

THE CASKET.

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THURSDAY, NOVEMBER 17.

An Irish audience rose to their feet and sang "Faith of Our Fathers" in a Dublin theatre, in the middle of a play which dealt out bigotry under the guise of art. Well done, Dublin. The "Faith of Our Fathers" has always been a live issue with the Irish.

The special correspondents at Lisbon were told by the censor that if they wanted to send out statements that the Jesuits threw bombs, their despatches would be allowed to pass; but that if they persisted in believing their eyes and ears, the cables were not at their service. How the "representative Canadian papers" would love to have a censor like that in every city in the world!

Poor King Manuel! The day after his throne was pulled down, the Associated Liars Press said he had become a religious devotee, and had, become slightly insane. A day or two later they said he had become infatuated with a French dancing girl. If the A. L. P. can find out, or surmise, what kind of story is wanted, they will strain a point, or any number of points to give it. And, if they have to guess, they are bound to guess often enough. And, as an old teacher of ours used to say, when the class gave four or five different answers to a question, "There is nothing like variety."

We have been told, often enough that Catholicism is dying. Our fathers were told the same thing when they were young, and their great-grandfathers and their ancestors before them were told the same, in their respective times. But we read now of a man who has improved on the old story. "Catholicism," he says, "died three centuries ago." Which shows how we have been dreaming; for we were possessed by the notion that we said our prayers in a Catholic Church last Sunday, and heard a Catholic priest preach. But, check that smile, Brother Baptist, Brother Witness and Brother Church Work. What else is this he says: "Protestantism is fast passing." It is not often that we all get non-suited, and not one of us gets a verdict.

In an article in the *London Times*, D. C. Lathbury says:

My object in this article is to put Churchmen on their guard against confusing secularism as we have it in England with secularism as it exists on the Continent. As regards religion and the attitude which the State ought to take up towards religion, the two have nothing in common. Continental Secularism is actively hostile to religion. It strikes out the name of God from its lesson-books. It sets up a system of morals which has nothing in common with the Christian system. And it demands that this should be the only teaching given in elementary schools. All these characteristics may be seen at work in France at this moment and unfortunately it is from France that Englishmen chiefly derive their impressions of secularism.

Here would be food for thought for the *Presbyterian Witness* and the *Maritime Baptist*, if they wished for facts, which they do not.

Protestant editors have a great opinion of President Braga. He is the foe of the Catholic Church; and how, better than that, shall a man work towards perfection? The *Witness* and the *Baptist* do not strain at camels. The negro who led a mob in smashing down the altars in Lisbon, with a bishop's biretta on his head and an axe on his shoulder, would receive a warm welcome in the office of the *Witness* or of the *Baptist*. They would, unquestionably, be glad to meet him; but we are inclined to think the joy would not be mutual. The revolutionists of Portugal have a distinct theory as to what they want; they want to destroy Christianity; and even the diluted Christianity which dispenses with Christian truth, charity and justice would not please them, while even the name Christian is retained.

Father Bernard Vaughan hits the nail on the head, in the matter of Catholic journalism, as follows:

The Catholic press! It is our great weapon, if we but knew it. The present Pope knows it. Pius X once took the stylus out of the hands of a Catholic journalist kneeling at his feet and blessed it with these words:

"I bless the symbol of your office. My predecessors used to consecrate warriors. I am happy to draw down the swords and armor of Christian blessings on the pen of a Christian journalist."

A French archbishop not long ago told his flock that had they expended on the press a tenth part of the money which they had spent on pious and charitable institutions, those same institutions would not have been confiscated.

Be loyal to your press, and your press will be loyal to you. Show your best side to your press, and your press will show your best side to the world. Our Catholic side is this best side.

Let your support of the Catholic press take a practical shape. Buy, subscribe to Catholic newspapers, and urge others to do the same. Advertise in them. Regard the promotion of their circulation as a form of Catholic apostolate, as in fact it is. They are helping to dissipate religious errors and prejudices, they are diffusing Catholic ideas. They serve to counteract the fraudulent foodstuffs of mind and heart which are doled out so plentifully by much non-Catholic literature.

If we must have fabricators, we suppose that it is better that they should be fools as well. Your able, clever liar can do a lot of harm. Your silly, weak liar makes the public laugh, and makes the work of his contemporary liars that much the harder. We should like to see the man who originated the story that the attacks on the religious houses by the Lisbon mob, were started by the Jesuits throwing bombs at the soldiers. He must be a wonder in his way, if he expected anyone of intelligence to believe it. He may well fraternize with the men who wrote certain accounts of the Barcelona riots a year ago. There are, however, some people editing papers who, for the sake of the paltry subscription that comes from ignorant readers, will, and do, pretend to believe that the lambs attack the tigers. Unfortunately for them two inquisitive and keen-eyed special correspondents of London accompanied the mobs upon their rounds; and one of them crossed the frontier into Spain in order to send out his despatches free from official alteration, which he could not have done in Portugal. He says that in the house from which the bombs were said to have been thrown at the soldiers, there were only fourteen Jesuits! Horrible scheme! Fourteen Jesuits unite to destroy an army! Wily Jesuitry plans! Awful havoc to the troops of the Republic! The new government saved by a hair's breadth! We could write the headlines ourselves, so well do we know how the trick is done. But, softly. What is this we hear? When the house was entered, not a trace of a bomb or of any kind of a weapon, was found. Oh, dear, oh, dear, why was that meddlesome correspondent permitted to be present? Why did not the negro leader with the bishop's biretta and the axe, use the axe upon him? Must the truth always come out? Sometimes it does.

CONSPIRACIES AGAINST RELIGION.

XIII.

WHEN FREEMASONRY BEGAN.

The Masonic authors are not agreed as to how or when Freemasonry began. For a long time, many Masons cherished the idea that the Masonic Order was older than Christianity. Credulous or unscrupulous writers in the Order traced it to the building of Solomon's temple; to Moses; to the Flood; to the Garden of Eden itself; and credulous readers, or listeners, believed the stories. Anyone who cares to read these old stories and to see how modern Masonic writers reject them, may consult *Dr. Mackey's Encyclopaedia of Freemasonry*. After referring to some of those theories he says:

"Now all this is to write romance, not history." Page 296.

And he says that when those old writers said that Freemasonry existed at such early periods, they must have meant merely that some of the things that Masonry makes much of existed then; and he refers to the love of man for man, which must have always existed. There are other things that Masonry makes much of, which existed in very ancient times; but, as for Masonry itself, it is of comparatively modern origin, according to the best judgment we can form from reading the statements of the Masonic authors. But even the modern Masonic authors have not cleared away all the fog that hangs around the subject, and perhaps they were not too anxious to do so; for the whole system is built on mystery; and it is not in the interests of the Order that the fog should be entirely dispelled. *Dr. Mackey* says:

"Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources: (1) To the Patriarchal religion; (2) To the Ancient Pagan

Mysteries; (3) To the Temple of King Solomon; (4) To the Crusaders; (5) To the Knights of Templar; (6) To the Roman Colleges of Artificers; (7) To the Operative Masons of the Middle Ages; (8) To the Rosicrucians of the 16th Century; (9) To Oliver Cromwell, for the advancement of his political schemes; (10) To the Pretender, for the Restoration of the House of Stuart to the British throne; (11) To Sir Christopher Wren at the building of St. Paul's Cathedral; (12) To Dr. Desaguliers and his associates in the year 1717." *Encyclopaedia of Freemasonry*, p. 556.

Since this is the Institution which has "preserved the cardinal tenets of the old primitive faith," and is to teach us the truth concerning God and the soul, which bids us "put off the shoes from off our feet, because the place where we stand is holy ground," it seems rather a pity that its own historians are so uncertain about its origin, that they give us a choice of twelve origins. It is a far cry, surely, from the "Ancient Pagan Mysteries," or from the "Temple of Solomon" to "Dr. Desaguliers and his associates" sitting in a London ale-house in 1717; but Freemasonry rather likes a "far cry."

The fact seems to be, however, that it is to "Dr. Desaguliers and his associates," and their meeting in the London tavern in the reign of George I. that Freemasonry, the Order now known to us, owes its existence. *Dr. Mackey* was too shrewd a man to accept the theory that Freemasonry originated as far back as the time of Solomon's Temple. But he says:

"So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Masonry. Each Lodge is, and must be, a symbol of the Jewish Temple; each master in the chair, a representative of the Jewish king; and every Mason a personation of the Jewish workman."

"Thus must it ever be while Masonry endures. We must receive the myths and legends that connect it with the Temple, not indeed as facts, but as allegories; not as events that have really transpired but as symbols; and must accept these allegories and these symbols for what their inventors really mean by them, that they should be the foundations of a system of morality." *Encyclopaedia of Freemasonry*, p. 798.

And yet *Dr. Mackey* was not a joker. No part of his fame rests on his ability as a humorist. He was evidently quite in earnest when he rejected the historical theory of the part played by the Temple of Solomon in Masonry; and he was equally in earnest when he told modern readers that the inventors of the yarn aimed at founding "a system of morality," and that we, to-day, should receive "the myths and legends," and all the signs, tokens and symbols that go with them, and "accept them as the foundations of a system of morality." And what about the other eleven "myths and legends"? Are we to receive those also, "not as facts," but "as allegories" or "symbols"? And did their "inventors" intend them also to be "the foundations of a system of morality"? And, if so, what kind of a "system of morality" are we to look for from the whole outfit of the twelve theories?

