

# THE CASKET.

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A Catholic Journal Non-Partisan in Politics.

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## THE CASKET.

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THURSDAY, OCTOBER 27.

Mr. Keir Hardie, addressing the annual Congress of the German Social Democratic Party, said that English Labor stood to German Socialism as a son to a father. Well, sometimes improve upon their fathers; and this is a case in which the son has an opportunity to do some considerable improving.

The English national memorial to Edward will be a sanatorium for consumptives, to cost £300,000. That is much wiser than the erection of costly and useless monuments, or the ill-considered expenditures of enormous sums on state funeral ceremonies. The good sense of the late King led him, in his lifetime, to advocate the combination of utility with grandeur in such matters.

The *Hochi Shimbun*, a Japanese journal, states that a number of Japanese have been arrested on a charge of conspiracy against the life of the Emperor, and will be tried by a special court. This is said to be the first time in the history of Japan that the Sovereign has been known to have conspired against by his own subjects. Japan must begin to pay penalties for becoming civilized.

Judging from the tone of the English press, the visit of the Canadian Queen's Own Rifles to England seems to have made a very flippant impression. Right Hon. Mr. Haldane, Secretary for War, said to them: "The Empire has been working out in your mind new ideas—the ideas of an empire bound together by common purposes of defence for more distinctly defined and defined than was the case a short time ago. And now has come the occasion of your visit, and it is to set the seal of reality upon the new spirit and shown how it is going to bear fruit."

It is said that Premier Botha of South Africa would like to organize the militia of that country, on the history of South Africa, since the war, has had its dramatic and striking features. This is one of the most dramatic situations it has yet developed. General Botha was the foremost military adviser of the Boers. Botha was one of the British generals. To-day, Botha is a British Premier, organizing a militia for the defence of a British dominion; and he is longingly to his old opponent to lead him.

The Minister of Finance of France informed the Budget Committee of the Chamber of Deputies that additional expenditure of £1,812,000 is necessary in connection with the appropriation of the workmen's pensions during the second half of the present financial year. The workmen of France were told by the politicians of the huge property confiscated from the religious orders was to be used for an old-age pension fund. Instead of doing so, it has furnished the pockets of a horde of grafters. Now, the Government of France proposes to revive its scheme for taxing on a larger scale the estates of persons who leave fewer than three children, and to increase registration dues and stamp duties.

The English Trade Union Congress passed a resolution demanding the right of Parliamentary representation for organized labour. Without seeing the particulars, we judge that they mean some particular representation of labor unions, as distinguished from such general representation as laborers may get under present laws. Labor is doing fairly well, we think. In England, it has a representative in the Cabinet, in the person of John Burns; and a number of representatives in Parliament. In the Australian provinces, the Premier, returned the other day, is a boiler-maker. Like all other

organizations, labor must expect to make progress gradually; and its progress will be the sounder, and the surer to last, if it is content to make it gradually, and not by violent and sudden movements.

New Zealand has an advanced scheme of colonial defence. The Premier, Sir Joseph Ward has introduced a Defence Amendment Bill on the lines laid down in Lord Kitchener's report. 30,000 men were under the act of 1909 liable to undergo training for military service. Under the present Bill, 75,000 will be liable. The net total, after allowing for exemptions, will be 50,000, all liable to serve to the age of 25. The annual cost will be £400,000. Compulsory military service is, of course, not desirable, if there is any way to avoid it. But it has been hinted at in England for a long time; and, owing to the reluctance of men to volunteer, a reluctance which seems to be increasing, it may have to be generally adopted in the future, if the Empire is to be effectually safeguarded.

The sound sense and good judgment of the late Governor Fraser were displayed in one of his last requests, which was that no flowers be sent on the occasion of his funeral. The heaping of flowers upon the coffins of the dead is, in some aspects, a beautiful custom; and it has had its origin in feelings which are worthy of respect. There is, however, another, and a very serious, aspect of the matter. Today, many people who loved the odour of the sweetest flowers, can hardly endure their perfume, because that perfume brings them, in imagination, back to the moment when they stood by the coffin of a dead and loved friend. There is nothing more stimulating to memory than a perfume. It takes us back at once to former occasions on which it has greeted us, and presents to our minds the very scenes that we then saw. It is a pity that the beautiful flowers, intended to delight the eyes and the sense of smell, should be, in our minds, inseparably associated with the thought and the sight of the death and decay of the human body.

Great Britain and her colonies have been getting acquainted for a few years past. The pity is that this did not take place sooner. The process of getting acquainted has proceeded in several ways. The first great impulse was given when Canadian militia volunteered for active service with the British Army, some years ago. Since then we have had: (1) Colonial Congresses; (2) Extensive advertising and lecturing on the colonies by their agents in Great Britain and Ireland; (3) the holding of conventions of British and Imperial associations of various kinds in Canada and other colonies; (4) touring of the colonies by delegations representing British commercial and scientific bodies, and by private parties of public men; (5) the investment of huge sums of British money in business and manufacturing in Canada and other colonies, which is, to a large extent, a result of the other matters. The visit of the Queen's own Rifles to England and the proposed British Army tour are the latest developments of the process of getting acquainted.

If the steamship "Trent" had not come along at the right time, disaster and death would doubtless have been the portion of the crew of the airship, rescued by that steamer the other day 150 miles from Cape Hatteras. The development and progress of airships will yet be marked by the forfeiture of many lives; but perhaps they will be worth the cost. Certainly, very great progress has been made in a very short period of time. It is impossible to estimate the influence of airships on the future history of the world. Probably, like most other human contrivances, they will prove to be a mingled curse and blessing to the human race. Looking to the working out of the essential destiny of mankind; looking to man's future state, how much real aid and help have human achievements contributed? Many men speak of these things as though man was created just to do and discover these things. Who will make us an airship that will carry us to Heaven and steer clear of the other place? What is progress?

The *London Times* tells us of the following scheme which is now under consideration by the Secretary of State and the Army Council, which will attract deep attention throughout the world. It is, perhaps, too early

to say what advantages or disadvantages may attach to the scheme:

An interesting scheme, by which it is hoped to familiarize the people both of this country and of our overseas Possessions with the daily life and actual conditions of service of all ranks in the British Army, to stimulate recruiting, and to give much-needed help to several of the military charities, is now being elaborated by a board composed almost entirely of Army officers.

The details of the scheme have not been finally settled, but, broadly put, the idea underlying it is to take the British Army, in miniature, on tour, first throughout the provinces and then in Canada, South Africa, Australia, New Zealand and India. The organization, the military details of which are being carried out by Colonel A. G. Burn, of the Indian Army, is to consist of 50 officers, 100 non-commissioned officers, and 1,000 men, all of whom must have served with the Colours. A "permanent camp" is to be established at Watford, and here the men are to be trained for the display which will be given to every town or centre visited.

The tour is to begin at Birmingham on Easter Monday, April 17, 1911, and it is contemplated that it will extend over three years.

A correspondent sends us a copy of the *Montreal Daily Herald*, containing an account of the annual meeting of the Grand Ligne Mission (Baptist), an organization which has for its object the conversion of the French-Canadians. Secretary Bosworth pronounced the Eucharistic Congress "a great demonstration," but as an inspiration of the "Back to Rome" movement a failure. Speaking of failures, he ought to be a fairly good judge of them; for he has under his eyes in his own "Grand Ligne Mission" a very conspicuous failure. Are the French-Canadians becoming Baptists very fast, brother Bosworth? Rev. Gordon Baker was the next speaker. He gave as his reason for the "Mission," that the Catholic Church was founded on false fundamental assumptions and that her "doctrine, shorn of all pretence, was false." And which of the several varieties of Baptist doctrine is true, Mr. Baker? Or, are you going to let your converts toss a coin for a choice? Rev. Mr. Marshall considered "that the forces that would ultimately effect the downfall of the Roman Catholic Church would be the ever-increasing power of commercialism that would brook no interference, the flood of immigration, and finally the work of the Protestant Missions." Now, there are some ideas here; but they are slightly mixed up. The Church is, indeed, not unlikely to be hurt by the "ever-increasing power of commercialism" for that means the concentration of the mind on getting money and property; and it always had, and will always have, a tendency to withdraw men from religious duties and practices. But "the power of commercialism" has no religion to offer; it is not Baptist, nor is it anything else that is Christian; and therefore it is injurious to the Baptist religion as well as to all others. The forces which this gentleman thinks are working together against the Catholic Church are, in reality, enemies to each other. Even if the Church were capable of destruction, she would have a good chance of escape whilst the forces against her cannot unite or coalesce.

Some years ago, we quarreled with the *Halifax Herald*, because of some statements it made upon the occasion of Princess Ena's becoming a Catholic, before her marriage to the young King of Spain. Now, an officer of the Catholic Truth Society sends us an editorial note from the *Halifax Echo*, in which the same subject is referred to, with a suggestion that we comment upon it. It reads as follows:

### A BAD BARGAIN.

The word comes from Spain that King Alfonso is beginning to show the hereditary blood taint to which he is the unhappy heir. Both his body and mind are said to be affected and he is constantly afflicted with melancholia. The precise form in which the hereditary taint has manifested itself in his case is in caries, or decay of the bones. It is apparent that it will be only a short before Spain follows the example of Portugal. A strong man on the throne now might still hold the monarchy together, but Alfonso as a ruler is merely pitiable. It would not be surprising if Victoria found herself on the list of royal exiles before her death. And it was for such a kingdom and such a king that she renounced her faith! Some of the sub-royalties of England are pretty small potatoes.

We do not hold any brief for King Alfonso. From our point of view, he is not acting very admirably just now. We do not know how much, if any truth, there is in the rumors about his health. The rumor is not new, as the *Echo's* remarks might lead one to suppose; but has been

floating about for a long time, during which he has been, apparently, leading quite an active life. It may very well be, as our correspondent suggests, that this rumor was concocted to disturb the minds of the Spanish people, with a view to political results. Of that, we know nothing; which is fully as much as the *Echo* knows about it. It is to the second-last sentence quoted that we wish to direct our attention for a moment,—"And it was for such a kingdom and such a king that she renounced her faith." This sentence contains two implications, namely, that the causes sole and reasons of her change of faith were her desire to be a Queen and her wish to marry Alfonso, and secondly, that she did something reprehensible in changing her religion. The first of these suggestions is a piece of gratuitous insolence, unsupported as it must necessarily be by facts known to the *Echo*; for the *Echo* cannot possibly know any such facts. The second suggestion is a natural one for a Protestant to make; but the question is, ought it to be made in the editorial columns of the *Echo*? A public journal, seeking readers of all religions, can take any one of three courses in its editorial articles; and the nature of its reception by the public must depend upon which course it chooses. It can be (1), absolutely neutral at all times, leaving to the denominational papers the discussion of all questions involving religious differences; it can, (2), constitute itself the champion, upon occasion, of some particular religion, pursuing a secular policy as the general rule; or (3), it can defend all religions from unfair attacks, making it its business to see fair play all around. Our correspondent tells us that this is not the first time that the *Echo* has had a sneer for the Spanish Queen because of her change of faith, and that he has not noticed any corresponding sympathetic interest in the fate of (for instance) the Czarina of Russia who went the other way about, leaving the Catholic Church for the Greek Church. For ourselves, we may say that we have not noticed the *Echo* championing our Church or our Faith as against any other. Perhaps our readers know whether it has or has not. If not, we should suppose it falls into the second of the classes we have named. For the information and guidance of its own readers, it might make its position clear.

CONSPIRACIES AGAINST RELIGION.  
X.  
GRAND COMMANDER PIKE  
CHOOSES HIS BOOK.  
We closed our last article with a quotation showing some of Grand Commander Albert Pike's notions as to the origin and foundations of religious belief, which we presume he thought were the foundations and sources of the old primitive faith which Dr. Mackey assures us Masonry has preserved and all religions have overlaid with errors. General Pike, evidently, imagined that this old primitive faith could be traced back to certain ancient "mysteries" and beliefs known in ancient Egypt. Our readers must have noticed that General Pike was hovering between two theories which were apparently inconsistent. We are not concerned with that, however. We do not care whether the Masonic theories as to the derivation of the distinctive Masonic teachings be consistent or inconsistent. We are examining the question—are they Christian?

We have not the time, nor the inclination to describe fully the strange places into which the Masonic authors lead us. When their writings led us to the Jewish Kabbalah, we said but a few words about it. Now, we are led to the temples of ancient Egypt, and we shall say only a few words about that dead and gone system, which was to the Egyptians of those days, a religion, for the want of a better. Of the religion, or religions, of the Egyptians of ancient times, very little is now known with certainty. They recognized numerous deities; they admitted that man was dependent on superior beings, and a certain survival of man after death. But as to the essence of those gods, their relation to the world and to man, the nature of the surviving principle in man; the nature and modes of the survival itself as depending on earthly life, we know so little that we are forced to doubt whether the Egyptians had any clear and complete system of religious views. This is enough to say about the matter. At present we wish only to mark this point,—that to say that Masonry is Christian and at the same time to trace it to the Kabbalah or to the ancient religion of Egypt, is

to contradict oneself. To honor the Bible and at the same time to picture it as containing concealed under symbols, some old heathenish system which occupied men's minds long before the time of Christ, is not to honor it in the way in which we Christians must, and always shall, honor it. Let the Masons reconcile the Kabbalah and the notions of the ancient Egyptians, if it amuses them to do so; whether they reason well or ill on that point, we care not at all. We are discussing an order, or association or system, existing in our own day, which, evidently, has some views. We are interested as to whether it obtained those views from Christian sources; all other questions they may settle for themselves.

