for a hurry lunch, 10c. Antigonish new milk, under the new process, with fresh doughnuts, home biscuits, etc. To let, to a small family, the new house at the corner of College and Pleasant Streets, containing six rooms, with water and other conveniences. Apply to D. McIsaac, Town.

Choice beef, by the carcass or quarter, or cut, lamb, sausages, English breakfast bacon, finnan haddie, fresh cod, mackerel, best dry cod and No. 1 July herring at the meat department of the big grocery. Bonner's

Our local milk factory under the new process has just opened. To introduce the milk here, we have started a ten cent lunch counter in a part of our large store. A glass of milk with doughnuts and drop cakes, Paris buns or patties, fresh daily baking, 10c. Farmers and all others wanting a hurry lunch for 10c, drop in to the big grocery and try our new milk with some fresh doughnuts and cakes. Bonner's Big Grocery.

Land for Sale

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

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 County Harbour. S R GIFFIN & SONS, Goldboro.

Election Card

To the Electors of Polling Districts 10 and 15: LADIES AND GENTLEMEN.—At the request of a large number of you I have consented to become a candidate for the office of councillor at the forthcoming Municipal elections. If elected I shall do my utmost to serve your best interests. RODERICK FRASER, S. S. Harbor, Oct. 19th, 1910.

ELECTION CARD.

To the Electors of District No. 5, South River: LADIES AND GENTLEMEN: At the request of many of you, I have consented to be a candidate at the forthcoming election, to represent you at the new council board. If honored with your confidence, I shall always have an eye to your public interests, and endeavor to keep taxation within limits, consistent with the requirements of the Municipality. I have the honor to be, Your obedient servant, W. D. CAMERON, South River, Oct. 12 1910.

AGENTS WANTED.

Agents either sex. Are you making \$5 per day? If not, write immediately for our Free Elaborate Outfit of Holiday Books. Sells at sight. J. L. NICHOLS COMPANY LTD, Toronto

Laborers Wanted

Laborers and Carpenters Wanted at once. Apply to BROWN MACHINE CO. LTD. Office, Trenton, N. S. J. W. STAIRS.

THIS BEAUTIFUL GOLD WATCH 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 Breguet 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 your name and address now for Free Trial, to Jewelry Department of WALLACE THE OPTICIAN AND JEWELER ANTIGONISH, N. S.

Election Card

To the Electors of Polling District No. 4: LADIES AND GENTLEMEN.—At the request of a large number of the taxpayers of the district I have consented to be a candidate for the office of Municipal Councillor. If honored with your confidence I shall endeavor to promote the best interests of the Municipality in general, and district No. 4 in particular. Yours respectfully, HUGH McLELLAN, Salt Springs, Oct. 19th, 1910

Election Card!

To the Electors of Polling District No. 1, Arisaig: LADIES AND GENTLEMEN.—In compliance with the wishes of many of the electors of our district, I have consented to become a candidate at the coming Municipal Elections. My active interest during recent years in the affairs of our district, is an earnest example of a continued zeal in these matters in the future. Relying upon your cordial support of my candidacy, I am, most respectfully, A. J. MACGILLIVRAY, Dunsmuir, Oct. 18th, 1910.

Election Card

To the Electors of Polling District No. 3, Morristown: LADIES AND GENTLEMEN.—At the forthcoming election for the office of Municipal Councillor I shall be a candidate, and will try to deserve any confidence with which you may be pleased to intrust me. Your obedient servant, JOHN A. McLEOD, Harbour Road, Oct. 20th, 1910.

NOTICE!

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

FOR SALE.

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

TEACHER WANTED.

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

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 ACISAAC, Harbor Road, Ant., N. S.

FOR SALE

Residence on St. Andrews St. Six acres excellent intervals adjoining. Also 30 acres of land at Harbor, with summer cottage, cook house and barn, also 100 acres woodland at Briley Brook. Terms easy. Inspection invited. Write, or apply to L. C. ARCHIBALD, September 26th, 1910. Antigonish

Library for Sale

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



Trappers, Attention!

You make no mistake if you ship all your furs to me, for I pay highest cash price, and guarantee to please all. TRY A SHIPMENT. CHAS. G. WHIDDEN, Antigonish, N. S.

Top Coat Time FALL OVERCOATS at prices that we recognize no competition, considering style, fit and quality You're likely to need a Top Coat any moment at this season of the year. You're certainly missing a heap of comfort right now, if you haven't got one. Can't blame us in the least if you catch colds. We're ready any day to protect you from freaky weather. We have the short coat and the medium length. Swell, Smart and Snappy Garments Vicunas, Worsteds, Coverts in black, Oxfords and all popular colorings. Tailored by Expert Workmen Some silk faced, handsome garments, every coat of them marked to suit your purse. \$5, \$6, \$8, \$10, \$12 and \$15 is the price range. Bought to please and marked to sell. This is a Top Coat opportunity a wise man will not let get away from him. Also bargains in our New Fall Suits, Hats, Haberdashery, Boots, Shoes, etc. The finest display of Men's wear ever shown in Antigonish. You're invited to see it. COME Palace Clothing Company Main Street, Antigonish, N. S.

The New Victor Gramophone Records for September are Here. You will save much time and a lot of annoyance and trouble if you buy your Victor Records here. As soon as they are issued each month a stock is received by us. We carry at all times the largest stock of Victor Records to be found at any music store anywhere in Canada. Send us your name and address and we will send you our monthly catalogue of records. COME AND HEAR THE NEW RECORDS. J. A. McDONALD Piano and Music Co. 46 Barrington St., Halifax, N. S. ALSO AMHERST, NEW GLASGOW, SYDNEY, GLACE BAY, MONCTON

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 prices. Estimates furnished, and all kinds of heating and plumbing neatly and promptly done. D. G. KIRK Antigonish, N. S.

ATTENTION! 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. D. R. Graham S. ARSCOTT & CO. Y