But, keen critic that he was, of the absurd theories as to the ancient origin of the Masonic Order, *Dr. Mackey* was not content to accept, absolutely, the one theory of the twelve, that withstand examination, and the one that is accepted by the most recent Masonic authority that we know of. From the standpoint of Masons, and in the interests of the Order, it is unfortunate that their historians are not in sweet accord on the subject; and our readers can hardly expect us to do better on the point than the Masons can do themselves. To follow out, and examine twelve conflicting theories, and to compare their merits, would keep us occupied for too long a time; and, indeed, we are not greatly concerned as to just where, or when, the Masonic Order began. As we said in a previous article, it makes little difference where her there have been at all times in the history of the world, some men banded together who believed and taught some of the fearful and wonderful things that we have been quoting from Masonic authors for weeks past; or whether in the reign of George I. "Dr. Desaguliers and his associates," in the London tavern, gathered together the theories of the Jewish Kabbala, the pagan teachings of the temples of Egypt, and drew on other equally absurd sources, and out of the lot made a constitution, ritual and charges, for the mystification and attraction of future Masons, and the bedeviling of the politics of Europe; or whether "Dr. Desaguliers and his associates" were harmless and jovial fellows, met in a London tavern to found an order of good fellowship, and

Masons of a later time have introduced the orientalisms, the paganism, and the poison.

In the *Encyclopaedia Americana*,—the last edition,—there is an article on "Masonic Fraternity," by "Henry Leonard Stillson, 32nd degree, Masonic Historian." He says:

"The consensus of reliable historical opinion affirms that the premier Grand Lodge of England, organized 24th June, 1717, A. D., is the mother of all regular Masonic lodges of the three craft degrees." Vol. X.

He also refers to some of the theories giving Masonry an origin in greater antiquity. He refers to only nine theories, whereas *Dr. Mackey* names twelve; but he mentions an alleged connection between some of them; for instance, that the Crusaders found Masonry in Palestine, and bequeathed it to certain associations, who carried it on to later times. Having said that, he writes the passage we have quoted above.

But, like *Dr. Mackey*, he was not quite content to take Masonry as originating in the reign of George I. For he speaks of "old charges," "Masonic remains," "the Legend of the Guild," and "our Masonic ancestors of from two to five centuries antecedent." But the attempts to trace Freemasonry back beyond 1717 are not satisfactory. One Masonic author builds up a theory with care and labor, only to see another Masonic author pull it down. *Mr. McClenachan* says:

"The fourth manuscript is that of Krane, known as Prince Edwin's Constitution of 923. Upon this unquestioned reliance had for decades been placed, then it came to be doubted and is now little credited by inquiring Masons." *Encyclopaedia of Freemasonry*, p. 977.

In Ireland, authentic Masonic documents date from 1723, but the Irish Book of Masonic Constitutions, dated 1730, says:

"About three hundred and seventy years before the birth of Christ, the four sons of Milesius the Spaniard subdued the Kingdom, settled themselves in several parts of it, planted colonies and erected Lodges."

This shows that Irishmen were then, as later, better pleased to have a theory of their own than to adopt an English theory. But, says *Dr. Mackey*, this "is, of course, utterly fabulous and mythical." *Encyclopaedia of Freemasonry*, p. 369.

Next, we refer to the *Encyclopaedia Britannica*, article on "Freemasonry." It says:

"If, indeed, the genuine legends of the craft were followed, its origin would be traced to the creation, the flood, or at least the building of Solomon's Temple. Accordingly, one of the most popular and voluminous Masonic writers of the 19th century, the Rev. George Oliver, informs the world that Moses was a Grand Master, Joshua his deputy, and Aboliah and Bezaleel Grand Wardens."

"Modern or speculative Masonry may be said to have begun in London on June 24, 1717, 'the high noon of the year, the day of light and roses,' when the four London lodges, having erected themselves into a grand lodge, named their first grand master. The leading spirits in this revival were Desaguliers, the well-known popularizer of natural science, and James Anderson, a Scotch Presbyterian minister, who compiled the Book of Constitutions, containing the ancient regulations and charges of the craft."

The articles in the *Britannica* are not signed; but we may take it for granted that this article was written by a Mason of high standing. The alleged York Charter of 923, the *Britannica* calls "a fable."

To go back for a moment, now, to *Dr. Mackey*, he says:

"The word 'Lodge' appears in French as 'loge'; German, 'loge'; Spanish, 'logia'; Portuguese, 'loja'; and Italian, 'loggia.' This is irrefragable evidence that the word was, with the Institution, derived by the Continent of Europe from England." *Encyclopaedia of Freemasonry*, p. 472.

If it proves that, it proves more; for, if Freemasonry was as old as the world, or even several centuries old, in the reign of George I., how are we to suppose that England had it ahead of other European countries? The *Britannica* says:

"England imported much of her lodge organization and learning from Germany."

And so the Masonic authors agree to differ as to all that took place before 1917. We feel fairly safe, therefore, in taking it as a fact that Freemasonry, as an Order, was started in London in 1717, on June 24th, by "Dr. Desaguliers and his associates"; and we have looked in vain for enlightenment as to what its teachings, beliefs and professions were at that time. It seems quite plain that the Masonic authors cannot tell us. By the way, though, before we go into a new phase of the question, we forget to mention the Scotch tradition. Leaving out the Temple of Solomon, and the flood, and the Garden of Eden, we found that

English Masons cherished a belief in a charter in the time of Athelstan or Edwin; the Irish, in a foundation by the Sons of Milesius; and it is not surprising to find that Scotch Masons traced the Scottish Rite to Robert Bruce and the Abbey of Kilwining. Athelstan and Edwin, and Robert Bruce and the Sons of Milesius must give way, however, to Dr. Desaguliers and James Anderson; and the Goose and Gridiron Ale-House, the Crown Ale-House, the Apple Tree Tavern, the Rummer and Grapes Tavern, and the Devil Tavern, in prosaic, eighteenth century London, were the scenes of Freemasonry's beginnings. We do not mention these taverns because they were disreputable places; but it does, nevertheless, seem to us that more fitting places might have been chosen for the founding of an Institution which was to teach all men the truth concerning God and the Soul, and "the nature and essence of both." But, possibly, such teaching was an afterthought.

Dr. Mackey and others speak of this movement in London as a "revival" which implies that Masonry, of some sort, existed before that, and had fallen into decay and was then revived. There seems to be no doubt that Freemasonry, when organized in London, was to some extent, shaped upon the plan of organization that had been in use in some societies of earlier times. But, as to just what those societies were; and how much Freemasonry borrowed from them; and when, where and how it put together its present extraordinary medley of things that are meaningless and things that are pagan, of things that are indifferent and things that are ruinous to Christian faith, we know not; and the Masonic authors themselves know as little as we do.

The names "Mason" and "Freemason" appear to have been taken from some of the orders or societies of stonemasons, which are said to have existed in the Middle Ages. The *Britannica* says:

"The true historical precursors of the modern fraternity of Freemasons were the mediaeval building corporations. Of these, the most distinctive type is to be found in the stone-masons of Germany."

These societies had, in some cases, the *Britannica* says, a secret organization, and certain symbols and signs, resembling some of those now found in Freemason lodges; and it would seem that as time went on, they began to admit men who were not stonemasons, and men of higher ranks in life. We do not doubt that the value and possible use of such societies as forces to be used by unscrupulous organizers and agitators was seen in those days as the similar value and possible use of Freemasonry has been seen by similar persons in Europe in our own times. The *Britannica* says:

"The atmosphere of these societies, even at an early date, seems to have been favorable to liberty of thought and religious toleration. Hence they were prohibited by the Council of Avignon in 1326."

If the Council of Avignon prohibited them, they were up to mischief—no doubt about that. But what they were, and what they did, exactly, is not known. But listen to this: Speaking of the "revival" in London, *Mr. Stillson* says:

"To Dr. Anderson was entrusted the duty of compiling the 'general records and faithful traditions from the beginning of time,' and to enable him to do so all the available documents were collected for his use. These were afterwards destroyed, an irreparable loss. In 1723 the 'New Constitutions' were published, when it was discovered that Dr. Anderson and Desaguliers had completely changed the theory of the institution, from Christian to the adoption of a universal creed, based on the Fatherhood of God and the Brotherhood of man,—so as to admit men of all religions, nationalities, and stations in life." (*Italics are ours.*) *Encyclopaedia Americana*, article on Masonic Fraternity by H. L. Stillson, 32nd Degree.

At the conclusion of last Thursday afternoon's meeting of the Canadian and United States trade negotiations the following statement was given to the press by Hon. Mr. Fielding:

"The conference between the representatives of the United States and Canada on the subject of improved trade relations terminated to-day. The conference began on Saturday, the 5th inst., and was continued on Monday, Tuesday and Thursday. The whole discussion was of the most frank and friendly nature. While no conclusion was reached, the ground was cleared for a further conference, which will be held in Washington probably early in January. The members of the conference—Messrs. Hoyt, Payer and Foster, representing the United States, and Messrs. Fielding and Paterson, representing Canada—separated with the strong hope that on the resumption of the conference at Washington an arrangement can be reached that will prove acceptable to the people on both sides of the boundary line."

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Socialism and Freemasonry.

Judging by the newspapers of Italy by far the most important event of the week has been the Socialist Congress of Milan, for they have not only reported at great length the speeches and incidents that marked it, but they have all published lengthy leaders explaining its significance. All this is of general importance inasmuch as it reveals the interest taken in socialism by the Italian public. At the beginning of November a National Catholic Congress, the first in seven years, will be held in Modena, and it is quite safe to say that the papers will not give one-fourth as much of their space to it as they have accorded to the Socialist gathering, although the population of Italy is 95 per cent. Catholic while the Socialists are still only a comparatively small minority. But the truth is that there is a feeling in the air, and shared even by the most conservative constitutionalist, that Socialism, with all its intestine squabbles, petty rivalries, conflicting tendencies, is destined in the near future to increase vastly its power and influence in the body politic. At this latest Congress there was plenty of academic discussion and voting as to whether the party should work out its programme on parliamentary or on revolutionary lines, whether it should, as a rule or as an exception, join forces with the republicans, radicals, and anarchists, especially in municipal elections, and other questions of the same kind. But the one topic which the general public and a large number of the Congressists expected to see discussed and decided definitely was quietly shelved, viz. Is it good policy to permit socialists, and more particularly socialist leaders, to be Freemasons?