But, for the grim absurdity there is in it, just a word from Mr. McClenachan before we go on. Mr. McClenachan is not, apparently, so prominent a Masonic author as the others. He is, however, the continuator of Dr. Mackey.

The earliest instructor of man in letters, sciences, and arts, especially in architecture, geometry, botany and agriculture, and in all other useful knowledge, was the fish-god Oannes (myth). This universal teacher, according to Berossus, appeared in the Persian Gulf. . . . The following is from the Book of Enoch (Vol. II, p. 154: "The Masons hold their grand festival on the day of St. John, not knowing that therein they merely signify the fish-god, Oannes, the first Hermes and the first founder of the mysteries, the first messenger to whom the Apocalypse was given, and whom they ignorantly confound with the fabulous author of the common Apocalypse." *Encyclopaedia of Freemasonry*, p. 387.

This is the second explanation we have quoted, of the keeping of the feast of St. John. And, as Dr. Preuss remarked that the Lodges ought to be opened, not "in the name of God and the holy saints John," but "in the name of God and the holy Zodiacal signs of Cancer and Capricorn," we think we might now add, "and in the name of the fish-god, Oannes."

We ask now, our readers to carefully read the following passages. It has been our purpose to let the Masonic authors speak for Masonry. We have already stated who Albert Pike was. He was a general in the American army; he was once a Grand Commander of the Masons; he is who, as it is claimed, cut off the Grand Orient of France from communication with American masons. He was the author of thirty books on Masonry. He died in 1801. This is all we know about him. We do not suppose that all Masons are acquainted with his teachings. We do not suppose that all Masons who are acquainted with them believe or accept them fully and entirely. Yet, we must regard his teachings as most important, owing to his prominence in the Order, the study he had evidently made of the so-called Masonic learning and traditions; and not only because of all that, but because of the striking points of similarity between his teachings and those of other eminent Masons; and because of the evidences furnished by the actual progress and the deeds and acts of Masonry in some parts of the world, which show, in actual and logical operation, the un-Christian or anti-Christian theories General Pike sets forth:

"All truly dogmatic religions have issued from the Kabbalah and return to it; everything scientific and grand in the religious dreams of all the illuminati, Jacob Bohme, Swedenborg, Saint Martin, and others, is borrowed from the Kabbalah; all the Masonic associations owe to it their secrets and their symbols."

"The Kabbalah alone consecrates the Alliance of the Universal Reason and the Divine Word; it establishes, by the counterpoises of two forces apparently opposite, the eternal balance of being; it alone reconciles Reason with Faith, Power with Liberty, Science with Mystery; it has the Keys of the Present, the Past and the Future."

We think we must add something further to Dr. Preuss' paraphrase of the formula of the opening of the Lodge:

"In the name of God, and the holy zodiacal signs of Cancer and Capricorn, the holy fish-God, Oannes, and the holy Kabbalah of the Jews."

But let General Pike proceed:

"The Bible, with all the allegories it contains, expresses, in an incomplete and veiled manner only, the religious science of the Hebrews, the doctrine of Moses and the Prophets, identical at bottom with that of the ancient Egyptians, also had its outward meaning and its veils. The Hebrew books were written only to recall to memory the traditions; and they were written in symbols unintelligible to the Profane. The Pentateuch and the prophetic poems were merely elementary books of doctrine, morals or liturgy; and the true secret or traditional philosophy was only written afterwards under veils still less transparent. There was

a second Bible born, unknown to, or rather, uncomprehended by, the Christians; a collection, they say, of monstrous absurdities; a monument, the adept says, wherein is everything that the genius of philosophy and that of religion have ever formed or imagined of the sublime; a treasure surrounded by thorns; a diamond concealed in a rough, dark stone. One is filled with admiration, on penetrating into the sanctuary of the Kabbalah, at seeing a doctrine so logical, so simple, and at the same time so absolute. The necessary union of ideas and signs, the consecration of the most fundamental realities by the primitive characters; the Trinity of Words, Letters and Numbers; a philosophy simple as the alphabet, profound and infinite as the Word; theorems more complete and luminous than those of Pythagoras; a theology summed up by counting on one's fingers; an infinite which can be held in the hollow of an infant's hand; ten ciphers and twenty-two letters, a triangle, a square and a circle; these are all the elements of the Kabbalah. These are the elementary principles of the written Word, reflection of that spoken Word that created the world." *Morals and Dogma*, pp. 744, et seq.

We make no apology for quoting Grand Commander Pike at such length. For years we have asserted that Freemasonry is at the bottom of the anti-Christian conspiracies that have appeared in the politics of Europe and of South America. During the last few weeks we have set ourselves in earnest to prove that assertion. We began with Freemasonry in North America; and have been quoting from the works of eminent American Masons, as to what it is and what it means. We have first taken Masonry in the lands in which it is, in practice, more respectable than it is in Europe. We have shown how its own writers have looked upon it. When we come to speak of Masonry at its worst, as it is to-day in France, Italy and Spain, it will be helpful to remember what its American writers have thought and said of it.

We have kept before us at all times, one question—"Is Freemasonry a Christian institution?" We have considered that question from several points of view. Our last quotation from Grand Commander Pike leaves not the slightest vestige of doubt that no Mason who shares Pike's views, or is influenced by his teachings, can look upon the Bible of the Christian as the "Book of the Law," for it must give way to the sacred books of the Kabbalah. Moreover, taking the Bible of the Christians at its very best, how does Grand Commander Pike regard it? As a transcript of traditional beliefs handed down from ancient teachers in the temples of Egypt, brought there by Thoth from India, or announced, according to McClenachan's fable, by the great fish-god, Oannes. Of course, we are not quite clear as to what Pike means; but we are absolutely clear as to what he does not mean. He does not mean, when he speaks of the Bible, the same thing that Christians mean, nor does he mean anything that even remotely resembles our meaning. We accept the Bible as the Word of God. Grand Commander Pike took it to be a record of the traditions of ancient peoples who had a number of gods, but no shadow of the Christian conception of the One true God. The "second Bible," to which he refers, is plainly the so-called sacred books of the Kabbalah, the "Book of Creation" and the "Zohar."

And so, we find that this eminent Mason had a distinct theory about the system which he studied so deeply and upon which he wrote so much,—Freemasonry. It is, he thought, the chief legate of the Jewish Kabbalah.

We dare say we shall at length get our amended formula for the opening of a lodge, fully completed. At present we should put it thus:

"In the name of God (interpreted 'Masonically'), and in the name of the holy zodiacal signs of Cancer and Capricorn; in the name of Geometry; in the name of Thoth; in the name of the fish-god, Oannes; in the name of the Bible (interpreted 'Masonically'); in the name of the Koran, the Vedas, and the Zendavesta; in the name of the holy Kabbalah of the Jews; in the name of the holy ten ciphers and twenty-two letters; the triangle, the square and the circle."

The Masonic authors have brought us thus far. But the Masonic men of action will take us much farther when we set out with them one of these days. And the Masons of Europe are, above all things, men of action.

The Canadian cruiser Niobe, the first vessel of the Canadian navy, arrived at Halifax last Friday. She was welcomed by representatives of the Federal, Provincial and Civic governments, and a large body of Halifax citizens. Speeches were delivered, and the event was made one of historic importance. The officers and men number 394, all volunteers for this service.

John Black, Scottish Dominican Martyr.

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

His Moral Character and His Claim to the Title of Martyr.

He either fears his fate too much,  
Or his deserts are small,  
Who dares not touch it with the touch,  
To win of loss it all.

—The Marquis of Montrose.

Those who have had the patience to read the foregoing sketch of Fr. Black's life will now be prepared to face the slanderous accusations that have been made against him. His moral character has, indeed, suffered considerably at the hands of Randolph, Bedford, Knox and others. For the friar's enemies were very numerous, and whilst some of these more than once attacked his person and finally killed him, others as well did their best to sully his name with accusations of gross immorality. The present writer is now convinced that these scurrilous charges are entirely false. But let the reader, when he has considered both sides of the question, judge for himself.

What, then, are the evil deeds imputed to Fr. John Black? Sir Thomas Randolph, Queen Elizabeth's ambassador in Scotland at the time of which I write, appears as the first witness against him. In a letter dated June 3, 1563, after reminding Cecil of how Black had disputed with the Protestants at the time when that English minister was in Edinburgh, he says that this friar was "the selfsame man that had his lemman taken with him in the chapel of the Castle of Edinburgh, not long before your coming," that is, about the end of April or the beginning of May, 1560. Nearly three years later, on March 13, 1565-66, reporting to Cecil the friar's death, Randolph again says of him: "This is he that was taken in the Castle Chapel with his woman; your honour knows the time." John Knox, the illustrious Reformer, writing in the May of that same year (1566), likewise tells this story. For, after relating how Black said Mass for the Queen Regent on May 7, 1560, he goes on to say that this friar was the man whom the Regent "herself a little before had depreched with his harlot in the chapel; but," he adds characteristically, "whoredom and idolatry agree well together, and that our court can witness this day, the 16th of May, 1566. Thomas Wood enlarges upon this narrative in verse, as also does the MS. volume of Calderwood's "History."

Secondly, in 1562, the Town Council of Edinburgh arrested and imprisoned Friar Black on the charge of "manifest adultery." Randolph again reports this episode to Cecil twice, and he tells him also that for this crime the Dominican was banished. In his second account (written four years after the event) he declares that the friar suffered this punishment for "two several adulteries," and this allusion to a second offense does not refer to the affair in the chapel in 1560, for that also he has just before reminded his correspondent. In his first account, dated June 3rd, 1563—that is, one year after Black's arrest—he says: "I desire 'no other' to Sir Henry Percy my good friend, but that his mother [with whom Black was then staying] might be warned to 'take heed to her maydes, for I assure your honour that frier is sycher knave; I desyre not that he leave in my countrie anye of the race.'"

Thirdly, Randolph testifies concerning Black that some time after Easter, 1563, "by his own confession made to my lord of Bedforde and to me, in this towne, [Berwick], he begotte a ladies woman with chylde, wheare he served, not farre from Newcastle." If the reader would obtain a true estimate of the tone of Randolph's correspondence, he should read the ambassador's letters in full. All that actually relates to Black, however, has been given above.

Fourthly and finally, the Earl of Bedford generalizes; for when reporting the friar's death he says that Black was "a ranke papiste and a man of evill lief."

These, then, are the accusations against Fr. Black. At first sight, indeed, they seem very grave and almost overwhelming. But remove the veil of prejudice through which every friar of bygone ages can but appear as a profligate and licentious man, view the charges in the clear light of twentieth century criticism, and o be by one they will quickly disappear. The chief difficulty, of course, in refuting them, lies in the fact that, though very definite, the accusations are extremely bare. I have given literally the sum total of all that is to be found against the friar, and really the matter hardly seems to lay itself open to direct dispute. The accusations are simply blunt assertions unaccompanied by any sort of explanation, unsubstantiated by any real or circumstantial evidence, proved by nothing. This fact, though perhaps going some way to show that they are groundless, has not facilitated their refutation. Nevertheless, it will now be my endeavor to prove that, taken as a whole or singly, the charges are utterly unworthy of belief.

Let us first of all consider them in general. It must be noted at the outset that all the accusations—even that of the Town Council (as will be shown in its proper place)—emanate from Black's adversaries. Now, assertions of opponents and enemies, uncorroborated elsewhere, can be of no weight. They would not obtain a hearing in a court of justice. Moreover, those who bring these charges against him discharge themselves in a display, as will be seen in each case, such personal hatred of the man, or such manifest prejudice against the religion of which he was a member, that they cannot on their own evidence be credited. They are utterly untrustworthy witnesses.

Again, in their "Report" to Clement VIII., the Jesuits expressly declare that the principal incentive to apostasy among the Scottish monks—and so among the religious in general—was "carnal liberty (one of the chief considerations of Calvin's gospel)." If, therefore, Friar Black had really wanted to set at defiance the laws of

the Church, and to ignore his religious vows, he, too, would have quickly "cast off the yoke of religion," and would not have suffered his priestly and monastic character to be the occasion of so much personal inconvenience, injury and peril. As Father Thurston has well said: "Nosensual minded ecclesiastic of the type depicted by Buchanan, that is to say, no man whose religious profession was a mere mask, would face opprobrium, exile and hardship when the way of apostasy was easy and provision secure." Yet we know that Black suffered all these things and a great deal more. Surely, then, it is the plain calumny of his opponents to state that the friar was guilty of gross and even public immorality.

Moreover, all the Catholic historians who have written of him, as will be shown later, and also his accusers (except the Town Council, which, as will be seen, had its reasons for not doing so) assert or imply that the friar was a staunch Catholic. It is not as though he was simply styled or supposed to be a Catholic. On the contrary, his activity in religious matters is most pronounced, and really seems to give the lie to the accusations of immorality, seeing that the law of celibacy for the clergy is such a marked characteristic of the Catholic Church. A profligate priest is certainly not an example of a good Catholic.