The point was pushed with great fervour by a number of enthusiastic Congressists who argued that it was absurd to have their organization controlled by a secret society which is practically in the hands of the hated bourgeoisie and capitalists, which is working for ends totally unconnected with the vindication of the proletariat, and which is able to bring hidden influences to bear on its members. But the Freemasons were cunning enough and powerful enough to have the topic quietly buried, and the most interesting feature of this Congress was the agility with which Freemasonry in the saddle was able to control the snorting, kicking, buck-lumping steed of Italian Socialism and make it obedient to the bit and spur. Incidentally the Congress has brought out very clearly the fact that the principal leaders of Italian socialism are Freemasons.

It is easy enough to see the point of view of the enthusiasts who wanted to make a clear separation between Freemasonry and Socialism, while declaring that as far as anticlericalism was concerned both organizations were following the same end. For even Socialists had a lesson to learn from the Revolution in Portugal. Everybody knows by now that this was an entirely Masonic enterprise in which even Portuguese Republicans were but the catspaw of the Lodges. In fact it is very hard to understand why the name of Republic should be given at all to the little clique of Freemasons in Lisbon who have given themselves the title of Provisional Government, who are responsible to nobody but the Lodges, who have put off the general elections for six months, and who, in the meantime can find no better inspiration for the exercise of their self-constituted authority than the revival of the decrees issued more than a century and a half ago by that most ferocious of dictatorial despots the Marquis Pombal.

But one of the facts that must strike even an Italian Socialist is this: Before the Portuguese Revolution, Freemasonry had succeeded so well in leavening the army and navy that one-third of the officers of the former and more than one half of those of the latter belonged to the Lodges, and that the great majority of those in command in and around Lisbon on the night of the outbreak were Freemasons. Now all these men had taken a solemn oath to defend the Portuguese dynasty and Constitution, with their lives if necessary, and yet when Freemasonry gave the order they treacherously turned their arms against what they had sworn to defend. Why should not an Italian Freemason who happens to be a Socialist also not do likewise to the proletariat? This is the conundrum that was proposed last week at the Congress of Milan and that was not answered, because there was no satisfactory answer to it.

This indifference of Freemasonry to special forms of government so long as its own plans are realised is strikingly exemplified in the persons of the three principal personages of the sect. The Grand Master in Portugal is the Republican Magalhaes Lima, whose movements have had such a sinister connection with the assassination of King Carlos and the Crown Prince, and with the betrayal of King Manuel by the officers of his army and navy. He is about to be appointed Minister to the Court of the Quirinal. The ex-Grand Master of Freemasonry in Spain is the Republican Deputy Senor Moraya, who is working in perfect harmony with the monarchist Prime Minister Canalejas ever since the latter has taken up the cause of anticlericalism. And the ex-Grand Master of Italian Freemasonry is the Republican Signor Nathan who is the welcome guest of Italian royalty and did not hesitate to dine with that ferocious despot the Czar of all the Russias in Italy last year. On January 8th of the present year, Nathan addressed to his Spanish colleague a letter which throws a lurid light on the way in which the heads of Freemasonry are juggling the politics and politicians of continental Europe to suit their own plans. It must be remembered that when the letter was written, Moret was the liberal Prime Minister of Spain and that under him there were only slight tendencies toward anticlericalism in the government, but

Nathan, among other things, wrote to Moraya last January in reply to a letter from his correspondent: "I too am convinced that Moret will not suit our wishes, and for that reason the Supreme Council of my board of presidency has already provided for the measures to be taken. . . . You say very well that to think still of a Spanish Republic is an aberration; but that does not matter because under a Republic or under a monarchy our plan can be carried out if you help me. . . . In this liberal party there is a young man who has in him the stuff suitable for our aims, unless he gives the lie to the history of his whole life, and this he will not do because he is ambitious. As for the Ferrer affair about which you write to me, you must not yourself agitate it officially; but there is nothing to prevent our allies from raising this question." A month after the date of this letter Moret was mysteriously forced to give up his leadership, which was assumed by Canalejas!

How pleased the sect is with its ambitious man is evidenced by the following interesting Masonic address which has been sent to him: "The Masonic Lodges, refuge of all liberties and of progressive ideas, which are working to draw closer the fraternal bonds that should unite all peoples without distinction of colour, admire you and applaud you. Masonry cannot spread those humanitarian principles upon which it is based without the liberty of all consciences and the civilising tolerance of all opinions. This, Your Excellency, is why we urge you to continue in the road you have entered upon without fearing the consequences of the struggle, and the victory of liberty will be certain. The Grand Lodge 'Catalana-Baleara' in the name of all the Masonic in the world offers you the enormous and universal influence of its indestructible organization."—Rome.

For Parents to Read.

The following narrative deserves the earnest perusal of many parents; it is vouched for and is no invention. Otto was a handsome lad of twelve. In his big blue eyes was reflected a beautiful, noble soul. God had implanted therein a germ which was destined to bud fragrant blossoms and to yield rich fruit; the vocation to the priesthood, to that state which in its dignity and sublimity surpasses all earthly grandeur.

The priest who prepared Otto for first Holy Communion soon discovered the inclination in the pious boy to become a priest. "Do you really wish to become a priest?" he once asked him. "O, yes, Father, certainly," said he happily, "this is my heart's desire."

One evening, just when the boy's parents were consulting with each other concerning his future, the priest, who had won the full confidence of Otto, entered unexpectedly. "If you are satisfied," said he, "I'll provide for your son. He is pious and talented. I am convinced he has a vocation for the priesthood, and it is his heart's desire."

The parents hesitated; they talked the matter over with each other, when the priest had left. The result was the temporal cares of the father and the natural affection of the mother came to a different conclusion. A few weeks later the promising boy was apprenticed to one of those godless firms, in which Paris abounds. Six years later the same priest who encouraged Otto to become a priest, and had to d his parents to et him go, entered, with a heavy heart, into the reception-room of the city prison of Paris. "Your Reverence, here is a card of admission," were the instructions, "but only five minutes, and in presence of a guard."

The little angel boy had lost his innocence, had given up his faith, and finally, to steal 100 francs, had murdered a poor helpless woman. The cheerful look had vanished from his face, and his glance had become defiant and morose. "Don't you remember me, my boy?" said the priest, much affected at the change that had come over the once innocent lad. Alas! there stood before him a hardened and inaccessible young man, and his father's kindness could elicit but a few unmeaning words from his lips, and soon the guard announced, "Father, the time is up."

Next day the youthful culprit had to appear before the grand jury, and on his youth could induce the jurors to mitigate their verdict. His sentence read, "Lifelong imprisonment."

Three hearts were deeply wounded: the priest's, the father's and the mother's. And yet the priest had certainly done his duty; the father, who was worldly-minded, soon pacified his conscience; the mother, however, who could describe the anguish of heart! Whilst the guard conducted the prisoner to his cell, a woman, veiled in black, might be seen staggering before a picture of the Redeemer before Pilate, which stood by the way. Grief had bleached her head, and exhaustion had overwheeled her. "O God," sighed her feeble voice, "Thou hast judged justly; I have sinned before Thee, inasmuch as I refused to give Thee my son." How many parents who from vain and temporal motives, keep their boys and girls from entering the sacerdotal or religious state of life will have to give a terrible account to Almighty God!—O. F. M. in Michigan Catholic.

France.

Some one has described Briand as not exemplifying the saying that "all things come to those who wait," but "all things come to him who lies in wait." He hoisted himself into power and place by means of the Socialists. He himself was an advocate of the General Strike; but when he became Prime Minister he crushed it. The subsequent scenes in parliament were tumultuous. Jaures, Guesde and others fiercely denouncing him but he succeeded in gaining a vote of confidence and was thought to be firmly in his seat, when on November 2 he announced to Fallieres that the Cabinet had resigned. Ordinarily that would

have been the end of the chief, but Fallieres asked him to form a new one, and on November 3 he presented a new ministry. The names of the two Socialists, Millerand and Viviani, who were conspicuous in the former cabinet, do not appear, though it is said that Briand was anxious to retain Millerand. Besides Briand there are eleven individuals who compose this body. Ten of them never served before in any ministerial capacity. It is useless to give their names for they are unknown in this part of the world, and may disappear from the scene to-morrow. The Minister of Public Works, M. Puech, who takes Millerand's place is the only one that seems familiar. Parliament was adjourned to November 8. What will happen then or what program Briand will present no one knows.

In the carving up of Persia by England and Russia France acquiesces. It is Hobson's choice, otherwise Germany and Turkey would be the executioners; moreover she has no commerce in that part of the world, or at least, only six per cent. of the imports and exports. Ten years ago there were three French business establishments at Teheran, now there is only one. The two that withdrew had made a million in twelve years; but no one was enterprising enough to continue the business. The French physician of the Shah has been succeeded by an Englishman, and Financial Adviser B'zot by some one who is not French.

While there is so much clamor for the right of even government employees to strike, Jules Roche contributes an interesting article to the Figaro, in which he cites the labor laws of the National Assembly of 1791 (namely, in the heat of the French Revolution), which show that one of the great principles of the Revolution was freedom to work and freedom of contract. The assembly prohibited in express terms the formation of trade unions or similar associations intended to interfere with the liberties of the citizens in their industrial relations, including their wages and hours of labor. It is in violent contrast with present conditions.—America.

The Catholic Paper in the Family.

We find the following vigorous exposition of the relation of the Catholic family to the Catholic paper credited by two Catholic exchanges to two different pens. We do not know which it was that wrote it; but anyway it is certainly worth reproducing:—

Let it be laid down as a first principle that in every Catholic family there should be at least one Catholic weekly. Let it be laid down as a second principle that this Catholic weekly should be selected according to the tastes and the requirements of the family. Let it be laid down as a third principle that when the tastes and requirements of a family are different, there should be more than one Catholic weekly in the family.

Do not talk about expense. The price of most of our Catholic papers is only five cents—the price, let me say plainly, of one glass of common drink. Can not a man omit one glass of drink during the week and bring home a Catholic paper to his Catholic family? Or can he not refrain from one glass of stronger drink, for which he pays ten cents, and bring home another Catholic weekly? If a man has any real desire to support the Catholic press, money will be no obstacle in his way.

The poor man finds means of getting five cents to spend on the Sunday secular paper, perhaps for the sake of its colored, comic supplement—a supplement which not long ago, at a banquet of six hundred representatives of the press in New York City, was declared by one of their principal speakers to be a "damnable sheet, when it was not puerile." The same speaker went on to say that he wondered if the men who published such a supplement ever let it fall into the hands of their own children. Still, for these colored pages and their concomitant paper the poor man, the father of a family, is willing to pay five cents on Sunday morning. No! If a Catholic has any real desire for Catholic news, or what is more important, if he has any real desire for the advancement of Catholic interests, the cost of a Catholic paper will cause him no concern.

Remember, then, that the work of the Catholic press is the work of Christ. It is a work carried on for the spread of the Gospel, and for the salvation of the souls for which Christ died. Therefore, if we have any real love for Christ, if a work we should help in every way in our power.

You help the work of the missionary among the Chinese, among the negroes, among the people of Alaska, and the missionary here at home. But a Catholic paper is a missionary in every home where it enters. Even though you are too busy to read the paper yourself, by being a subscriber and thus helping its circulation, you enable a copy to go into some home where it will be read and where it may spread untold blessings.—Sacred Heart.

Portugal's New Masters.

Treating of affairs in unhappy Portugal the London Saturday Review of Oct. 8, remarks:

The Republican movement is sordid to the core. . . . The Republic conspiracy is the conspiracy of an interested clique. It is not the movement of a patriotic party goaded to desperation by governmental tyranny or possessed with a fervor of reform.

The same paper of Oct. 15 says again: "The plan of the new government is to get the anti-clericals to make all the noise they can in the capital, and to attribute to the monarchy all the evils that are due to the general corruption of Portuguese politics. Dr. Braga and his associates have somehow to convince the world that their enterprise is the result of a national upheaval against the monarchy and in favor of a republic. Helped by the most corrupt press in the world, now set free from all restrictions, Dr. Braga will be well able to job up something of a case."

The warmest friends of Red Rose Tea are those who have tried some other brand said to be "as good as Red Rose" and for which they paid the same price. Very easy to say a thing is "as good" but not so easy to "make good."



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

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The particular hostess naturally selects Moir's Chocolates for a stylish social affair.

When arranged in a bonbon dish, with each chocolate in its neat, fancy paper cup, they look the very essence of daintiness and refined good taste.

My! how delicious they are, too! Such delicately flavored centers, containing creamy confections, nuts, fruits and jellies, concealed under the finest, smoothest coating of the very richest chocolate.

The number of different varieties in each box will delightfully surprise you.

MOIRS, Limited HALIFAX, N.S.



Royal Household Flour advertisement featuring an illustration of a woman pointing to a mill and text describing the flour's quality and history.

Carriage Factories Limited advertisement featuring text about first mortgage bonds and a price of 100 per cent. and interest.

J. C. Mackintosh & Co.'s advertisement featuring text about members of the Montreal Stock Exchange and direct private wires.

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

SHERIFF'S SALE. 1908, A No. 874. In The Supreme Court, Between CHISHOLM, SWEET & Co., Plaintiffs and JOHN D. McMILLAN, an absconding or absent Debtor. Defendant. To be sold at public auction, by the Sheriff of the County of Antigonish, or his Deputy, at the Court House in Antigonish, in the County of Antigonish, on Saturday, the 19th day of November, 1910, at 10 o'clock in the forenoon.

LAND situate, lying and being at Pinkleton, Ohio in the County of Antigonish, and now or formerly described as follows: Bounded on the North by lands owned or occupied by John D. McIsaac, on the East by the West Branch of the River, so called; on the South by lands of Charles A. McLean; and on the West by lands in possession of John McDonald, containing one hundred and fifty acres, more or less, and being the lands formerly occupied by the defendant, John D. McMillan at Pinkleton, Ohio, aforesaid, together with the privileges and appurtenances thereto in anywise belonging. The same having been levied upon under an execution at the suit of the above-named plaintiffs upon the judgment in this cause, which judgment was duly registered in the Registry of Deeds for the said County of Antigonish on the 1st day of October, 1910.

TERMS: Ten per cent. deposit at time of sale; remainder on delivery of deed. Dated at the Sheriff's Office at Antigonish, the 18th day of October, 1910. DUNCAN D. CHISHOLM, High Sheriff of Antigonish County. JOSEPH A. WALL, of Canadian Bank of Commerce Building, Antigonish, N. S., Solicitor of the Plaintiffs, Judgment Creditors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Great Water at Chapel Cove, N. S.," will be received at this office until 4.00 p.m., on Monday, December 5, 1910, for the construction of a Great Water at Chapel Cove, Richmond County, N.S. Plans, specifications and form of contract can be seen and forms of tender obtained at the Department, at the offices of C. E. W. Hodgins, Esq., District Engineer, Halifax, N. S.; E. C. Millidge, Esq., District Engineer, Antigonish, N. S.; and on application to the Postmaster at L'Ardoire, Richmond County, N.S. Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with actual signatures, stating their occupations and places of residence. In the case of firms, the actual signature, the nature of the occupation and place of residence of each member of the firm must be given. Each tender must be accompanied by a certified check on a chartered bank, payable to the order of the Honourable the Minister of Public Works, for the sum of thirty thousand dollars (\$30,000) dollars, which will be forfeited if the tenderer declines to enter into a contract when called upon to do so, or fail to complete the work contracted for. If the tender is accepted, the check will be returned. The department does not bind itself to accept the lowest or any tender. By order, B. C. DESROCHERS, Secretary. Department of Public Works, Ottawa, November 5, 1910.

ESTABLISHED, 1852

THE CASKET,

PUBLISHED EVERY THURSDAY AT ANTONIGONISH BY THE CASKET PRINTING AND PUBLISHING COMPANY (LIMITED).

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There is what is called the worldly spirit which enters with the greatest subtlety into the character of even good people; 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, NOVEMBER 17.

THE MANUFACTURE OF PREJUDICE.

The Orangemen of Fredericton, New Brunswick, had a celebration on Guy Fawkes day, the 5th inst; and were addressed in a Presbyterian Church in that city by Dr. W. H. Smith, a clergyman, presumably of the Presbyterian Church. A friend has sent us a marked copy of the Fredericton Daily Gleaner, containing this sermon, which covers seven columns of the paper. The sermon was worthy of the senseless celebration of which it formed a part; the Orange Society is worthy of the occasion and of the sermon; and the preacher proved himself to be worthy of his audience.

At the very outset, he plunged off the straight path on one side; and his subsequent progress was marked at frequent intervals by wild lurches to starboard or to port, as the spirit—of malevolence or absurdity, as the case might be—moved him. Published in a daily paper, this sermon perhaps needs some comment:

We have with us this morning representatives of the Loyal Orange Lodges. This association calls attention to a great historic struggle between two ideals of life. It embodies the ideal of Protestantism, which stands for freedom and democracy, in contrast to Roman Catholicism, which stands for the supremacy of the Pope in religion, education, politics and personal life.

Is the rev. gentleman forgetting something? Surely. He forgets a certain plot to substitute the Duke of Cumberland for a little girl named Victoria, as the sovereign of England. As the Duke was Grand Master of the English lodges, this plot, had it succeeded, would, no doubt, have done much for "freedom and democracy." It was nipped in the bud, however; and, after a Parliamentary investigation, the Lodges were suppressed. See the Records, Hansard, and State Papers of the British House of Commons, for 1835 and 1836. The resolution of condemnation was moved by Lord John Russell, and passed unanimously.

Such is a small part of the great and glorious history of the Orange Order. But the glories of the Orange order were not to play much of a part in Dr. Smith's sermon: He had other fish to fry. Any man who has wasted valuable time in the study of the lies and errors of history, to say nothing of the improvements, and variations, made upon those lies and errors by unscrupulous and bigoted preachers and journalists, can pack a lot of them into the space of seven newspaper columns. We are not going to follow Dr. Smith through his seven-column compilation of lies and errors. Neither do we care whether he is a contributor and manufacturer himself, or a dupe and victim of the villainies of others. Putting the most charitable construction on his utterances and attitude, he is in a position similar to that of a man whom we saw one day at work. He had been ordered by his employer to paint a black streak along the side of a ship. His employer returned, after a time, to find him painting a blue streak. Adjectives followed; also names. The workman was puzzled. Finally the substance of his offence was explained to him. He looked at his work; approached it; retreated from it; gazing upon it all the while; and then declared it was a pretty black as he had ever seen; and all the denials of the bystanders could not move him. He was color-blind. So is Dr. Smith; and, intending possibly to draw a true picture, and to use the right colors, he has given us a most ludicrous production, in which the preponderating color is, of course, yellow.

A useful test to apply to a man like Dr. Smith is this, How much does he know about his own work. Take this passage in his sermon:

It stands for the exaltation of the supreme worth of human life. Honor all men. Hold it in high esteem. Jesus asks, What is a man profited if he shall gain the whole world and lose his own life? or what shall a man give in exchange for his life? The supreme value of human life is the principal of redemption and must be the ideal of a Christian democracy.

When a man attacks you, it is always well to form an estimate of his knowledge and equipment. Dr. Smith is a preacher of the Gospel; and he misquotes, whether we take

the Catholic or King James version, one of the best-known passages of Scripture in this astonishing manner. And it seems, almost that his whole sermon takes its tone from this error. His sermon, like many another sermon preached nowadays, is a glorification of life, human labor, and the things that are made by the hands of men. "Life"? Yes, that is the thing. Human effort, and human achievement are objects of adoration. Had Dr. Smith lived in pagan Rome, and witnessed its culture, its arts, its architecture, its military pomp, its conquest, its personal luxury, its fame, its wealth, and its power, he would, possibly, have worshiped life as the pagans did; and, with them, he would have scorned the idea that unlettered men, of humble origin, and rude habits, who came forth from Judea, could teach anything to which the Patricians could be expected to listen.