And there is another point to which attention must be called. John Law, sub-prior of the Dominicans of Glasgow, recanted and received the usual pension; John Douglas left the Carmelites, and became one of Knox's most valued cooperators; John Willock, another apostate friar whom we have met before, was advanced to positions of the highest trust; John Black, on the other hand, who remained firm in his allegiance to and very strenuous in his defense of the Catholic Church, was made the object of the gravest accusations. "As in England, this last mentioned circumstance," says the well-known critic already quoted, "throws a flood of light upon the sincerity of Reformers' denunciation of the friars. As long as these religious remained true to the faith in which they had been born and in which they had bound themselves by solemn vow, they were continually satirized by their opponents as both dissolute and ignorant. The moment that they yielded to pressure and were content to renounce their allegiance to Rome, they suddenly became men worthy of all respect for their learning and probity, while not the slightest scruple was manifested about advancing them to responsible cures in the religious system to which they conformed." Fr. Black was always a staunch Catholic priest and a whole-hearted Dominican, and he displayed the most remarkable zeal and energy in the cause of the ancient faith. This was the reason why he was attacked and stoned, cudgeled and stabbed; why he was twice driven into exile; why he was finally murdered, and this also, we may be sure, was the reason why he was so shamefully and so falsely calumniated by his opponents.

Further, if Fr. John Black was publicly known to be a man of evil life, would he have been confessor to Mary of Lorraine? Would she have had him to say Mass for her if, as John Knox asserts, she had herself found out but a few days before that he was really a profligate man? The Queen Dowager was not, perhaps, a saint, but no one who has read the history of her life could honestly answer these questions in the affirmative. Again, when in 1562 the friar was thrown into prison on the charge of adultery, Mary Queen of Scots came to his aid and ordered his removal to the Castle, as though to show that she at least knew that he was innocent. But further, is it conceivable that this Queen would have chosen for her very confessor, or even for one of her special preachers, a religious really guilty of this and other crimes and therefore so utterly unworthy of her confidence? Would such a man have been tolerated, much less allowed to say Mass and administer the Sacraments, in the house of such a loyal and dauntless Catholic as Lady Percy? Is it possible that Fr. Black, with these stains upon his name, would have been promoted to, or even have continued to hold the position of second master of St. Mary's College? Archbishop Hamilton, though not faultless, would never, I think, have allowed that. He himself had endowed the college, as the foundation charter tells us, for "defending and confirming the Catholic faith, that the Christian religion might flourish, the Word of God be more abundantly sown in the hearts of the faithful, and to oppose the heresies and schisms of the pestiferous heresiarchs who, alas! have sprung up and flourished in these times, in this as well as in other parts of the world." It is not likely, then, that he would have let Black retain his master's office if the friar had been a worthless character. Finally, it must be noted that Guzman de Silva, the Spanish ambassador in London, does not mention anything about the scandal of Black's private life, not even as reported. And this is remarkable in that the ambassador was a Catholic, the one Catholic who records Black's death. It looks as though he had never heard anything about it; or, if he had, did not consider the information worthy of repetition, much less of belief. But what is yet more surprising is that Parkhurst, the Protestant Bishop of Norwich, is likewise silent on this subject. Now, if the friar, whom the Bishop scornfully styles *Fraterculus*, had been really a notoriously bad man, as Randolph and Bedford assert, Parkhurst, who knew all about Black's murder, would surely have been aware of this fact also, and have made the most of such a salient point; but, as has been seen, he simply makes a joke about the friar's name.

Let us now proceed to consider the accusations in particular, that is, individually. The first, then, comes from Thomas Randolph, who says that the friar "was taken in the Castle Chapel with his woman." Now this charge, as has been already noticed, was reiterated by Knox. Moreover, Thomas Wood and another writer found the theme to be sufficiently exalted for poetry. Of these

last rather unnecessary additions to English verse no refutation is needed; they are simply the amplifications of a later age, and may be compared to fungi sprouting from some rotten roots. But concerning Knox a word or two must be said. Although his account of this affair did not appear in black and white till 1568, when his "History" was published, he surely made the accusation orally long before that date. It is possible that he was even first in the field. Now the Sacrament of Penance has frequently been the subject of foul, but false insinuations. Is it not likely, then, that this malevolent Reformer should have seized just some such opportunity as this would have afforded to spread about the report of the heinous crime of his hated opponent, Friar Black—hated for his loyalty to the Catholic faith? This suggestion is, of course, pure conjecture, but it is offered in the light of what is quite certain—namely, that Knox's animosity made him relate many a ridiculous falsehood concerning his enemies, and that his anecdotes about them, as historians are agreed, are utterly unworthy of belief. "Nothing is more objectionable in Knox's behavior," says a fair-minded writer, "than his practice of speaking evil of [even] the highest dignities both of Church and State, simply because they were of a different creed from his own." And again: "He seemed to try how much he could outdo others in vulgar wit and coarse invective. All who have read his writings will at once admit this." There was no love lost between him and the friars; so what he has said, detrimental to Black's good name can count for nothing. It has been dismissed by Mr. James Grant, who says on the other hand that the Dominican "was a learned and subtle doctor, a man of deep theological research." So much then for Knox. As to Randolph, the best refutation of the charge as coming from him is to be derived from evidence with which he himself supplies us. For he states that two, or at most three, months after the affair in the chapel Black had a disputation with the Protestants in Holyrood Abbey. Now, it is quite ridiculous to suppose that, in the case of his guilt, the friar would have been so audacious, so brazen as to defend the Catholic cause against men who would at once have thrown in his face the taunt of his flagrant immorality. Indeed, the courage displayed by Fr. Black in publicly disputing with the Protestants at that time, and on a subsequent occasion with Willock in particular, can only be explained on the supposition of his complete innocence as to this first accusation.

The next charge is that of the Town Council, who arrested Fr. Black for adultery. To those unacquainted with the history of the time, this fact, at first sight at least, will seem to weigh heavily against the friar. And yet, what was easier for his enemies than to accuse him falsely? Moreover, it must be borne in mind that all, or nearly all, official positions in Edinburgh were at that date (1562) in the hands of the violent and bigoted Reformers. And so, if it was easy to accuse the friar, it was likewise not difficult to procure, either by help of accomplices among the already prejudiced jury or else by means of actual perjury, his condemnation. And lest the reader should think that I make too light of this charge or that I have not truly represented the state of things in those troubled times, let me give a sample of this same Council's work in the year preceding Black's arrest. In 1561 the provost and two bailies of Edinburgh made "a proclamation 'that no adulterer, fornicator, drunkard, massmonger or obstinate papist' should be found within the walls, after forty-eight hours, under penalty of being branded on the cheek and carted through the streets." This offensive classification clearly shows how Catholics and adulterers were ranked together, and how in the eyes of the Reformers and of the law these words were all but synonymous. It also shows that, as was said above, even the Town Council is to be placed on the list of Black's adversaries. The friar was certainly a "massmonger" and an "obstinate papist." Will it not then be reasonable to infer that the accusation of adultery was brought against him simply because it was judged to be, specially in his case as he was a particular friend of the Queen, the one best calculated to secure his condemnation? At all events, I trust sufficient has been said to show that, even if he was condemned, not the slightest proof can be adduced therefrom that he was really guilty of the crime alleged. But it is not all certain that he was condemned. Indeed, we do not even know whether the friar was ever held or not. Randolph is the only authority who says that Black was literally banished. This the ambassador tells us on two different occasions, just as he did in the case of the affair in the chapel in 1560; but, with due respect to him, I am of opinion that the chief merit of these repetitions is that they establish beyond doubt the identity of Fr. John Black. For in this case he states, on the first occasion, that the friar was banished for "advouterie" simply; on the second, apparently forgetting this, that Black received this punishment for "two several adulteries," of which doubt double crime, or rather accusation, there is not the slightest intimation elsewhere. However, of Randolph's character and of the value of his evidence I shall speak in the next paragraph. But the fact that he clearly exaggerates the friar is in itself more than suspicious, and throws considerable doubt upon the sincerity of his accusations taken as a whole, and upon the veracity of his particular statement about the banishment. To explain the fact of Black's being in England not long after his arrest and the time when the ambassador said he was expelled from the kingdom, is quite within the bounds of reason to suppose that the Queen, after having rescued him from the Town Council, advised him, in order to appease his enemies, perhaps even for his safety's sake, helped him to quit the land. It is also worthy of notice that only eight or nine months

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after his arrest Fr. Black was again north of the Tweed.

The third accusation against the friar comes, like the first, from Thomas Randolph. In a despatch to Cecil dated March 13, 1565-66, he says of Black that some time after Easter, 1563, "by his own confession made to my lord of Bedforde and to me in this towne [Berwick], he begotte a ladies woman with chylde, wheare he served, not farre from Newcastle." To form some idea of the value of this information, let us first of all go to another of the ambassador's letters. Writing in 1563 he relates that Black was staying with Lady Percy, "wheare he saide masse at Easter, and ministerde to as maynye as came." Now, Lady Percy was at that time living on her Ellingham estate in Northumberland. So when Randolph states, in the other despatch, that not long after this the friar sinned with a lady's maid "wheare he served not farre from Newcastle," he obviously means Ellingham. Now, in his first letter, that of 1563, after expressing a wish that such men as Black "were all hanged," (1) he says: "I desire 'no other' to Sir Henry Percy my good friend, but that his mother might be warned to take heed to her maydes, for I assure your honour [Cecil] that frier is sycher knave; I desyre not that he leave in my countrie anye of the race." Then, in his second letter, that of 1566, he tells us that Black did precisely as he had foreseen and seduced a lady's maid. Now all this is very odd. The ambassador seems to have an exceedingly accurate foreknowledge of all the evil that Friar Black would do. Or was it that he knew what, when occasion offered, he would say Friar Black had done? On the face of things it is absurd to suppose that Lady Percy would have had such a despicable man in her house, and still more ridiculous to allow that Fr. Black, if guilty of this crime, would have been at pains to say Mass and administer the Sacraments, yes, and have been in exile at that very time for having said Mass and given the

Sacraments in Scotland, when he had only to give up these things and the practice and belief of his religion to be left alone and permitted to act as he liked. And then as to Randolph's statement of the Friar's confession at Berwick of his own guilt—the whole thing is utterly preposterous. Why, that would have been hardly less extraordinary than voluntarily signing his own death warrant. Besides, we must remember what sort of man was this ambassador. Tytler, that rigid Calvinist, says of him that he sent the most false and distorted accounts of the state of Scotland to Cecil and Elizabeth; that to gain the end he had in view, he not only concealed the truth, but did not scruple to employ calumny and falsehood. With political and religious changes, the tone of his correspondence undergoes a proportionate alteration. For instance, as Lingard has remarked, it is quite amusing to notice that as long as the Queen acted under the guidance of Murray, Randolph's letters are full of Mary's praise, but that the moment Murray became opposed to her, that is in 1555, the ambassador is teeming with dark insinuations and even open charges to the prejudice of the Queen. Moreover, he sometimes wrote for the benefit of other readers besides Sir William Cecil or his royal mistress. Thus not seldom his letters were composed to tickle the ears of the ladies at the English court. It is apparent that he delights in relating and repeating any savoring bit of gossip, and that he is quite capable of amplifying and even inventing an account of some edifying scandal. At the very time he composed the last story about Black, whom he hated for being a Catholic and a Dominican, Sir Thomas Randolph was in banishment from Scotland. For in February, 1556-66, Queen Mary had ordered him to quit the court, as a person convicted of abusing the privileges and violating the duties of his office as an ambassador. This man, then, is Fr. Black's chief accuser—may we not

(Continued on page 7)



**Give Children Good Bread and Butter**  
YOU may say bread is bread and all children want plenty of it. In a way, that's true.

But it makes considerable difference whether the bread you give your children now counts just as a "filler" or whether it counts for future health. For there is a vital difference between breads made from different flours.

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I am agent for the sale of a number of good farms. Write for particulars.  
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**SHERIFF'S SALE.**  
1908, A No. 87  
In The Supreme Court,  
Between CHISHOLM, SWEET & CO., Plaintiffs,  
AND  
JOHN D. McMILLAN, an absconding or absent debtor, Defendants.  
To be sold at public auction, by the Sheriff of the County of Antigonish, or his Deputy, at the Court House in Antigonish, N. S., on the 19th day of November, 1910, at 10 o'clock in the forenoon.

All the estate, right title, interest, profits, claims and demand of the above named defendants upon and of all persons claiming by, through or under him at the time of the recording of the judgment at herein, or at any time since, of the County of Antigonish, on

**LAND**  
situate, lying and being at Pinktown, County of Antigonish, and now or heretofore described as follows: Bounded on the North by lands owned or occupied by John McIsaac; on the East by the West or Old River, so called; on the South by lands owned by Charles A. McLean; and on the West by lands in possession of John McDonald, containing one hundred and fifty acres, more or less, being the lands formerly occupied by the defendant, John D. McMILLAN at Pinktown, N. S., aforesaid, together with the privileges and appurtenances thereto belonging.

The same having been levied upon under execution at the suit of the above named plaintiffs upon the judgment in this cause, and judgment was duly registered in the Register of Deeds for the said County of Antigonish, on the 15th day of October, 1910, and which execution issued after filing of the security required by Order XLVI, Rule 23, 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, N. S., 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 Plaintiffs,  
Judgment Creditors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Extension to Wharf at South Antigonish, N. S.," will be received at this office until 4.00 P.M. on Tuesday, November 2, 1910, for the construction of an extension to wharf at South Antigonish, N. S., to the County of N. S.

Plans, specification and form of contract can be seen and forms of tender obtained at the Department, at the offices of E. W. Bouchard, Esq., District Engineer, Halifax, N. S., or at Mr. Milne, Esq., District Engineer, Antigonish, N. S., and on application to the Postmaster, Antigonish, N. S.