But, since Dr. Smith pays so great honor to education, and so despises those of the world's peoples who think less of it than he does, surely we might expect him to show forth in his own sermons some of the fruits that education should produce. How is it that a man who is constituted a preacher, and instructor, in a community where education is respected, feeds the minds of his hearers with so many things that are notoriously not true? What has education done for a man who thinks that, when Cardinal McCloskey spoke of the "temporal power of the Popes," he referred to anything but the authority of the Popes in their own Papal States in Italy—an authority established for centuries, resting on a sounder title than that of the House of Brunswick in England, and never, for many centuries, disputed; but robbed from them forty years ago by unscrupulous politicians. "The temporal power" is so well-known a phrase; and its meaning so well understood, that we have never, in a long experience of Protestant controversy, seen it twisted before, as Dr. Smith twists it. But we have no reason to be surprised. The whole array of charges which he brings against the Church have originated in some such unscrupulous misrepresentation of plain truths, together with an occasional infusion of pure falsehood.

Education, if it be the vital force that it is claimed to be, ought to preserve men from such ridiculous blunders as this. But, what shall we say to a man who cannot even correctly inform his congregation on a subject on which he can find plain cold figures in a census return, without wilful, or stupid, error. The census of Italy, for 1901, is not beyond his reach, surely. The Encyclopaedia Americana is considered a standard work of reference, is it not? And neither of these sources of information is at all within the influence of the much dreaded Papacy. Yet Dr. Smith tells us:

The general attitude of the Roman Catholic Church to popular education is seen in lands where she has had full control. Italy affords a good illustration, because there the Papacy had a magnificent opportunity. In Southern Italy, where the Church has supreme sway, fully 70 per cent. are illiterate; in Calabria 78 per cent. In Central Italy, where the Church has lost much of her power, about 50 per cent. are illiterate. In Northern Italy, where there is now a strong anti-clerical movement, only 28 per cent. are illiterate, while in Piedmont only 17 per cent. are illiterate. In Spain about 68 per cent. are illiterate."

Where did he get this? In newspaper-clippings, treasured up in his desk, for the confusion of the Pope. The Americana says: "It is now comparatively rare to meet a boy or girl who cannot at least read." Article on Italy. And it says that education is compulsory for all children over six years. Attendance is obligatory at the rudimentary schools in the commune up to nine years; "and in case of failure to pass the requisite examination, they may be detained a year longer." The subjects of compulsory instruction are reading, writing, arithmetic, the metric system, the rudiments of Latin, and the first duties of a man and a citizen. "There are many schools supported by the Church as well as private schools." Now let us get a little deeper into the facts. The truth is that Italy is pretty well off in the matter of education. Let us take the census of 1901. And if Dr. Smith will not take the census, how does he get his figures? How else are such statistics to be had? In 1901, there were in Italy:

Table with 2 columns: School type and number of students. Includes Public and Private schools, Normal schools for boys and girls, Technical schools, Nautical institutes, etc.

Table with 2 columns: School type and number of students. Includes Secondary instruction, Practical agricultural schools, Special schools of agriculture, Schools of mines, Industrial schools, etc.

Here is a total of 74,304 schools. And we have not touched higher education yet. But are these schools attended? Yes, they are. They had, in 1901 three and a half million pupils. This in a population of thirty-two millions, gives as high an average as in the state of New York. But this is not all. There are thirteen government institutes for the study and assistance of the fine arts, and thirteen more that are private. There are three great law schools and three great polytechnic schools. There is the Finishing Institute of Social Sciences at Florence; there is the Scientific and Literary Academy at Milan. There are 51 national boarding schools. There are 880 other institutions of learning, including endowed colleges and schools, and the Catholic Seminaries, with 60,000 students.

There are 21 universities, says the Americana; and we ask our readers to note the dates of some of their foundations; and then to try to realize the folly and ignorance of the New Brunswick preacher.

Bologna, 1119 A. D.; Padua, 1222; Naples, 1224; Rome, 1244; Perugia, 1320; Pisa, 1329; Siena, 1349; Pavia, 1390; Turin, 1412; Parma, 1422. The others are, Cagliari, Camerino, Catina, Ferrara, Genoa, Macerata, Messina, Modena, Palermo, Sassari, and Urbino.

Four of these are free—Perugia, Camerino, Urbino, and Ferrara. The Americana says that in 1897-98, the students at these universities numbered 22,540.

No theology is taught in these universities. Dr. Smith will be pleased to hear that. The Americana further says:

"Cooperating with these institutions for the education of the people there are about 150 training schools for teachers, with an attendance of about 18,000 students. There are government art schools at Bologna, Carrara, Florence, Lucca, Milan, Modena, Parma, Ravenna, Turin, Rome, etc., with a total of 8300 pupils; and in addition the academies of Genoa, Bergamo, Verona, Siena, Pisa, and Perugia. Musical conservatories are supported by the government at Florence, Milan, Naples, Palermo, and Parma."

Last but not least, Italy has 1830 free public libraries.

Now, try to realize the absurdity of the little Canadian city of Fredericton, saying that education is a failure in Italy, in the face of all these cold, hard facts—facts which are to be had for the trouble of turning over a few pages of non-Catholic authorities.

The figures he gives for Spain are as bad, or worse. We referred to them two weeks ago. They are the figures of fifty years ago, of the year 1800, and doubtful even then. The correct figures will be found in THE CASKET of Nov. 3rd.

Rev. J. A. P. Gillis Has Another Word With Rev. R. McArthur.

[NOTE. This letter was sent to the Halifax Herald for publication and refused. Will you, Mr. Editor, kindly find space for it in the columns of THE CASKET? I submit to the judgment of your readers whether it is fair dealing for the editor of the Herald to shut me out, while he invited my friend, Rev. Mr. McArthur, to reply to my defence of Catholic dogmas, attacked by Mr. McArthur himself in his sermon, published by request in The Herald. J. A. M. GILLIS.]

To the Editor of the Halifax Herald: SIR:—Notwithstanding your expressed intention to end the discussion occasioned by Rev. R. McArthur's sermon, published by request in the September 24th issue of The Herald, I feel sure that you will not deny me the same privilege which you accorded him, in affording space for a reply. In the sermon above referred to, Rev. Mr. McArthur attacked in strong terms the doctrine of the Blessed Eucharist as held by the Catholic Church, referring to the said dogma as emanating from minds not schooled in the Sacred Scriptures, or the outcome of superstition. Nor was he satisfied until he relegated the whole Catholic body to a rank inferior to our friends of the "Evangelical Communions" in intellectuality.

You will grant, Mr. Editor, that I had a perfect right to refute such allegations. To do so you afforded me the courtesy of space in the columns of your paper. I was, then, not a little surprised to read in your editorial note, of the issue of the 24th ult., that my rev. friend, Mr. McArthur, would be accorded the privilege of space the second time, but that there was no more room for me. I am sure, Mr. Editor, that my rev. friend would not wish, as a gentleman, to take advantage of a privilege which is denied me. I therefore beg beg of you in all fairness to allow me space for a reply to Rev. Mr. McArthur's "Rejoinder," given in the columns of your issue of the 29th ult. After the strong terms in which Mr. McArthur's sermon was couched, I am delighted to note the difference of tone in his rejoinder. He wishes the discussion to be divested of all matter extraneous and irrelevant to the issue, taken up by him, as to the

harmony of the Catholic doctrine of the Blessed Eucharist with the Word of God. I am delighted to meet him more than half way on that issue. But, Mr. Editor, kindly allow me a few prefatory remarks to explain the position, I have taken in reference to Mr. McArthur's utterance, that "the characteristic peculiarities of the Eucharist found early expression in the Church and in the middle of the 9th century were advocated in some quarters." If such words do not imply that the doctrine of the Blessed Eucharist was not taught by the Church until the middle of the 9th century, and then only in some quarters, I am very willing to submit the matter to the good judgment of your readers. I think the overwhelming Patristic testimony I adduced, of the doctrine of the Real Presence being the teaching of the Church since the days of the Apostles clearly proves the matter was a good deal more than a mere "expression," which did not find ready advocates before the middle of the 9th century, and then only in some quarters. Now, I am delighted to find my friend, Mr. McArthur, is with me in affirming the antiquity of the sacred doctrine.

While my rev. friend pays a tribute of praise to the Fathers of the Church, he declines to abide by their testimony, principally, he avows, because the Council of Trent "forbade the interpretation of the Scripture contrary to the unanimous consent of the Fathers." Does my Rev. friend infer by this that everyone must be his own interpreter of the Inspired Word? If so, let me respectfully remind him that he holds views contrary to the teaching of the same Inspired Word. I would refer him to the conversion of the Ethiopian, as recorded in the 8th chap. of the Acts. This favored man was riding silently in his chariot, reading Isaiah the Prophet, when Philip asked him: "Thinkest thou that thou understandest what thou readest?" What was the Ethiopian's reply? "How can I unless some one show me?" Do you mark the words, Mr. McArthur? "How can I unless some one show me?" Does that teach private interpretation? Would not the unanimous consent of the Fathers, giving the meaning of the Sacred Word, be convenient to that reader of Holy Scripture? Nor was the Ethiopian one of "inferior intellectuality," or he should not have been spoken of by the inspired writer as "a man of great authority."

Again, let me refer you, sir, to King Herod's action in calling "the chief priests and the scribes" to his aid to get an understanding of the Messiah should be born. (Mat. 2: 4). Surely, Herod, himself a Jew, and therefore a firm believer in the Scriptures, would not call to his aid the "chief priests and scribes" if his own private interpretation of the Sacred Word were all-sufficient. And King Herod must have been a firm believer in the Sacred Word, as is evidenced by his referring to the scripture in his hour of trouble. To this let me add the testimony of holy Peter when he says (in 2 St. Peter 1: 20) that "no prophecy of Scripture is made by private interpretation." And again, (chap III. 16), "The unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction." (Continued on page 6)

Countryman's Reply.