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

Accepted cheques on a chartered bank payable to the order of the Honourable Bank of Nova Scotia, and for the sum of six hundred dollars (\$600) which will be returned to the person tendering declining to accept the contract, and which is not accepted the cheques will be returned.

The Department does not bind itself to accept the lowest or any tender.  
By Order,  
R. C. DESROCHES,  
Department of Public Works,  
Ottawa, October 12, 1910.

The Little Wife at Home. MARGARET E. SANGSTER, in Sacred Heart Review. The dear little wife at home, John, she has ever so much to do...

TWO HOUSES. For nearly half a century the houses stood side by side, and save for a occasional fresh coat of paint...

bottom of all, directly in contact with the disorganized unhealthy mucous layer is that which, when the corn as a mass is removed from the foot...

Saving Bread. Every good housekeeper will examine the contents of the bread box every morning, if her cook is inexperienced, and often there will be a part of a loaf which can quite well be cut up for the early dinner...

Gifts That Last. Silver forks, knives, spoons and fancy serving pieces of quality and beauty are stamped with the trade mark 1847 ROGERS BROS.

KENDALL'S SPAVIN CURE. is the remedy you can depend on. No other preparation has done so much for the horse and the horseman.

KENDALL'S SPAVIN CURE. Cures Spavin, Curb, Splint, Ringbone, Swellings, Bony Growth, Cuts, Sprains, Bruises and all Lameness.

Every Medicine Shelf. should have a bottle of Kendall's Spavin Cure—the best liniment in the world for man and beast.

No Coercion. A wife, joining her husband in a conveyance of real estate, was asked by the Judge, who examined her in private according to the act of Assembly...

Helpful Counsels. Never think it is too late to touch a soul. One more prayer, one more appeal, tender and strong, too, one more act of self-sacrifice offered in silence, may prove to be the trumpet that shall level the walls of Jericho.

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The Laugh Cure. Laughter introduces a mental exhilaration, says Success. The habit of frequent and hearty laughter will not only save you many a doctor's bill, but will also save you years of your life.

Hides! Hides! 500 Hides Wanted. C. B. Whidden & Son are paying cash as usual and pay as high as the highest.

1000 Pelts. C. B. Whidden & Son. Any person who is the sole head of a family, or any male over 18 years old, may homestead a quarter-section of available Dominion land in Manitoba, Saskatchewan or Alberta.

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

DRUMMOND GOAL. Intercolonial Coal Mining Company, Limited, Westville, Nova Scotia. For Sale at Antigonish by JAMES KENNA.

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

LAND. situate, lying and being at Maryvale, in the County of Antigonish, and bounded and described as follows: 1st Lot: Bounded on the North by lands formerly of Colin Ross, on the East by lands of Donald Macdonald (Gov); on the South by lands of James Macdonald, Bia Smith, and on the West by the Malignant Brook, so called, containing 100 acres, more or less.

LAND. The said lands having been levied on under an execution issued out of the Honourable Court on a judgment recovered herein, which was duly recovered for upwards of one year.

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

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

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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; and there is what is called the time spirit, which means the dominant way of thinking and of acting which prevails in the age in which we live and these are powerful temptations full of danger and in perpetual action upon us—CARDINAL MANNING.

THURSDAY, OCTOBER 27.

WHAT IS THE ARGUMENT WORTH.

At this time, when many writers and speakers in Canada are seeking to discredit the Catholic Church by drawing comparisons between Catholic and Protestant countries, as to their progress and prosperity, the International Congress on Unemployment is meeting at Paris; and it must be a surprise to our cock-sure friends to find that the question of unemployment is not confined to Catholic countries, nor is it at its worst in those countries. It is common knowledge that in no country in the world is there such an even distribution of money and property as in France. France is not, like England, a nation with a very large number of wealthy men and an army of unemployed and beggars. It is a nation of people who are to use the common term, "comfortable," financially. Our trusty friend The Glasgow Observer is now publishing a series of articles in which comparisons are drawn between various countries; and in the last one Belgium and England are compared. The average Briton will, possibly, never go beyond the two names, and dismiss with a sniff the idea that there can be anything to compare. It is wonderful to see how, when national pride enters into the consideration, the power to distinguish and discern disappears. This is the weak point in patriotism. At the mention of the name of England, what do we think of? We think of the great and mighty things she stands for; of her wealth; of her power; of her long career; of all that she has seen and done, and, thinking of these things, we are loath to concede, even upon the plainest proof, that she lags anything, or that, in any matter, or upon any point, whatsoever, it is possible that any other country can surpass her or put her to the blush. And when it comes to the comparison between religions, our good Protestant friends never grow weary of telling us that the grandeur and the progress of England alone prove the wisdom of the "Reformation." The argument is an old one, and does not grow more sound, as it grows older.

Now, there is little Belgium—a small nation, of course, when compared with England. Are we justified in mentioning it? Let us see. It has seven million people; and only ten thousand of them are Protestants. Is Belgium a success? If to be a success means to be a great naval and military power, to have ships on every sea, and to fly its flag in every clime beneath the sun,—no. If to be a success means to be happy, prosperous and free; to have peace and comfort in the poorest homes; to get from a fruitful soil all that it will give, and to enjoy in fair and equal distribution what the country yields; to be free from perplexing class questions, and taxation questions, from unemployment and hooliganism, from overcrowded tenements, from slums, and miseries of poverty,—yes, Belgium is a success.

Where England feeds one cow, Belgium feeds two. Every square mile of arable land supports 360 persons more than in England. Sixty five per cent. of the agricultural population are farmers, and only thirty-five per cent. laborers,—a very striking proportion indeed, and worthy of earnest attention from those who, in England, are now raising the cry, "Back to the land." In England, the proportions of those engaged in agriculture are, 30 per cent. farmers, and 70 per cent. laborers. The proportions are quoted from Mr. B. S. Bohm Rowntree's book, "Lind and Labor: Lessons from Belgium" (1910). In Belgium, millionaires are unknown. There are no huge combines, or trusts; and no workhouses and no paupers. The social problem—the contrasts and conflicts between wealth and poverty, the never-ending clashing between class and class, or between classes and masses, between capital and labour, which are the curse of many countries, and the nightmare of their governments and statesmen—Belgium knows them not. The despair which grips the heart of the man who stands aside in the streets of London whilst a procession of resplendent carriages of the too-rich splashes more mud upon his rage, never troubles the heart of the comfortable Belgian.

When we are comparing countries and peoples, there are many things to

consider. Protestant writers sometimes conclude too hastily that there is only one kind, or only one or two kinds, of pre-eminence. In British lands, for instance, what has been boasted of, more than our common educational system? Yet, in a generation or two it will have been altered so greatly that it will hardly be recognizable. We have found that we must specialize, and not attempt to teach our young fragments of a hundred things. Hence the technical education movement. If a man is to be a farmer, we now say, let us make him a good farmer, Belgium is ahead of us there. With a population largely agricultural, she is far ahead of us in agricultural education, whilst her system of general education is not inferior to ours.

We do not acknowledge the value of the argument from material progress, in the comparison of religions; but, taking it at the value its originators attach to it, Belgium alone disproves the conclusions they would draw by its use.

Our London Letter.

LONDON, Oct. 13, 1910.

The feast of St. Edward the Confessor! And from early morn the Catholics of London have been wending their pilgrim way in ones and twos, or groups to his famous shrine in the glorious old Abbey at Westminster, there to form a living Rosary about the tomb, and tell their beads as did their brethren in the days of faith. They are looked at with some curiosity by the tribes of visitors who pass through St. Edward's chapel, but the day when a policeman or two was set to watch their suspicious devotions is far passed. Nay, this faithful yearly pilgrimage has induced the Abbey authorities to recognise the day themselves, principally by a red pall flung over the sepulchre, and a communion table with a few flowers and a tall cross,—not crucifix,—and candles, placed at St. Edward's feet. Moreover at the afternoon service some leading light of Protestantism preaches a panegyric of the Saint, which usually lasts much longer than the patience of the later Catholic pilgrims who find their entrance to the chapels barred until it ceases, by which time it is dusk and the solemn chant of "All out" resounds through the aisles that once echoed to the voices of St. Benedict's sons, chanting the Divine Office. In the evening the promoters of this pilgrimage, the Guild of our Lady of Ransom, hold their annual reunion at a public ball not far from the historic spot. This year the entertainment of the evening will be a play written by the Master of the Guild, Father Philip Fletcher of the Forty Crowned Martyrs of Sebaste. Red, white and blue Cross Ransomers, all of whom work by prayer and propaganda for the conversion of England, will be there from all parts of the Metropolis.

Another event which brought Catholics and the curious together in large numbers was the Red Mass, as it is popularly called, or solemn votive Mass of the Holy Ghost, which Archbishop Bourne sang yesterday in the Cathedral and which marks the opening of the Courts after the Long Vacation. The seats immediately below the sanctuary were filled with a representative crowd of Catholic counsel and solicitors, but there is now no Catholic judge to grace the function in his scarlet robes, the last Justice Walton, having recently passed away. Outside the bench, it was remarkable to see how many prominent Catholics are connected with the legal profession in one or other of its branches, wigs and gowns being particularly plentiful in the throng which filled the nave.

Catholic Priests often have strange tasks to accomplish in the course of their sacerdotal ministry, but seldom has a Priest had to officiate at so strange a funeral as that which took place this week in Finchley Catholic cemetery. Permission had been given by the authorities for the interment of the remains which form the subject of the famous Crippen murder charge, and as the mal-prisoner still refuses to acknowledge they are those of his wife, the Music Hall Ladies Guild took charge of the arrangements. These small and scattered fragments of a human toly, which do not, anatomically at least, reveal their unfortunate owner's sex, were reverently placed in a coffin, and consigned to consecrated earth as the body of a faithful Catholic woman known to the world as Belle Elmore, and in private life as Mrs. Cora Crippen. There was a large crowd to see the funeral, which was followed by some friends of the poor woman whose fate we are not allowed to judge till after the verdict of next week's cause celebre has gone forth to the world. Father Powell of the neighbouring Catholic Church said the usual prayers at the graveside, and some lovely flowers were placed over the remains. Masses have been already offered for the soul of the woman whom her husband insists is still alive.

The latest activity of the Protestant Alliance is the result of the Portuguese Revolution. This precious society of bigots, with the true instinct of the coward for the dog that is down, are about to issue a manifesto urging all representative public bodies to petition the Government to immediately put into force Section 28 of the Catholic Emancipation Act of 1829 providing that Jesuits and other members of religious orders be gradually suppressed and prohibited the kingdom. The Alliance go on to use veiled threats unless their behests are obeyed. They declare that Great Britain is becoming the dumping ground of such undesirables, in defiance of the Act, that the situation is imminently dangerous and that unless the Government act in this important crisis according to the directions of the said Alliance, their inactivity will engender such dissatis-

faction amongst the people of the nation, that it "might tend to cause serious trouble at home." That is to say, this goodly Alliance will make it its business to stir up the riff raff of the population to acts of violence under the cloak of religious enthusiasm, and lend its best assistance to its country in going to the dogs unless that same country will revert to the intolerance of a century ago and follow the example of the godless European infidels. The Alliance however has long been discredited in the eyes of decent Society, and though its wishes may find a ready echo in the desires of the mob, the general community are likely to dare it to do its worst before giving up the reputation of Britain as the freest country in the world, or as the friend of the distressed.

Why only the other day the Alliance had cause for another shriek, since Archbishop Bourne opened a new convent in Belgravia, which is occupied by Spanish nuns who are flying from the tyranny of Canelejas. There is now a possibility too that the convert at Tyburn which the poor French nuns who have made it such a haven of peace, and who were the first to recognise the sanctity of the spot where so many of our martyrs suffered, are now obliged to evacuate for want of funds, may become the home of another exiled community and not pass to common uses once more. It is said of this spot that one of the martyr Priests who suffered there prophesied that over that tragic square would one day rise a home of the Blessed Sacrament, a prophesy which has been well fulfilled. Some of the Lisbon Jesuits are thinking of coming to England, I hear. Our own Irish Fathers of the Corpo Santo, and the British nuns of Bon Successo will not be molested and are to be allowed to remain and carry on their work, manifestly merely a concession to the British Government and interests in Portugal. Nothing is said of the English College at Lisbon which sends so many fine Priests to the home mission, therefore we suppose it escaped attack. The students would have known how to defend themselves, and the mob would have got a little more than they bargained for.

Two more conversions from the Anglican ministry are reported. The first is the Rev. John Knox a direct descendant of the John Knox who was the howling enemy of the lovely and unfortunate Catholic Queen, Mary Stuart; the second is another Brighton clergyman, the Rev. E. R. Shebbear, of the Church of the Annunciation. The two Brighton Vicars were received into the Church last Friday, in the Redemptorist Church at Clapton and both gentlemen will proceed to study for the Priesthood. The movement created by the denial of the Real Presence still goes forward and many lay persons are placing themselves under instruction in various parts of the country, but particularly round Brighton. It is at least remarkable that such a tide of conversion should set in on the central doctrine of the Church, and we must feel that the Eucharistic Congresses have far wider effects for good than we can suspect at the time, grand and glorious as they are even to our half veiled eyes.