To the Editor of the Casket: DEAR SIR,—In spite of the heading you placed over my last letter and the last part of the letter itself, Mr. McNeil directs his latest entirely at me, therefore I presume that a few words in reply will be in order. But, what am I to reply to? He scarcely challenges any of my statements. As far as I can understand his purpose, it is to fasten upon me the task of defending the saloon-keeper and the drunkard. He is not very particular as to the means he uses. He has misrepresented and unmercifully belaboured me. We will take one or two of the more glaring instances. He says that I am in favor of the unrestricted use of strong drink. Will he be good enough to point out which statement of mine can be garbled and twisted to make it convey that meaning? If he will do so, I will correct it. Again, he says that I am in favour of no laws at all. Quite the contrary, I suggested that we pass certain laws and more important still that we enforce them. He says that I have assumed to speak in the name of the people. Wrong again, I have simply tried to express my own views. He gives us a long quotation from Cardinal Manning, very interesting and valuable in itself, but unfortunately for him Cardinal Manning was discussing one question and we another, so his words hardly apply in this case. I might point out, however, that Cardinal Manning was in favor of local option. He airily places the Decalogue and our present liquor law in the same class. One would have thought that even he could detect a difference. I have been attacking our present liquor law. On this he is absolutely silent. Cannot he find anything to say in favor of it? If so, he should show manliness and admit that it is a mistake. Then we can proceed to discuss what it would be best to do provided you, Mr. Editor, have any patience and space left. Again thanking you for space, I remain COUNTRYMAN.

Hospital Building Fund.

Previously acknowledged, \$1820 00 T. J. Bonner, Antigonish, 10 00 A Friend, Antigonish, 10 00 Alex. McDonald, Hawthorne st., 5 00

Card of Thanks.

Miss Annie Gillis of William's Point wishes to convey her sincere thanks to the many kind friends for the sympathy and kindness extended to her late sister during her long illness.

For sale, at a bargain, a complete set of the Teachers' and Pupils' Encyclopaedia, five volumes, in perfect condition. Apply at Casket office.

America's Leading Pianos. Direct From Factory to You. It is an established fact that America leads the world in the manufacture of fine Pianos. No piano is better or more favourably known than the Hallet & Davis. Endorsed by the world's leading musicians since 1820, it to-day enjoys the distinction of being the world's leading piano for the lowest price. The advantages of buying direct from the factory are many. You pay one profit and only one. The instrument is guaranteed by the maker-direct. The output of the second largest factory in America to select from. In connection with the Hallet & Davis, I am direct Factory representative for eight other makes of pianos each being the best obtainable in its class. Prices on these instruments from \$250 upwards. Each instrument bears a tax on which is marked in plain figures, the selling price. THIS PRICE IS FINAL. NO CUTTING. Catalogs and information free on request. Write for them to-day. Easy terms of payment to responsible persons.

H. H. MacDONALD. 140 Boylston Street, Boston, Mass. A. KIRK & CO.'Y. Our stock of Fall and Winter goods is now complete. Price and quality better than ever, consisting of Ladies' Coats, Suits, Skirts, Sweater-Coats, Underwear, Hosiery, Gloves, Collars, Belts, Mufflers, Furs, Motor Scarfs, Muffs, Furs Coats and Fur-Lined Coats. DRESS GOODS DEPARTMENT. In our Dress Goods Department you will find all the newest shades in French and English goods. FURNITURE. In our Furniture Department we have a full line of Beds, Springs, Mattresses, Bureaus, Commodes, Chairs, Parlor Suites, Couches, Dining Room Suites and everything to furnish a home. Price and quality the best in Town.

Agent for McCall Pattern and Magazine. WINTER OVERCOATS. With Presto Convertible Collars. Two Collars together for all sorts of weather. Not a freak or a fad, nor a clumsy contrivance, but a neat, dressy, sensible arrangement which gives you two coats for the price of one equally useful for Men's, Women's and Children's garments. Men's Overcoats with Presto Collars, \$15, \$16 \$18. Men's Overcoats with Convertible Collars, \$10, \$12 \$14.

A. KIRK & CO.'Y. 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 FLOW also Bran and Oats. Ready-Made Clothing. Another lot of ready-made clothing for Men, Youths and Children in the latest patterns just in. Boots and Shoes. We are leaders in offering good serviceable footwear. large stock to select from. Brantford Carriages for sale on favorable terms. CARRIAGE CANOPS (can be used on any carriage) CARRIAGE DUSTERS. Dairy Supplies. Headquarters for all DAIRY SUPPLIES. Highest market price allowed for all produce. THOMAS SOMERS

General News.

It is believed in England that plans of Canadian Pacific steamers of 45,000 horse-power are being prepared.

A Montreal report is that Sir Hugh Graham, of Montreal, is to succeed Lord Strathcona as Canadian High Commissioner.

The Halifax exhibition had a deficit this year of \$114,586. Next year the exhibition will be held earlier, from August 30 till Sept. 7.

A petition to the German Diet, already signed by more than 200,000 persons, is being prepared, asking for legislation in favor of local option as to the liquor traffic.

Lord Strathcona has given another \$500,000 to the fund for encouragement in physical and military training in Canadian public schools, making his fund half a million.

Marconi on Sunday personally made an exchange of communications between the wireless station at Coltano, Italy, and the stations at Clifden, Ireland, and Glace Bay, N. S.

Six persons are dead and twenty-six injured, four of whom, it is thought, will die, as the result of a steamer car on the Kalamazoo, Michigan, city lines being run down Saturday night by a fast west-bound express on the Michigan Central Railroad.

The bye-election in Digby County for the Local Legislature, held Tuesday, was won by the Liberals, Mr. A. E. Wall having a majority of nearly 280.

Immigration to Canada continues to increase. During the first four months of the fiscal year ending August 1, immigrants arrived to the number of 156,549, which is 65,300 more than came during the same time the year before.

Hon. W. S. Fielding has acceded to the demands of his medical adviser that he take a complete rest, and will go south to remain until after Christmas.

A woman's dead body was found near the Boston & Maine Railroad's tracks on Saturday morning with a twenty-months old baby by her side.

The Dominion Government has ordered a cruiser of the improved Bristol class to be built in a British dockyard.

A lively contest is on for the presidency of the Dominion Commercial Travellers' Association.

John E. Redmond, chairman of the Irish parliamentary party, received a great ovation both at Cork and at Dublin on Sunday.

According to the Public Accounts volume published last Thursday, the funded debt of Canada, payable in London, was \$52,900,902 at the end of the last fiscal year.

A mining project is now under way in Alaska that has all the romance of a story from the "Arabian Nights."

Settlement of the strike of the 40,000 garment workers at Chicago does not appear to be in sight.

Chicago to aid the strikers. They intend to assist the garment workers by soliciting funds, speaking at mass meetings and securing employment in other cities for the single men who are out of work as a result of the strike.

Parliament meets to-day. The session is expected to last six months, until May, when adjournment will take place.

The River Seine, France, is again threatening to flood the city of Paris. It is continually rising, but is not expected to go as high as in January last.

The low quarters at the eastern end of the city and part of the Jardin Des Plantes, or the museum of natural history, are now inundated.

The return of flood conditions has convinced the government that the raising of the parapets is but a makeshift measure, and accordingly it will push the big project of a canal to divert the waters in times of flood.

A Chicago despatch says, the prices of beef and pork are falling. Within the last week the price of beef has been reduced between 4 and 5 cents a pound by the meat packers.

The price of pork has declined about three cents from the price of 18 and 20 cents a week ago, and wholesale meat dealers say that mutton and veal and other products of the packing houses will take a downward turn within the next few days.

is progressive, the size and shape of the spinal cord at the points involved are contracted, and the muscles concerned become paralyzed and incapable of their proper and normal function.

The little patients suffer also retarded bone growth, deformity of the joints involved, "dropfoot," sometimes lateral curvature of the spine, sluggish circulation, and generally impaired bodily nutrition.

From infancy the paralysis at sixty and sixty-three have been recorded. The outlook is thus fairly good as to life; yet the severity and fatality of the infection fluctuate widely in various epidemics and localities.

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Correspondence.

Mr. Editor: Sir,—Without wishing to dictate to or advise the Board of Health, I am constrained to enter a protest against closing the Schools at the present time.

Main Street School.

Averages of Quarterly Examinations.

Table with columns for student names and scores. Includes Basil O'Brien (73.5), Ernest Kavanagh (71.5), Lister Cameron (67.1), etc.

Acknowledgments.

- List of names and amounts: Simon P Grant, Ruskin, \$50; Mrs. Valentine Chisholm, L.S. River, \$2.00; M. Doyle, Roman Valley, \$1.00; etc.

Try a 5 or 10 lb. caddy of our West End Blend Tea. Best in the market. Chisholm, Sweet & Co.

DIED

At Glassburn, on the 13th inst., DOROTHY, wife of Arch. J. Chisholm. The deceased bore her lingering illness with true Christian resignation to the will of Him who said "Take up your cross and follow Me."

At Merland, Antigonish Co., on November 1st, SARAH CAMERON, wife of John McDonald, mason, aged seventy-three years and six days. She leaves, besides her husband, two sons and two daughters to mourn her loss.

Card of Thanks.

Mr. A. S. McMillan desires to thank the electors of Polling District No. 6, South River, for the continued confidence in his discharge of his public duties to which they gave devoted expression by their votes on Tuesday, and to assure them that so long as he remains in the Municipal Council, his best efforts will be directed towards keeping the assessment of the Municipality as low as is consistent with the proper and efficient carrying on of the public business.

Card of Thanks.

To the Electors of District No. 6, South River: I hereby desire to tender you sincere thanks for the support given me on the 10th inst, though I was defeated. As I could not and did not canvass, other than in address meetings, while my opponent and others worked steadily, I had the satisfaction of having a majority at Dunmore, where I was better known.