One of the oldest and most interesting missions in and around London is that at Isleworth, the new Church of which was solemnly consecrated last week. The old chapel where Mass was said for over a hundred years and which has only lately been demolished stood on the site of Shrewsbury House the home of the Talbots, where many a Priest was harboured in the penal days and from whence came Bishop Talbot the last Priest to be tried in England for the crime of saying Mass. The faith has never quite left Isleworth and now the Catholics can rejoice in the possession of a handsome Church consecrated forever to the service of God. The Church and the site on which it is built are the gifts of two benefactors; it is dedicated to St. Bridget and has a very beautiful baptistry chapel in addition to the Lady chapel. It already has a large and growing congregation.

A writer in the leading British newspaper has just been issuing a special plea for an arrangement between Church schools and their enemies, while the former have still valuable property in hand to strengthen their demand for fair terms, for the writer says, the present situation means slow extinction, while the future suggests that the balance of power will be in the hands of the enemies of religious education. Every year, he declares, so many Church schools are closed and none take their place. And this is the case with one of the wealthiest Christian sects in the world; but when we turn to the figures just published by the Board of education we find that not only have Catholic schools held their own and kept afloat, but they have added ten new schools to the grant list, with a net gain of 1740 places. Yet we have to struggle against longer odds than our Anglican brethren and against prejudice which would only too readily close our schools were they not the pick of perfection in every respect. We may well be proud of the record achieved though it becomes harder to preserve that record with every turn of the official screw which is being so remorselessly applied.

Very little is being heard just now regarding the two recalcitrant Priests of the Nottingham diocese, although a hint comes from one quarter that they are engaged on a book which will make Roman Catholics sit up, and will assuredly have a ready sale in some quarters. Interest in them has been obscured by the numbers who have entered the Church since their defection. Of late there has been an endeavour to stop by foul language and abuse the open air lectures on Catholic doctrine which are a feature of the oratorical season in our London Parks. But the strong disapproval shown by the authorities for this sort of thing has thrown a wet blanket on the Kensit efforts. A lady orator was chosen in the hope that the privilege of her sex would

allow her to drown with foul insinuations and wild argument the Catholic gentleman who usually commands a large audience. But the female became so revolting in her discourse that the police interfered, and as a caution and a fine did not deter her from putting in an appearance on the same spot next Sunday, she has now been placed in the safe custody of goal for a few weeks, and no one has yet taken her place. Just as the wave of revolution is sweeping over Europe, so a wave of longing for reunion is sweeping over the Protestant world and even lapping the Congregationalists into its vortex. Here are Dr. Horton's braves, assembled at Hampstead, gently suggesting that after all the differences of belief between themselves and others may not be fundamental, that variety of government is good, and that that religion is the truest and best form which produces the most perfect lives. There is only one religion which has the power to inspire true heroism in human hearts, not the heroism of the fanatic who flings himself beneath the wheels of his idol to be crushed out of recognition, but the heroism which takes life as it finds it, with all its pain, and disillusionments and struggles, which "endureth all things and suffereth all things," just because it "hoped all things," and that religion is the Holy Catholic Faith, and that it is ours, this key to the riddle of the universe, we lift up our voices in a glad Laudate, above the tears of Life. CATHOLICUS.

Correspondence.

To the Editor of the Casket:

DEAR SIR:—In your issue of August 20th, there appeared a letter signed "Lex," in which the writer seemed to exhibit some fear that the liquor traffic was becoming somewhat embarrassed, and endeavoured to offer some arguments (?) in favour of the use of alcoholic beverages. THE CASKET replied in a lucid, though— to many minds—rather mild manner, showing the weakness of the writer's contentions. Later, September 1st, there appeared another letter on the same subject, signed "Countryman." This writer seemed to be more fearful than the first, and complained of the difficulty already experienced in keeping "some liquor on hand." While I feel that most of your readers treated this letter as "a joke," there are others who did not; and I fear that such letters, appearing in a paper having the standing of THE CASKET, are calculated to do a great deal of harm. I waited for some one to take this matter up, but finding nobody forthcoming, I ask space in which to offer a few remarks. Since you considered "Countryman's" letter worthy of space, I have confidence that a reply shall receive the same treatment.

"Countryman" tells very plaintively that "most people feel that they have a right to have some liquor on hand in case of emergency, (italics are mine), and to use for pleasure if they wish." This is true and "pity it is 'tis true." With this "liquor on hand" go, alas! too many "cases of emergency." I should like him to name any one thing on earth that has produced so many "cases of emergency" of every kind, as strong drink has? It is admitted on all hands that nothing else in the world produces so much poverty, misery and crime. That there are many who think as does "Countryman," the many vacant farms throughout the country, and the many poor country men whose farms are mortgaged on account of drink, give ample proof. Our courts of law, our prisons, our asylums, give evidence to the same effect. Let me offer your readers some opinions of men whose authority no one questions. Here is the message that Howard Kelly, M. D., LL. D., F. R. C. S., of John Hopkins, Baltimore, sent to the semi-annual meeting of the Society for the Study of Alcohol and Other Drug Narcotics, held lately in Philadelphia. That such a man as Dr. Kelly should thus take a position of uncompromising hostility to alcohol in the realm of medicine and food, is worthy of note. Dr. Kelly's message was as follows:

"I am an average man of the world who has kept eyes and ears open for nearly thirty years for every thing affecting the welfare of the human race, and by profession a physician who observes, by force of habit, the effect of all matters injurious to health. With this experience and professional training, it is as clear to me as daylight that alcohol in all its potable forms is the one most injurious influence in producing disease, shortening life, causing crime, and degrading its victims.

"These conclusions are, I believe, in the light of experience, unassailable:

- "1. Alcohol is a non-efficient as a food, a most condemnable, wasteful substitute.
"2. May be classed as a drug and a poison, all the more dangerous because insidious and often delayed in its visible effects.
"3. Has no recognized position as a medicine; there is no disease of all the thousands known of which we can say that alcohol or an alcohol beverage will cure it.
"4. Destroys individual, domestic, and civil felicity.
"5. Increases taxation by filling our prisons, mad-houses, and poor-houses"

Then after giving other reasons that would require too much space here, he concludes as follows:

"Therefore, as one of the human family responsible for my neighbor as well as for myself, I have no right to introduce into the household or use for my own pleasure, even moderately, that which may hurt other members of the family, or set at work evil influences I have no well-grounded hopes of controlling."

I remember, too, having asked the late Dr. Farrel of Halifax his opinion of strong drink as a medicine, and I recall his reply very well: "I never used it, he said, I never gave it to a patient. It will do for a man what a stick of a pin will do for a lazy horse. It will make him jump, but will not help the horse." The late Dr. Sir Wm. Hingston gave me practically the same reply when I put the question to him in the Grand Seminary at Montreal, some eleven years ago.

(Continued on page 5)

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. If you see proper to elect me to be your representative, I shall do my best to protect the best interests of the County in general and District No. 4 in particular.

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. I am also of the opinion that it is high time for the farmers to know where every dollar of the road money goes, as they have lived long enough on promises. Your obedient servant, R. L. WILKINS.

RESIDENTS OF INVERNESS CO.

I present to your patronage my branch store opened on Oct. 12th in Inverness, C. B. MR. FRED. MONAHAN, an expert Optician, Watchmaker and Engraver, is in charge. There you will find a select line of Rings, Watches and Jewelry for your inspection. All work will be guaranteed, and no charge will be made for Eye Examination. Yours very truly,

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.

Prince Francis of Teck, a brother of Queen Mary, died on Saturday.

Rev. G. B. Dutton, D. D., has been appointed President of Acadia University.

The Silliker Car Co., Halifax, has been absorbed by a new concern to be known as the Nova Scotia Car Works.

Two little children of George Tremble, a farmer living near North Gower, Ont., were burned to death in their home last Friday.

The Turkish government is facing a financial crisis. Three members of the cabinet resigned last week because of complications over the army budget.

Hattie LeBlanc, the Arichat girl charged with murdering a laundry man at Waltham, Mass., on Nov. 20, 1909, will be tried on Nov. 28th next.

H. S. McArthur's woodworking factory at Stellarton, N. S., was burnt to the ground on last Thursday afternoon. Some twenty men are thrown out of employment. Loss \$10,000.

At Montreal, Friday, at a meeting of the Board of Control, it was decided that a juvenile court should be established, and \$6,000 was voted for it.

An agreement has been arrived at with the British Government by which Canada hereafter will have control of her own copyright law.

Daniel McPherson, a sixteen-year-old lad, employed in the Cape Breton mines, was instantly killed on Friday afternoon. He was crushed by a runaway car of coal.

Preparations are being made for the taking of a census next June. A commissioner is to be appointed for each of the 214 electoral districts. The civil service commission is advertising for 200 census clerks.

F. A. Acland, Deputy Minister of Labor, is lying at his brother-in-law's house, Forest Hill Road, Toronto, with concussion of the brain, caused by a fall from a street car.

The Winnipeg Council of the Knights of Columbus has purchased a site on one of the principal streets of the city and will erect thereon a handsome club house. Twenty-three thousand dollars were paid for the property. Building will be commenced immediately.

At the request of the government of Nova Scotia the coal operators on Friday stated their position regarding reciprocity. They unanimously adopted a resolution that reciprocity in coal with the United States would be highly injurious to the mining interests of Nova Scotia.

David Bennett Hill, famous as a rival of Grover Cleveland for the Democratic presidential nomination, died Monday at Albany. For some years past Mr. Hill has not been active in politics, but for many years he was one of the most conspicuous Democrats in the United States.

A herd of caribou, numbering probably 100,000, formed the amazing sight which stopped caravans on a lonely trail between Fairbanks and Circle City, Alaska, early in September. The herd was nearly a mile wide, stretching out for miles, closely packed.

The experiment made by the Mines Department the past month in placing 500 tons of peat on the market at Ottawa has been successful. The supply sold promptly at \$3.75 a ton, and there is a great demand for more. The verdict of the users is that it is cheaper and more satisfactory than coal.

It is stated that Spain is on the verge of rupture with Morocco over the payment of the indemnity of a hundred and thirty million pesetas, (approximately twenty-six million dollars) which Spain exacted, following the successful campaign against the Rifian tribesmen in the summer of 1909, and contemplates despatching forty thousand soldiers across the Rif coast.

The island of Ischia, in the Mediterranean Sea, sixteen miles southwest of Naples, has been storm swept. First reports reaching Naples gave a very considerable loss of life from a tidal wave, but later reports indicate that the victims are few. The gale did great damage in Naples. An avalanche on Mount Vesuvius engulfed a score of persons and wrecked the tram line. The ministry of the interior, Rome, has word of a tidal wave at Casamicciola, on the island that drowned 200 persons. It was nearly destroyed by an earthquake in July, 1883, when 177 lives were lost.

The steamer Regulus from Wabana, Nfld., for North Sydney with cargo of iron ore, was wrecked on Saturday night, and nineteen of her crew of twenty-four are reported to have perished. Shortly after leaving Wabana her steering gear became disabled. A tug from St. John's was summoned to her assistance. The tug managed to run a hawser to the Regulus, but the work of towing was so difficult the hawser parted. A raging storm, rapidly growing worse, rendered it impossible to again locate the ill-fated vessel, and she was dashed on the rocks.

Crippen, the notorious character whose flight from England and whose arrest on board a steamer in the St. Lawrence several weeks ago, was so sensationally featured in the press of England, Canada and the United States, received summary justice for his awful crime last week. Tried on the charge of having murdered his wife, Belle Elmore, the actress, in their home in London and with burying portions of her body in the cellar, he was on Saturday found guilty and was sentenced to be hanged. The execution will take place on November 8. The jury was only out a half hour. His companion in flight, Miss Clara Levee, is now being tried as an accessory to the crime.

The apple crop of Nova Scotia will be a worse failure than was at first anticipated, and it looks now as if

there would be available for export not more than 15 per cent. of the average. The whole fruit region is in the same condition of barren trees, and farmers whose orchards yield an average of 1,000 barrels, this year will have only 100. They are the rule, not the exception. The export of apples to Great Britain last year from Nova Scotia was about 700,000 barrels, while at the most this year will not reach 170,000 barrels during the season. The failure of the apple crop is not only a serious thing for the orchardists, but it is a blow at the traffic of the Dominion Atlantic Railway, which hauls the whole crop, and the steamship lines from Halifax.

Is France to be destroyed from within? Internal dissensions and religious persecution threaten the life of France, the country that has done most for Christian civilization, science and literature. Without question the French people have contributed most to the history of Europe. Even now, though her policies are indeed questionable and her rulers are but small men, she is contributing much to the current of human life. A sensation was created in the Chamber of Deputies on Tuesday by Premier Briand, who declared that he had proof that there was a plot to ruin France by violence, anarchy and civil war, coupling the labour leaders with his sensational announcement.

(Continued from page 4)

In the face of the opinions of such men as those, and in the presence of the sad picture that rises before every man who has had any practical experience in the world, writers who venture such information as Countryman's are more deserving of pity than blame. "Countryman," like too many of our countrymen, is being deceived by this arch deceiver. As for his "emergency" cases, it is too well known that they exist in many, not to be cured by "having some liquor on hand," but as a result of it. "Countryman" has some compassion for the "few probably honest, but surely misguided persons" who have forced their opinions on our legislators. If that be so, the latter are the "surely misguided persons." But how is it that these "misguided persons" manage to live at all, and tide over their "cases of emergency" without strong drink? What is their secret of their health and success in all the walks of life, while the ruined lives, and blasted hopes of those who follow the trail of strong drink are seen on all sides? One thing is certain, they do not seem to be afflicted with so many of "those emergency cases." Such men as "Countryman" love "to have some liquor on hand. . . for pleasure;" and, as a result, wives and mothers, and little children have the "emergency cases" on hand.