W. D. CAMERON.

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.

WALLACE The Optician and Jeweler

Wheelbarrows

This is one of the strongest and easiest barrows on the market to day, and we will cheerfully refund your money if the purchase is not satisfactory.

The frame is all of good quality, we use seasoned hard wood stock, strongly bolted together and the braces used are all of best quality steel.

We will deliver this barrow freight paid to our nearest station for \$2.25, or in lots of 3 or more to one address, for \$3.00 each.

Write for catalogue showing this and other lines of farming tools at equally low prices. Address:

Bridgetown Foundry Co. Ltd.

FARM FOR SALE.

The farm situated at Rear Arisaig, owned by the undersigned is offered for sale. It consists of 360 acres of excellent land, on which there is abundance of hard and soft wood.

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.

Farm For Sale

The subscriber offers for sale a very desirable farm at Harbor Road 3 miles from Antigonish. The farm contains 30 acres of good land, well wooded and watered, part of which is in good state of cultivation.

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

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

We cannot resist saying that we are sure we are now showing the finest lines of ready-to-wear apparel for ladies ever shown in Antigonish. We are likewise confident that we are offering better values for the money than you will see elsewhere.

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

The Store That Satisfies. CHISHOLM, SWEET & CO.

WEST END WAREHOUSE

THE CANADIAN BANK OF COMMERCE

Paid-up Capital, \$10,000,000 Reserve, \$6,000,000 DRAFTS ON FOREIGN COUNTRIES

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

Table listing countries: Austria-Hungary, Belgium, Brazil, Bulgaria, Ceylon, China, Crete, Denmark, Egypt, Faroe Islands, Finland, Formosa, France, French Cochinchina, Germany, Great Britain, Greece, Holland, Iceland, India, Ireland, Italy, Japan, Java, Manchuria, Mexico, Norway, Persia, Philippine Islands, Rumania, Russia, Servia, Siam, South Africa, Straits Settlements, Sweden, Switzerland, Turkey, West Indies, and elsewhere.

ANTIGONISH BRANCH W. H. HARRISON, Manager

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

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

Address all correspondence to R. H. McDONALD, Manager, ANTIGONISH NOVA SCOTIA

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Buyer and Shipper of RAW FURS AND SKINS OF ALL KINDS. Highest Cash Prices paid. Antigonish, October 25, 1910.

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, Antigonish, September 24th, 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.



FOR SALE

The subscriber offers for sale a very desirable farm at Harbor Road 3 miles from Antigonish. The farm contains 30 acres of good land, well wooded and watered, part of which is in good state of cultivation.

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.

Maritime Dental College

Affiliated with Dalhousie University and Halifax Medical College.

Session opens

August 30th, 1910.

For information and calendar address DR. FRANK WOODBURY, Dean 192 Pleasant St., Halifax, N. S.

PLANT LINE.



DIRECT ROUTE

BOSTON

And All Points in United States.

SAILINGS

In effect Nov. 9th, 1910.

HALIFAX TO BOSTON, Wednesdays at midnight.

Hawkesbury to Boston, Tuesdays 9 p. m.

From Boston Saturdays at noon.

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

For all information apply to Plant Line Agents at Halifax.

H. L. CHIPMAN, Manager.

Watch, Clock and Jewelry Repairing

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

Pratt The Jeweler,

Main St. - First door west of E. R. Griffin's office

When You Want Society Supplies

Such as Badges, Pins, Buttons,

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

Souvenir Spoons

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

T. P. TANSEY

14 Drummond St. MONTREAL



West End Livery Stable

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

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

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

Inverness Railway & Coal Co

INVERNESS, CAPE BRETON

Miners and shippers of the celebrated

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SCREENED RUN OF MINE SLACK

First-Class for both domestic and steam purposes

COAL! COAL!

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

INVERNESS RAILWAY & COAL CO

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

MISSIONS!

POINTERS

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

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

IMPORTANT

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

J. J. M. LANDY

Importer and Manufacturer.

416 Queen St. West, Toronto

'Phone Coll 305.

Rev. J. A. P. Gillis has Another Word With Rev. R. McArthur.

(Continued from page 4).

Now, coming to the main question, let me remind you, Mr. McArthur, that to attach a metaphorical meaning to the Saviour's words, as embodied in the promise and the institution of the Blessed Eucharist, would be to violate every rule governing the use of figurative language. First of all, figurative expressions should be suited to the nature of the subject which is treated of, as well as to the time and occasion. Can you, Mr. McArthur, candidly say that the sorrowful hour of our Saviour's parting with his beloved Apostles, when His approaching death, with its concomitant sadness, cast a gloom over the place, was a fitting time for figurative, imaginative language? Would anyone, at such a trying moment, treat his hearers with a discourse embellished with figures of thought? Would a dying man clothe his last will and testament in such fanciful language? Above all, language must not be made obscure and enigmatical, and as a consequence, unintelligible, by jumbling metaphors with plain words in their literal meaning or by constructing a sentence, or connected series of sentences, so that part must be understood in literal, and part in a metaphorical sense?

I am sure, Mr. McArthur, that, as a rhetorician, you will grant all that. Well, then, in all sincerity apply such general principles governing the use of figures to the Saviour's discourse touching the Blessed Eucharist, and candidly confess that the words of both the Promise and Institution, can be taken only in their literal sense. To begin with your exegetical analysis of the Sacred text (John VI. 49 etc.). "Your fathers did eat manna in the desert and are dead." Did the Jews really eat this manna in the desert, or did they only imagine they ate it? I presume, Mr. McArthur, that, as a Bible student, you will grant, that the manna was literally, not metaphorically, eaten. So, the Saviour, knowing that those sojourners in the desert did literally eat a literal manna, literally expressed himself concerning it. Now, Mr. McArthur, please follow closely this analysis, and do not say, as in the case of my former letter, that "you do not propose to be drawn into a discussion," I am giving only plain facts. Well, then, in Verse 49, the Saviour made use of the verb eat a literal sense. Continuing the same discourse, the Saviour says: "This is the bread which cometh down from heaven, that if any man eat of it he may not die." Do you, Mr. McArthur, accuse the Eternal Wisdom of, here, jumbling together metaphors and plain words in their obvious sense? Do you mean to say that the Saviour made use of the verb eat in a literal sense in verse 49, and immediately after, in the same continuous discourse, and following His line of argument, used the word in a metaphorical sense? No, Mr. McArthur, emphatically no! The divine Rhetorician would not be guilty of such confusion of language.

You will, therefore, certainly grant that the verb eat in this verse, as in the preceding verse, must necessarily be taken in a literal sense. Continue then your analysis. You are now on a safe path. The Saviour's allusion to the manna was that it did not give everlasting life, that, in a word, those who ate it died, in the desert, died. He is drawing a contrast between that "food from heaven" which sustained corporal life only and the bread from heaven which He was going to give, and which would give life everlasting. We have disposed of the verb eat. You have, from your analysis of the text, assured yourself that it admits of only one meaning, i. e. its literal meaning. Now, what about the word "bread"? The Saviour Himself dispels any confusion on that point. After positively asserting that the bread which He was going to give would, unlike the manna of the desert, give life of grace, He as positively declares, "The Bread I Will Give Is My Flesh." Where do you find room there, Mr. McArthur, for your metaphorical flesh, no more than a metaphorical eating in the preceding verses?

The only reference to a metaphorical eating of a man's flesh and blood, found in the Sacred Pages, is when inimical hatred, or brutal cruelty is signified. Thus the Psalmist speaks of his enemies coming near to eat his flesh (Ps. xvi. in Hebrew xviii). And holy Job, complaining of the cruelty of his false friends, says: "Why do you persecute me as God, and glut yourselves with my blood? And what you eat of me, you eat of my flesh." Would you, Mr. McArthur, make use of the Sacred pages to teach people that the Saviour promises eternal life as the reward of being His enemy? That is exactly what the Sacred text would imply if you attach a metaphorical sense to the Saviour's words. Away with your figurative, imaginative conception of the Saviour's explicit words. The plain literal meaning of the words is the only one borne out by the Evangelist's version of the Institution at the Lord's Supper, as given in synoptic Gospels: it is the only reasonable meaning that can be attached to the words of St. Paul, in his Epistle to the people of Corinth; it is the only one which Patristic testimony brings home to us; and it is the only one in harmony with the rhetorical expression of thought.

In your rejoinder, Mr. McArthur, you essayed to justify your contention by your interpretation of verse 61 of St. John's Gospel, Chap. 6. In vain, sir, do you allude to that correction of the incredulous Jews by the Saviour. Let me remind you that the testimony borne by the words, as well as the contextual bearing are against you. Besides, your interpretation makes the divine intelligence fail in His teaching. You aver that "in His divine compassion Our Lord corrects their blind materialistic conception," saying: "It is the Spirit that quickeneth, the flesh profiteth nothing." Your inference is, judging from your apparent triumph, that the Saviour, by that "never to be forgotten lesson" explained away the literal sense of the words, and inculcated the doctrine of symbolism, by giving his words a metaphorical meaning. But the Jews, firmly attached to

their "materialistic conception," were not so ready to grasp any such figurative imaginative meaning; for the Scripture says they went back and walked no more with the Saviour. Surely, should He explain to them as you say, Mr. McArthur, that His words had only a symbolic meaning, their grumbling and perplexity: "How Can This Man Give Us His Flesh To Eat," would have vanished like mist, and the inspired writer should not have to record their unhappy defection from the ranks of the disciples. No, Mr. McArthur, facts are hard against you. If the Saviour meant anything symbolic, enigmatical, which the conduct of those present showed not to have been so, would He, "in His loving compassion," have used the self-same confusing, puzzling, enigmatical words, on the occasion of the Institution of Blessed Eucharist at the Last Supper so shortly after? I hope, Mr. McArthur, that, as a minister of the Gospel, you do not presume that He would. Well, then, bury in oblivion your symbolic meaning and take Christ's words as He spoke them so explicitly and solemnly giving His Body and Blood, really and truly to be received as food to nourish souls, and as a pledge of eternal life.