In his concluding paragraph, "Countryman" admits that there is an evil to be remedied. "Just what are the best means," he writes, "of promoting temperance and lessening the evils of drunkenness is very hard to determine." No, my "Countryman," it is not hard, if such men as you would only will it. To have it within your own reach to do very much. 1. Take the pledge yourself to abstain from drink "in honour of the Sacred Thirst." 2. Use your influence as far as possible with your friends. 3. Do not let the demon of drink make use of your pen to further his interests; and 4. Join hands, and work with "might and main" with those "misguided persons" in upholding the majesty of the law by punishing those who disrespect and violate it. I'm sure you would be horrified to learn that the most disreputable of men, the saloonkeepers, are to-day making use of your letter to increase the cursed traffic. Imagine one of our law-breaking and heart-breaking rum-sellers reading your letter from THE CASSET to a gang of frequenters of such places, and gloating over the splendid advertisement.

"Who hath two? Whose father hath woe? Who falls into pits? Who hath wounds without cause? Who hath redness of the eyes? Surely they that pass their time in wine, and study to drink of their cups." (Book of Proverbs). J. J. McNEIL, Port Hawkesbury, C. B., Oct. 25, '10.

St. Ninian St. School.

ARITHMETIC (GRADE X.)

Table with names and scores: Jennie Kirk 87.5, Annie Porter 84.5, Archie Wilkie 83.5, Mable White 44.5, Edna Cunningham 35, Elmer Cunningham 30.

Acknowledgments.

Table of names and amounts: Jack McNeil, Antigonish \$2.25, Alex Acland, Halifax 2.00, Arthur Brymer, L'Ardoise 1.00, Mrs Melina, Doctors Brook 1.00, Andrew Chisholm, Harbor St 1.00, Christina Chisholm, L. S. River 1.00, John McIsaac, Dunmore 1.00, Angus Brown, Livingston Cove 1.00, J. E. Gordon, Antigonish 1.00, Wm Stroup, Aton 1.00, Patrick McManus, Halifax 1.00, P. J. Beardon, St John 1.00, Mrs Dan McDonald, Lower Barneys River 1.00, M. E. McNeil, Fish Cove 1.00, P. A. McNeil, Boston 1.00, Alex Chisholm, Ashdale 1.00, Doegald McIsaac, Lakeside 2.00, Henry P. McNeil, Fara Glen 1.00, Jennie McAdam, Brookline 1.00, W. T. Jones, Bay Roberts 1.00, Dr Cochr, West Newton 2.00, Rev at Wallace, Sydney 1.00, Mark McDonald, New Aberdeen 3.00, Mrs Hoeking, Lornevale 3.00, Arch McMillan, West River 1.00, Leander Myette, Tracadie 1.00, Mrs Colin B Chisholm, Marydale 2.00, D. A. McPherson, Verdal 1.00, Lanchin McIsaac, Giants Lake 1.00, Mrs Duncan McDonald, Belleys Brook 1.00, A. J. McMillan, Dunnagias 1.00, Mrs Lydia Chisholm, St Peters 1.00, M. M. Acland, El Paso 2.00, C. F. Johnston, Bradwell 2.00, A. J. Chisholm, Bute 1.00, D. J. Sullivan, Dorchester 4.50, M. Colford, Halifax 1.00, Angus McDonald, Westville 1.00, Patrick Mahoney, " 1.00, Mrs Alex Laine, " 1.00, Dennis Higgins, " 1.00, Alonzo Hall, " 1.00.

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 forgery of premises and contents, may be had from E. PHALEN, North Sydney, N. S.

DIED.

At Glace Bay, C. B., on October 22, 1910 in the 80th year of his age, JOHN MCGILLIVRAY (Eion MacAlasdair MacGillivray), after an illness of two years, fortified by the rites of the church. He leaves three daughters, three sons and twenty-five grand children to mourn their loss.

At Guysboro Intervale, on Oct. 2nd, after a lingering illness borne with Christian patience, JOHN CONNOLLY, son of the late Isabel and James Connolly, is this thirtieth year. An upright citizen, a kind neighbor and a good Christian, he was beloved and respected by all. Consoled by the last Sacraments of Holy Church, he had a peaceful and happy death. He leaves a sorrowing widow and two children, brothers and sisters, also many friends and acquaintances who regret his early death. May his soul rest in peace!

At Mabou Harbor Mouth, on the 13th inst., at the age of 36 years, Mrs. ALEXANDER BRATON. During an illness of several years, she was never known to complain. She bore her trouble cheerfully as begotten in her perfect trust in God and resignation to the Divine Will. Being of a kindly disposition, doing no one wrong in deed, or even in word, she was greatly respected and beloved by all who knew her. She is survived by her husband and seven children—five boys and two girls. Bishop McDonald of Victoria is a brother of the deceased. May she rest in peace!



F. H. RANDALL, Buyer and Shipper of RAWFURS AND SKINS OF ALL KINDS. Highest Cash Prices paid. Antigonish, October 25, 1910.

Jubilee Root - Pulper

The Jubilee root pulper is made from the best of hard wood for the frames, and is fitted with a good size hopper, and heavy side-wheel having six reversible knives, making it both a pulper and slicer.

It has a long steel shaft for axle, and is fitted with roller bearings, making it very easy to turn. We will guarantee it to be well made, and will gladly make good defects in material or workmanship.

Price, freight paid to your nearest railway station, \$10.00, Cash with order. Write for catalogue, showing this and other farm implements, at equally low prices. Address

Bridgetown Foundry Co., Ltd. Lock Box 249, Bridgetown, N. S.

Laborers Wanted

Laborers and Carpenters Wanted at once.

Apply to BROWN MACHINE CO. LTD. Office, Trenton, N. S. J. W. STALEY.

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. MacIntosh, Town, whereon there is an orchard and grower hay, are notified that they will be prosecuted. W. G. CUNNINGHAM, Manager.

TEACHER WANTED.

This school having become vacant, I will receive applications from Grade C or D male or female teachers for the balance of the school term. Apply to JOSEPH BENOIT, Trustee, Pomquet, N. S.

SHERIFF'S SALE

1906, C. No. 533. In The County Court, District No. 6 Between FREDRICK R. TROTTER, Plaintiff and JAMES McNEIL, Defendant To be sold at Public Auction at the Court House at Antigonish, on

Thursday, the 3rd day of November, 1910 At 11 o'clock in the fore-noon.

by the Sheriff of the County of Antigonish or his Deputy, the following goods and chattels that is to say:

Portable Shingle Mill Comprising 10 h. p. Gasoline Engine and Rectory Saw (Carlsile and Frich Co-Makers Cincinnati, Ohio) together with all the pulleys, fittings and belts required for the running of said Shingle Mill.

TERMS:— CASH. The same having been taken under a Bill of Sale and levied on under execution. D. D. CHISHOLM, High Sheriff of Antigonish County and Bailiff Sheriff's Office, Antigonish, October 25th, 1910.

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.

FOR SALE

A fine residence in Town. Also several good farms.

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 Your jewelry repaired will be correctly and promptly attended to, at a moderate charge, if you leave them with  
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Such as Badges, Pins, Buttons, for League of the Cross and Auxiliaries' Holy Name Society, St. Aloysta Sodality, or any Society you belong to, or  
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### Cluny's Thousandth Year.

(From America.)

The great public festivities which took place last month in the Department of the Saone and Loire, and which were continued for three days, may help to form an opinion of the curious situation which the religious or irreligious struggle in France has created.

The purpose of these festivals was to celebrate the thousandth anniversary of the Benedictine Abbey of Cluny, which was so famous in former times, especially during the eleventh and twelfth centuries. Of the old Abbey, however, which was so vast and so splendid, and which was indeed almost a city in itself, very few vestiges remain. A solitary but superb and splendid steeple recalls the famous Roman basilica which, after St. Peter's, in Rome, was the most spacious church in Christendom. It was almost as large. Here and there you see a chapel, a few pillars, arcades and isolated towers, and you find a gothic facade which was rebuilt in the eighteenth century. The monastery itself was completely rebuilt about that time. It still stands, and is used now as a school of arts and crafts. The wild men of the Revolution were not the chief authors of the ravages which you see around you. The "Terror" already passed when the great Abbey was destroyed, and singularly enough it coincided with the fight which the First Consul was having with those madmen. But other vandals appeared; the speculators who bought the buildings and lands for a song. The Government had confiscated the property in 1791.

However, the memories of all the moral, intellectual and artistic glories which cluster about the old ruins have been revived in our days in an altogether unexpected fashion. One of the Academies of that part of the country, namely Macon, was anxious to pay a public and solemn homage to a past which had always been recognized as magnificent, but which now seemed to be invested with more than its usual splendor. It was the thousandth anniversary of the great Abbey, and a great number of learned societies were invited to celebrate it. The invitation was eagerly accepted, and the most distinguished writers and professors hastened to avail themselves of the opportunity of expressing their feelings of admiration and respect. An Archaeological Congress was convened for the occasion, and the audience had the opportunity of listening to the courageous and eloquent discourses which were pronounced there, as well as the satisfaction of seeing them reproduced in the newspapers conspicuous for their anti-Christian temper. Side by side with the laymen of the Congress were twenty-five bishops. At their head was Cardinal Lucan and the Archbishop of Rheims. Solennid religious ceremonies concluded the business of the Congress. Mgr. Seton, the Archbishop of He'opolis, so well known in the United States, was present, and spoke eloquently of the profound friendship which bound together America and Catholic France.

Among the speakers were representatives of three great Academies. M. Rene Bazin, in the name of the French Academy, was the first to extol the glories of the old Abbey, which he said, "had in the France of the Middle Ages the penitence of the mission of civilization. It was the apostle of the Gospel of Peace, the guardian of all the sciences—the foundation in every work of charity; the originator of all literary progress, and by its devotion to agriculture was the creator of an art which it propagated over the entire length of Europe."

"At Cluny, as at Mon e Cassino," he added, "there were at the side of the brothers who were exclusively devoted to psalmody, to prayer and meditation, and to clearing up the forests, brothers who were calligraphers and illuminators, sculptors, gold and silversmiths for ostensories, chalices, ciboriums and reliquaries; there were artists in mosaics, exquisite book binders and musicians. Great architects were there also who conceived and brought to perfection a new and splendid style in ecclesiastical and lay constructions. Often, indeed, in our days, in France, in Spain, in England, in the Holy Land and even in Italy, at Modena, Verona, Pavia, Padua and Florence, if you inquire about the origin of some famous monument; who designed it, who built it, who adorned it, the guide will tell you: 'Cluny, the Burgundian Abbey.'"

Representing the Academy of Inscription and Belles Lettres, M. Babelon, the curator of the Section of Medals in the National Library, and Professor in the College of France, paid fitting homage to the monks of Cluny who, he said, "from century to century, handed down to us the invaluable treasure of ancient literature, watching over it as jealously as the Vestal Virgins watched the sacred fire. 'The monks of the Middle Ages,' the learned professor went on to say, 'are the intellectual link between antiquity and the modern spirit. In copying the written notes of the Greeks and the Romans, they prevented, in the normal evolution of the human mind, a sudden and complete rupture, a solution of continuity which would have been calamitous, for it would have flung back civilization into the abyss and would have made it retrograde for an incalculable number of centuries.'"

Another Academician, deputed by his colleagues who have devoted their great abilities to the study of Moral and Political Science, namely M. Imbart de La Tour, showed how the great Order of Cluny gave expression to the finest of French characteristics, moderation and balance. "These two traits," he said, "are noticeable in the Rule the Institute and the work, just as they are in the architecture of the glorious old Abbey."

Other orators showed the economic, charitable and social work performed by the monks, who increased their territorial power without abusing it, who protected the lowly, founded loan associations for them and provided shelter for the unfortunate and the tramp.

The splendid religious ceremonies which followed gave occasion to dis-

play in a still brighter light the intellectual and social influence exercised by the monks. There in the church of Notre Dame de Cluny, Mgr. Baudrillart, Rector of the Institut Catholique de Paris, summed up in a masterly fashion the relations of Cluny with the Papacy. He pointed out the powerful and decisive co-operation which the Benedictines brought to every work of ecclesiastical reform during the 10th century and after. He told the story of the fierce war about Investitures with the lay princes who usurped and degraded the sacerdotal prerogatives. He described the scene at Canossa when the odious Emperor of Germany, Henry IV., had to bend the knee to Gregory VII., the champion of virtue, justice and morality.

Another part of the celebration consisted in the procession and the grand historical pageant which, with the costumes of the epoch, portrayed one of the visits to the Abbey by Saint Louis IX., King of France. In the procession, which was extremely brilliant and interesting, the most notable families of the locality took part. It was like a resurrection of the Christianity of former days.

The impression produced by these gorgeous festivities was not confined to the Province in which they took place. The readers of free-thinking papers like the Temps were surprised not only to read an account of all that happened, but to have the real significance of it all set forth in its pages.

Yes, actually in the Temps (September 12), there appeared a long article consecrated to the glorious memories of the Abbey and its monastic work. It also reviewed the events in which the figure of Urban VIII. appears, who called Cluny "the mother of the world."

The greater part of the readers of the Temps must have been amazed. Among them are many functionaries who are in the thickest of the fight against our traditional beliefs.

Another fact is that the celebration created an embarrassing situation for the Government. It did not know whether to abstain entirely, or frankly and honestly to take part in it. The proper thing would have been to have designated the Minister of Public Instruction for the reason that the celebration was being held by the scientific bodies of the country. But M. Doumergue, the actual Minister, like so many others of his kind, belongs to the political world which has the bad habit of treating both our religion and the past history of our nation with hatred and contempt. If such a Minister presented himself at Cluny he would have felt ill at ease. Over and above that he would have run the risk of irritating most of his political followers. Nevertheless, as the Government did not want to appear to show its contempt for such a magnificent demonstration which had been inspired by patriotism and scientific enthusiasm, some official had to be sent. So they commissioned the Sub-Secretary of State for War, M. Sarrant, an erstwhile lawyer and journalist. In presence of that throng of learned men, who did not care a snap of their fingers for him, and forced as he was to face a religious past so suddenly restored to being, Sarrant, like the Government he represented, was extremely uncomfortable. He scarcely opened his mouth, but nevertheless in the two or three words he was forced to utter, he was obliged to pay his respects to the religious glories of Old France against which the militant free-thinkers of to-day are constantly leveling their imprecations and their scorn.

One would be inclined to think that those two words of timid and embarrassed homage were of little account; in fact nothing at all. But no. Because of the actual conditions of France that meagre recognition is a symptom. It shows how arbitrary and factitious is the physiognomy that has been fastened on our country. In presence of the true France the party in power is in a panic.

The contest begun at Cluny has already shown itself elsewhere; and we can reckon on such manifestations becoming more and more frequent. In the scientific world there is a continual and grow-

ing insurgency against the tyranny of unbelief. It is especially noticeable in the works which our historians are giving to the press. They are forcing us to realize the absurdity and the odiousness of certain opinions which have been imposed on us and which have been promulgated during the last quarter of a century. Chief among them is that one which has been spread broadcast by our official free-thinkers, and is so continually insisted upon, that up to 1789; the peasantry's sole food was grass and straw. A number of lay manuals, stamped with the Government's approval, always describe the history of our long and glorious past as "dark and barbarous." Lo! now in the most unexpected fashion science appears with her protest against this calumny, and sets herself actively to work at refuting these lies and dispelling the ignorance which has settled on such a large number among our people. We shall see France Christian once again, and free from the domination of its atheist rulers.

The thousandth anniversary of Cluny is a symptom of a movement to whose results we may look with hope and confidence. It is this hope and this confidence which have prompted me to address these few words to the readers of America.—  
*Eugene Tavernier, Editor of the Univers, Paris.*

### What Makes a Great Life?

Do not try to do great things; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive, for the glory of God, to win His smile of approval and to do good to men. It is harder to plod in obscurity, acting thus, than to stand on the high places of the field within view of all, and do deeds of valor at which rival armies stand still to gaze.

But no such act goes without the swift recompense of Christ. To fulfill faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and the stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lichens and wild flowers; or now and again a thirsty sheep; and to do this always, and not for the praise of man, but for the sake of God—this makes a great life.

### The Other-Side View.

"Are you sure you have the position you want?" questioned the student who was instructing his young cousin in the use of his camera. "That gives a pretty fair view of the building, but one from the other side may be better. You don't want to waste your material on a view just because it happens to be the first one you strike. Learning to estimate quickly the worth of views from different angles is a part of the business."

It is a part of life's business also, but it is an art that too few take the trouble to acquire, and judgment, temper and conduct are sadly distributed in consequence. The first view of any relation or happening is naturally our own—our side of it, how it affects us, our rights or wrongs in the matter. The ability to take a quick other-side view of it, to think how it must appear from our neighbor's angle of vision, how it would probably strike us if we stood where he stands, would save unnumbered quarrels and acts of injustice.

More people break the Golden Rule from failure to think of themselves in another's place and estimate the situation from his standpoint, than from any other cause. The estrangements and jealousies that so often divide household are due far less to intentional wrong or selfishness than to inability to see the other side.

### In the Footsteps of Father Damien.

No man who has added to the sum of human happiness ever dies. His words, his example, his sacrifices, are not "interred with his bones," but they live after him in his followers. Father Damien's body, poisoned by the leper's touch, was carried out to the little lonely grave on the hillside but his spirit lives in the many heroic souls who have, following his example, turned their backs upon home and friends, and the comforts of civilization, to serve the needy and to give comfort to the afflicted.

Brother Joseph Dutton is another Damien, walking in his footsteps, and continuing his work among the lepers in the same lovely, joyful spirit that made Molokai a haven of peace for many a one afflicted with the living death of leprosy. Who is Joseph Dutton? Many a one is asking. There are others who can tell more of his personality than I, who know him only through a few letters and have learned to love that intense spirit of devotedness to the poorest of God's children. He is just a simple, everyday layman, as he describes himself in one of his letters. They call him brother, because he has associated with him four regular brothers as helpers.

One day I wrote him, addressing him as Father Dutton, says Father Doyle, in the "Extension Magazine." By the next mail I got a note to set me right. "I am not fit to be a Father," he writes, "though in 1882-3 I was about preparing for holy orders as an Episcopalian. The study led me to the Church and to Molokai. But a friend of the army and of later times, kept on, received the 'orders,' and is now archdeacon in New York. We exchange letters still, never touching on religion. He writes in beautiful appreciation of the work here and of old-time association."

Brother Dutton is a convert, then, from the Episcopal Church. He was with Father Damien three years, and when the hero of Molokai went down to a premature death, through the dreadful scourge, Brother Dutton laid him away in the grave, but returned to take his place among the sorrowing children. He must now be well up to sixty years, for he has had an experience in the army, and then in preparation for the ministry, and for twenty-five he has been among the lepers. He has never seen a typewriter.

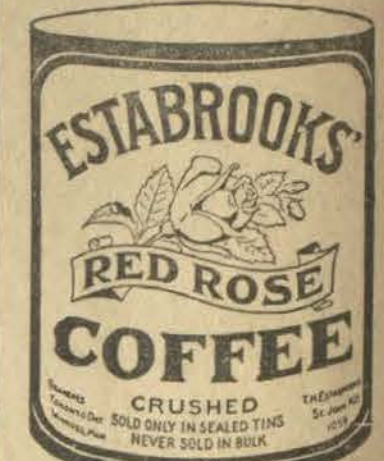
He keeps in touch with all the activities of the Church of the United States, and, as a convert, he is particularly sympathetic with the work of convert-making as a result of the mission movement that centers about the Apo-tolic Mission House. A year ago, at Christmas, he wrote: "Along with the Christmas presents and greetings there comes a yellow eagle (\$5 gold piece). It flew in, as it were; now it flies to you. A small mite in your mighty work, with the hopes and gratitude of a convert."

His early life at Molokai was one of prayer and service. A highly educated man, with cultivated tastes and in his early life a devotee of society, Gay, handsome, the leader of his brilliant army set in the hey-day of his early life, he turned away from it all to follow the footsteps of the lowly Damien—to wash the sores of the lepers, to minister to them in their last moments of dissolution, and to bring to them in their dark despair the light of hope to lead them into the world beyond.

A deep faith in God and in the next world, nourished by a constant spirit of prayer and sacrifice, alone can surmount the difficulties of such a life, year in and year out, for a quarter of

### Blending coffee

is a fine operation requiring highly developed skill. The secret of that unusual richness and briskness in Estabrooks' Coffee is in the perfect blending of strength and flavor. It is a coffee for particular folk.



Sold only in 1 and 1/2 lb. tins.  
 Try it for breakfast to-morrow

### ASEPTO SOAP POWDER

sweetens the home  
 YOUR GROCER SELLS IT



a century, and when inspired by faith and warmed by a glowing hope, such a life is akin to the joy of the saints. It transfigures all about it, and no wonder under its sweet shining the lepers' home has been transformed from what might have been a charnel house into Molokai the Blessed.

Practice total abstinence. It is your truest friend.

### Falling Hair

Ayer's Hair Vigor promptly destroys the germs that cause falling hair. It nourishes the hair-balls, restores them to health. The hair stops falling out, grows more rapidly.

### Dandruff

Ayer's Hair Vigor just as promptly destroys the germs that cause dandruff. It removes every trace of dandruff itself, and keeps the scalp clean and in a healthy condition.

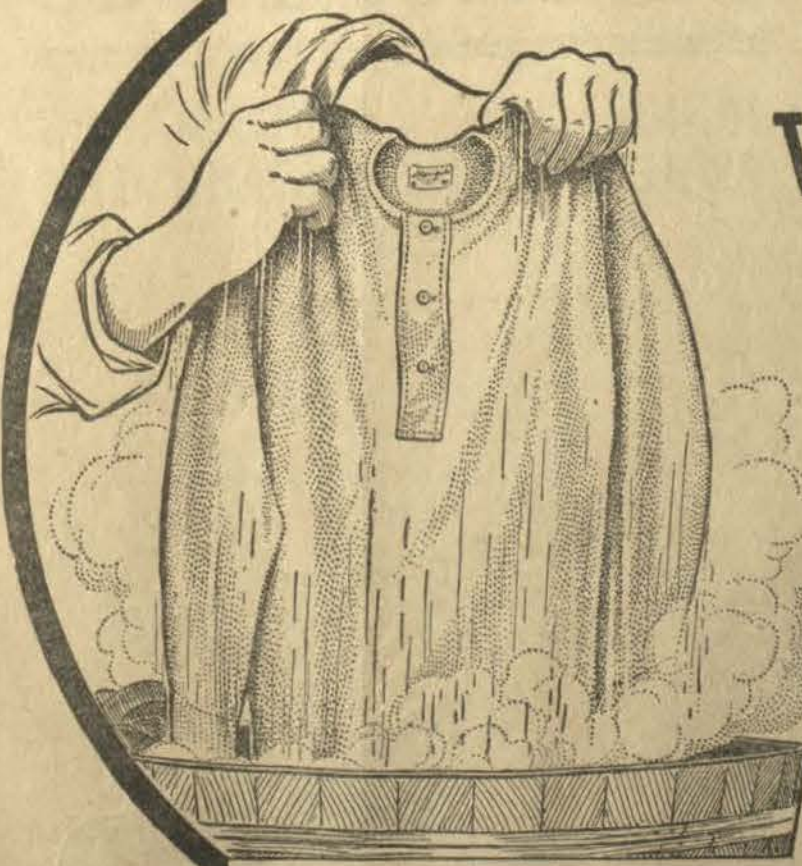
### Does not Color the Hair

We wish you to positively and distinctly understand that Ayer's Hair Vigor does not affect the color of the hair, even to the slightest degree. Persons with the whitest or the lightest and most delicate blond hair may use it freely without having the hair made a shade darker.

Ingredients: Sulphur, Glycerin, Quinin, Sodium Chlorid, Capsicum, Sage, Alcohol, Water, Perfume.

Show this formula to your doctor. Ask him what he thinks of it.  
 J. C. AYER COMPANY, Lowell, Mass.

Your underwear that shrinks "a little" is a worse bargain than you think. For the merest shrinkage closes thousands of fluffy air cells through which your body should ventilate. And when ventilation is interfered with your health, your comfort suffer.



Test Stanfield's Unshrinkable Underwear as severely as you will: it can't possibly shrink. Because vigorous laundry tests must prove the effectiveness of our secret unshrinkable process on every single garment before it is allowed to leave the factory.

This is our "Money-back-if-it-shrinks" guarantee made possible.

Will stand the severest tub test.

**STANFIELD'S**  
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**UNDERWEAR**

Made both for women and for men in perfectly fitting sizes. Twenty-one different weights and qualities: from warm, heavy ribbed garments particularly suitable for outdoor workers to the soft, finely knitted underwear so soothing to sensitive skins. Your local dealer sells Stanfield's Unshrinkable Underwear. Catalog on request.

STANFIELDS LIMITED, TRURO, N. S.

John Black, Scottish Dominican martyr.

(Continued from page 2.) rather call him the friar's worst calumniator? ... The question of Black's claim to the title of martyr now remains to be dealt with.

perhaps be considered of little value. Nevertheless, a conclusion almost identical with theirs may be drawn from other and contemporary records. I use the word almost because it cannot indeed, be held as absolutely certain that Black was a martyr, for the simple reason that the fact cannot be absolutely demonstrated.

her rocky height she saw the priest enter the drifting clouds. A man going to his consecrated duty. And she? Where lay her duty? And why? Where not about it?

earth and pearl ash, one-quarter of a pound of each in a quart of soft water, in which they must be boiled. While still water, lay it on the greasy marks, allowing it to remain untouched for twelve hours, after which it can be scoured off with sand and water.

Two Minute Talks About PANDORA RANGE for Coal or Wood. YOU can quickly get the Pandora oven ready for the baking. It is made of Nickel Steel which is much more sensitive than a cast or gray iron oven.

Children Often Need a laxative—but you cannot be too careful what you give them. Harsh purgatives injure the bowels and pave the way for life-long troubles. The new evacuant in NA-DRU-CO LAXATIVES does the work most effectively without irritating the bowels or causing any discomfort.

Moir's Chocolates THE variety of flavors in a box of Moir's chocolates is so great that each bon-bon is a really delightful surprise. The selection of Moir's Chocolates, with their smooth, thick, pure-chocolate coatings, is an indication of your refined, delicate taste.

BEAVER "BEAVER FLOUR" is the unfailing friend of the housewife. It saves her the trouble of keeping two kinds of flour—one for bread and another for pastry. Pastry, biscuits and cakes, made with BEAVER FLOUR cannot be excelled.

The Priest in Battle.

There is one chapter of especial interest to Irishmen in that historical romance, "The Special Messenger," by Robert W. Chambers.

Facts Worth Remembering.

Table-salt applied with a wet cloth will remove egg-stains from silver. In cooking rice use plenty of water, and put in a little salt and half a teaspoonful of vinegar or a little squeeze of lemon juice.

Advice to Girls.

A girl who looks on while her friend who is known as "easy" is apparently having a glorious time, wonders whether good breeding is not old-fashioned. But it is not the girl who cares little how she talks, where she goes unchaperoned or how free and easy she permits her man friends to be who wins out in the end.

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

**NEW ADVERTISEMENTS.**

Election Card—Patrick Wall, page 8  
 Bull for Sale—John V McPherson, page 8  
 Entertainment—Celtic Hall, page 8  
 Hogs Wanted—D D McDonald & Co, page 8  
 Furs Wanted—F H Randall, page 5  
 Property for sale—Wm McDonald, page 5  
 Sheriff's Sale—D D Chisholm, page 5  
 Justice Root-Pulper—Bridgetown Foundry Co Ltd, page 5  
 Auction—F H McPhie, page 8  
 Teacher Wanted—Joseph Benoit, page 8

**LOCAL ITEMS**

Dr. Cox will be at the Merrimac Tuesday afternoon and Wednesday morning, Nov. 1st and 2nd.

THE CHANGE in the Intercolonial Railway time-table for the winter months was made on Monday. Between New Glasgow and Sydney there is no change in the number of trains nor in the running hours, other than in the fast freight going east, which now arrives at 4.04.

THE JUDGING of the fields in the prize competition for fields of turnips, the prize for which was offered by R. R. Griffin, barrister, was completed yesterday. The judges, Mrs. S. J. Moore and F. L. Fuller of Truro, had not tallied their scoring in the various fields entered in the competition at the time of the departure of the train, but will send the results for publication next week. There were eight fields in the competition—four at Clydesdale, two at Fairmont, one at Lochaber, one at the Harbor.

DROWNED NEAR ARICHAH.—A very sad double-drowning accident occurred off Richard's Cove on Tuesday afternoon in which Simon Richard and his son Paul, a smart boy of 15, lost their lives. The unfortunate men were on a voyage to Petit de Grat for wood when a squall upset the boat, which sank almost immediately. Richard was rescued from the water, but could not be resuscitated. The body of his son was recovered later. The unfortunate man was about 50 years of age and leaves a large family.—*Richmond Record.*

"THE OLD HOMESTEAD," made famous by Denman Thompson, will be presented at the Celtic Hall on Saturday evening next by a company of all Canadian players, several of whom are talented New-Glasgow people. The company has been touring the Maritime Provinces, and almost everywhere is greeted with crowded houses. Of the presentation in St. John, N. B., the *Telegraph* says: "N. W. Mason as Joshua Whitcomb scored an unqualified success, his comedy being very good and not overdone. Harry Murray was his leading support as Cy Prime and his work throughout was excellent. Miss Della Olding was another who scored a marked success. She has a sweet voice and her solos were features of the performance. Miss Newington also acted and sang well. In her solo in the second act she had to respond to several encores. The singing of the Old Homestead quartette was greatly enjoyed by the audience, as also was the rendering of several well known hymns by the Grace church choir. The other members of the company who shared in the success of the play were Clarence Cameron, Finley Fraser, Chas. Simons, Cyrus Muldoon, Sam Murphy, John Leonard, Edith Melvin, Dot Patis, Edith Davis, Isabel McIntyre and Mable Grant."

SHOULD there be any people who question the energy and zeal of Antigonish men and women towards a work of public charity, they need only be reminded that the continued generosity and labor of these men and women are an evident proof to the contrary. Last week a few ladies of the town decided that something should be done to increase the local hospital fund, about which THE CASKET chronicles something each week, and, through their spirit of organization, a musical entertainment was decided upon, to take place to-night. A fine programme has been arranged. We confidently feel that the entertainment will give satisfaction to the large audience that is expected to patronize it. The object of the concert is certainly a charitable and beautiful one. Let all be present, to encourage and help those who have devoted their time to the organization of this "soiree," not for any selfish motives, but merely for the purpose of adding to the hospital contributions an item worthy of consideration. By doing so, we shall belong to the chosen numbers to whom has been promised that "a cup of water given to the poor will receive its reward." The ladies and gentlemen who have kindly agreed to take part are clever amateur entertainers, and a pleasant evening entertainment is promised.

HYMENEAL.—At the Cathedral, Antigonish, on Wednesday, 19th inst., Rev. Father Gillis, P. P., joined in holy wedlock D. A. McVarish, of Kingsville, Inv. Co., and Miss Jessie Chisholm of Antigonish. Miss Margaret Chisholm of North Grant assisted the bride, while Mr. Dan A. McCormick of Sydney did the honors for the groom. After partaking of a substantial wedding repast at the home of the bride the happy couple boarded the noon train for their future home in Kingsville amid showers of rice and the good wishes of the depot, who accompanied them to the depot.

St. Rose de Lima Church, Littleton, N. H., was the scene of a very interesting wedding ceremony on the 18th inst., when Mr. John H. McDonald and Miss Mary Hogan were united in the holy bonds of matrimony by the Rev. J. H. Riley, P. P. The bride was attended by her niece, Miss Mary C. Davidson, while Mr. Edmund Rioux did like honours for the groom. Mr. and Mrs. McDonald were the recipients of many useful and valuable presents which testify to the esteem in which they are held. After a sumptuous dinner at the home of the bride's sister (Mrs. Ed. Davidson), the happy couple left, amid showers of rice, on the afternoon train on a wedding tour. All join in wishing Mr. and Mrs. McDonald a long and happy wedded life.

St. Peter's Church, St. Peters, Richmond County, was the scene of a happy event on Tuesday morning, the 20th, when Miss Margart Gillis became the bride of Archibald J. McDonald of Iona, Victoria County. The Nuptial

Mass was celebrated by the Rev. Michael Gillis, assistant priest at St. Ninian's Cathedral, a brother of the bride. The bride was attended by her sister, Miss Mary Gillis. Alexander N. McDonald, brother of the groom, was best man. Mr. and Mrs. McDonald left the same morning for their future home in Iona, where Mr. McDonald holds a responsible position in the employment of the Dominion Government. Their many friends wish them a long and happy wedded life.

At Holy Rosary Church, Vancouver, B. C., on Monday, Oct. 10th, marriage was solemnized between Mr. J. S. McDonald of Seattle and Miss S. J. Doyle, daughter of Mathew Doyle, Esq., Margaree, C. B. Nuptial mass was celebrated by the officiating clergyman, Rev. Father E. N. Connolly, O. M. L., after which the happy couple boarded the steamer Iroquois for Seattle, where Mr. and Mrs. McDonald intend residing. They will be at home on 1711 1/2 East Fir St., after Oct 28th. Their friends in the East join in wishing them many prosperous years of happy wedded life.

**Hospital Building Fund.**

Previously acknowledged, \$1074 00  
 A Kirk, Antigonish 50 00  
 James McDonald, St. Ninian St., Antigonish, 20 00  
 Allan McDonald, barrister Antigonish 5 00

**Personals.**

Dr. W. H. Macdonald, jr., of Antigonish, is on a trip to Boston.

W. J. Delaney of Lakevale, Ant., left last Thursday for Butte, Montana.

Mr. J. A. McDougall of Lakevale is now fully recovered from a broken leg, sustained three months ago.

After a pleasant visit with friends at Dunmore, Ant., Mrs. McNeil and child started on Tuesday to return home.

Mrs. Colin Chisholm and child and Miss Margaret Gillis, all of Dover, N. H., left on Tuesday for home, after spending the summer at Glen Alpine, Ant.

Mr. James McDonald of St. Ninian Street, Antigonish, left yesterday to return to Cobalt, Ont., after a short visit at home. He was accompanied by Mr. John McIntosh of Briley Brook, Ant., who will spend the winter at Cobalt.

Mr. Rod. MacDonald, printer, Antigonish, Mrs. McDonald and child, left on Monday for San Diego, California. For the past two years Mrs. McDonald has been in very poor health, and it is with the hope of improving her health that they have gone to California, where Mrs. Donald's father resides. Mr. McDonald has been on THE CASKET'S mechanical staff for many years. He is a most competent and reliable workman, and it is with sincere regret we lose his services. We hope that the change of climate will prove beneficial to Mrs. McDonald's health.

**CELTIC HALL,**

One Night Only.

Mason & Fraser present that ever popular success

**The Old Homestead**

with Mr. Mason himself in the role of JOSHUA WHITCOMB.

A competent cast of

**20 Canadian Players**

including The Old Homestead Quartette and Grace Church Choir.

Special Scenery and Effects.

Prices 50c. 35c., 25c.

Seats on sale at D. Chisholm's store.

**Property for Sale.**

The property at Port Mulgrave formerly occupied by the late David Webb, consisting two acres of land, house, barn and outhouses. Also store and water lot. Write or apply to WILLIAM McDONALD, Mulgrave, or to MARY WEBB, Harbor au Bouche.

**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



**Among the Advertisers.**

Go to Bonner's for Thanksgiving and halloween cards.

Girl wanted, for general housework. Apply at Casket Office.

To rent, 3 rooms. Apply to Mrs. O'Brien, Pleasant Street.

Go to Bonner's for Thanksgiving and Halloween cards.

Rat poison—the most effective kind.—25c. per box, at Bonner's.

Rock salt, linseed meal, oil cake and cheese rennet at Bonner's.

For sale, one pure bred Ayrshire bull calf. Address, Box 429, Antigonish.

For sale, at once, a number of little pigs. Apply to Alex R. Cameron, Ashdale.

Don't forget thanksgiving and halloween cards—2000 just opened at Bonner's.

Lost between Celtic Hall and Whidden's a rain-coat. Finder please leave at Casket Office.

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

For sale, good milk cow, due to calve between Christmas and New Year's. John H. Cameron, Glen Apline.

Lost, in Town, on Main Street, on Friday, a purse containing about \$4.35. Finder will confer a great favour on owner by leaving it at Casket Office.

The young man who took a watch from a Town store will get till Monday noon to mail it back, after that a constable will bring him and the watch in.

Lost, in the store of Chisholm, Sweet & Co., or on Hawthorn Street, on Sept. 17, a \$20 bill. Finder will confer a great favour on owner and will be rewarded by leaving same at Casket Office.

New customers every week are sending their laundry, cleaning and dyeing to our agent, T. J. Bonner, our work is superior in all lines—you are sure to be pleased Ungar's Big Laundry Dye works.

Farmers having beef to dispose of any time during the winter will find it to their advantage to book it at the College, where the highest cash price is always paid.

**Election Card**

To the Electors of Polling District No. 5, Lochaber:

LADIES AND GENTLEMEN.—At the request of many of you, I have consented to again offer for the position of Councillor at the election to be held on the 15th of November. If elected I shall endeavor, as in the past, to serve you faithfully.

Your obedient servant,  
**PATRICK WALL.**

**FOR SALE.**

A pure-bred Ayrshire Bull, 18 months old.  
 JOHN V. MCPHERSON,  
 Upper South River, Antigonish Co.

**Hogs Wanted!**

1,000 Dressed Hogs.

Cash paid for Pork every Tuesday

Write or Phone us.

D. D. MACDONALD & Co.  
 Bailey's Brook, N. S.

**Land for Sale**

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

**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. 6, 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 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.

**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 made by the American Watch Case Company, and is one of the very best Gold Filled Cases made. I 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 ratepayers 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 interest 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 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,  
 Dunmaglass, 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 invest me.

Your obedient servant,  
 JOHN A. McLEOD,  
 Harbour Road, Oct. 20th, 1910.

**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.

**Farm For Sale**

The subscriber offers for sale a very desirable farm at Harbor Road, 3 miles from Antigonish. The farm contains 80 acres of good land, well watered and watered, part of which is in good state of cultivation. Good barn and very fine large house. Very pleasing situation, conveniently located. P. O. on the farm. Good site for tradesman. Will be sold reasonable. Death in family the reason for selling.

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

**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 24th, 1910. Antigonish

**AUCTION.**

To be sold at public auction, on

Saturday, October 29th,  
 at 2 o'clock p. m.,

in front of the store on Main Street, Town of Antigonish, formerly owned by the late Captain Daniel McDonald, the following household goods, etc.:

- 1 Walnut Parlor Suite;
- 1 Centre and other Tables, Stands, etc.;
- 1 Solid Walnut Extension Table;
- 2 Old-fashioned Sofas, one with Mahogany frame; Bureaus, Commodes, Bedsteads, Hat Rack, Bookcase;
- 1 Old-fashioned Franklin Stove and other Stoves; Dishes, Pictures, Cradles, and a lot of Knicknacks;
- 1 Sleigh and Carriage, etc., etc.

Terms: Cash.

F. H. McPHEE, Auctioneer,  
 Antigonish, N. S., October 28th, 1910.



**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**

Viennas, 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!**

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

- Groceries, Fruit and Confectionery
- All our stock is new and complete. We also handle a fine line of
- Crockery and Glassware of the Latest designs.

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

Beaver Flour for Sale

**D. R. Graham S. ARSCOTT & CO. Y**

**WANTED**

Thousands of Hides, Pelts and Calf Skins,

ALSO... 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.