Instead of glossing over or a retraction of His plain, simple words, which the Twelve had accepted with simple faith, as a mystery which as yet they did not understand, the Saviour, by His remark: "It is the Spirit that quickeneth, the flesh profiteth nothing, alluded to His sublime origin, and His future Ascension, to impress on the carnal Jews that it was His living, immortal, glorified Flesh and Blood He was going to give, not separated from His Spirit or from His divinity. The preceding verse: "If you shall see the Son of Man ascend up where He was before?" gives that passage its beautiful significance.

As to the implication that the Catholic Church holds the Bible from the people as a sealed volume, I am ready to let the merits of the case rest with the ability of the ordinary Catholic school boy to answer the implication. Thanking you, Mr. Editor, for space.

Yours truly, J. A. M. GILLIS, Mulgrave, N. S., Nov. 3, 1910.

How Parish Priests Can be Removed.

The codification of the canons is going on rapidly; but some decrees are considered of such importance that their publication is anticipated. This is the case with the new law on the official tenure of parish priests. Ever since the Council of Trent the parish priests have been irremovable save for cause duly proved in a court regularly convened to try the case. The process was one of long, complex and vexatious character, and it generally lasted until the parties were worn out from attendance at court or removed by death. Bishops were loath to proceed against parish priests and evils were allowed to go on for sheer lack of the necessary legal machinery to remedy them. The people were the greatest sufferers, and the fair name of religion was often covered with merited obloquy. The commission elaborated a decree to meet the evil, which the Pope, with the approbation of the Consistorial Congregation, has ordered promulgated and made immediately effective everywhere. This new law has been claimed as an extension of episcopal power by some; as a further protection of priests from episcopal tyranny by others. We do not think either bishop or priest was considered in the decree; it is aimed at the protection of the people.

By the decree nine causes for removal from office and benefice are given, one of which implies no fault on the part of the parish priest, the rest leaving the question of guilt or innocence to be decided by common fame. In a general way the parish priest must be above reasonable suspicion in his private life and must enjoy the good will of his people. In cases of purely physical incapacity the parish priest may have the benefit of an administrator, retaining the office and adequate sustentation. Similar relief may be extended to him where his unfitness regards only the management of the temporalities of the parish.

To carry out the new law there must be created a new body of parish priest consultors. Besides this body there must be a body of diocesan consultors and examiners. A chapter is spoken of, but can be dispensed with. To remove a parish priest who refuses to resign at the invitation of the ordinary the bishop is powerless to act individually. He must call to his aid two of the examiners who are foremost in seniority; and the three form a college. On secret ballot if two vote for removal such action is decreed. If the parish priest demands a rehearing the bishop must constitute a new college, this time two of the senior parish priest consultors sitting in judgment with him. If the secret ballot stands two for removal, removal is final; otherwise all proceedings are suspended and the case against the priest falls to the ground. In other words, it takes the adverse vote of three men to force a parish priest's resignation.

Among the causes justifying removal, and against this there has been raised much complaint, is the enmity not of all, but of a great part of the parish. This does not mean a few gossipers, or a handful of malcontents; but a large section of the parish, though not necessarily the whole body of the parishioners. Parish priests must cultivate the respect and good will of the people. When there is trouble between priest and parish, the former is invariably the chief offender. He may be theoretically right; but he must be right with prudence. The "fortiter in re" must ever be accompanied by the "suaviter in modo." The priest should never become a disturbing element in a parish. If he is innocent of wrong and the victim of persecution he should take the advice of Our Lord and flee to another field of clerical labor.

Another reason is loss of reputation. This may mean general infamy or the condemnation of prudent and serious people because of outlawed offenses

or scandalous conditions which can be remedied only by the parish priest's removal.

Another ground for removal is disobedience to the mandates of the bishop. We verily believe that two notorious cases that occurred in this country were the moving causes of the early publication of this decree. Except in cases where the action of the ordinary is manifestly illegal and void the priest is obliged to submit to his bishop's commands, subject, if it so be, to the final judgment of Rome. If the bishop is wrong the suffering priest losing nothing by his obedience. Rome can keep bishops in order without calling for help from parish priests. This submission is imperative when refusal to obey is likely to cause scandal.

Another reason for removing a parish priest is excessive exaction of dues. The Pope does not want a parish priest to talk money every time he addresses his congregation. This will apply to many priests who are nothing as preachers, but mighty financiers. The people should take a note of this, and when they see that their parish priest habitually talks money instead of preaching the Gospel they should quote the ninth clause of the decree on him.—Western Watchman.

Belgium the Teacher.

STANDS SUPREME FOR ACHIEVEMENTS IN SOCIAL REFORM.

To judge from repeated remarks and editorials in the *Tribune* some of the readers might come to the conclusion that the editors look at the Catholics of Germany for an ideal program and organization of Christian Social Reform. But as has been evident from our regular Belgian correspondence, the Catholics of King Albert's country undoubtedly stand supreme in their achievements along the line of social reform. Of course our Belgian brothers have to fight with might and main the Liberal-Socialist clique. But they know how to do it and can give us many pointers, especially on laboring men's organizations and the school question.

The Catholics of Belgium have been very active in social matters. Recently they held two Social Weeks meetings of Catholics for studying and discussing Social questions; one in Flemish, at Louvain; the other in Wallon, at Fayt. The democratic league (with the Federation of Catholic organizations under the presidency of the astute Catholic leader, Mr. Woeste) held its sixteenth general convention in Nivelles under the direction of its president, Arthur Verhaegen, the well-known Catholic deputy from Gand. Cardinal Archbishop Mercier attended the meeting. The league, which has to-day a membership of over 200,000, emphasized through its delegates in the final meeting the necessity of the reform of the school laws and demanded a distribution just and fair of all public schools money (state, provincial and communal) among the public and free school.

The first section of the Democratic league occupied itself with the labor question and especially with Christian unions and the Catholic Laboring-men's Society. The latter organization really appears to be one of the fundamental supports upon which Christian Social institutions can be solidly erected, and it is a pleasure to observe that the movement for Christian unions in Belgium has made most remarkable progress during the last year. This fact is all the more agreeable since the crisis of the year 1900 had caused the movement for Catholic organization to halt. Catholic Laboring-men's societies in Belgium now comprise 50,000 members.

In this address Cardinal Mercier said: "If as it has happened in Ecausines Socialist laboring men attempt to treat you in the name of liberty and brotherhood as slaves, then stand up and declare: 'so far and no further! Ten years ago we were 14,000 to-day we are 50,000, and in ten years from now we will be 100,000.' You must respect our rights!"

The Catholic laboring-men's societies, according to the figure of August 1, 1910, were organized 650 syndicates with exactly 49,478 members against 14,500 members in the year 1894. With the exception of the district of Huy there are Catholic laboring-men's societies in all the districts of Belgium. The textile industry is numerically best represented, with 11,846 members; then come the railroads with 6,952; then the miners, wood and metal workers respectively with 4,835, 3,798 and 3,707 organized membership. Of the 80,000 Belgian workmen there are but 190,000 organized up to date; 80,000 in Socialist, 50,000 in Catholic and 30,000 in the so-called Independent Union.

The general secretary of the Catholic Laboring-men's Society is the Rev. Father Ruten whose indefatigable work for the cause of labor has been rewarded with such grand success.—Catholic Tribune.

Effect of Alcohol on Memory.

Experiments which have been conducted on intelligent, sometimes highly educated, men, to discover the effect of very small quantities of alcohol, says the *Survey*, are of great interest. The conclusions which have been accepted by scientists are that even a "moderate" amount of alcohol, if taken habitually, tends to have the following effects to different degrees in different individuals:

1. To diminish the amount of mechanical muscular work performed, as measured by the ergograph.
 2. To weaken the power of attention, as indicated by the length of time required to write down certain figures or letters.
 3. To lessen efficiency in the performance of work like typesetting, in which it is comparatively simple to measure the amount accomplished in a given period.
 4. To retard the mental processes involved in (a) adding single numbers; (b) writing down words suggested by a given word; memorizing figures.
- The curious thing about this is that the individual affected imagines he is working faster, thinking more clearly than usual.

Words of Praise From the Mayor of Tokio.

Before a gathering of Japanese savants lately gathered in Tokio, the Mayor, in a welcoming address, said: "Last year Dr. Anezaki Masaha, professor of comparative religion at the University of Tokio, made a journey through Europe in order to become better acquainted with the Catholic Church and her religious orders. In the course of a lecture on the results of his observations he declared that, to the best of his knowledge, 'the Catholic Church is the most perfect and the most sublime institution with which the history of mankind is acquainted.' Because of its insistence on the principle of authority, he added, the Catholic religion is the one to be recommended to the Japanese. He then spoke with reverent admiration of the saints, whose ethical ideals were indispensable, especially in an age so strongly tinged with materialism as ours." A saint, he said, "is a necessary factor even in social progress."

The silent but mighty influence which goes out from the religious orders, and the services they have done to society are incalculable.

"The study of the personality and the life work of St. Francis of Assisi made a deep impression on Dr. Masaha. He obtained permission from the Vatican to visit the mother house of the Poor, Clares in Rome. The mother superior he described as a woman of 'great enlightenment,' who discussed the deepest questions with the most touching simplicity. He also visited several houses of the Lazarists, Dominicans, Benedictines and Franciscans. 'I found the life within the cloister walls,' he writes, 'radiant with joy beyond expectation.' In a certain class of books we read much about the corruption of the monasteries. It will be well to meet such accusations with distrust, as they are generally made by apostate members. The pleasant, wide-awake character and the open-heartedness of the religious with whom I became acquainted impressed me most favorably. I have found many good friends amongst them, and I correspond with some of them still."

If we look only at the Franciscan monasteries we feel that the spirit of Christianity is by no means approaching dissolution. On the contrary, if we look at Buddhism we see with regret that it is once flourishing monastic life has woefully declined."

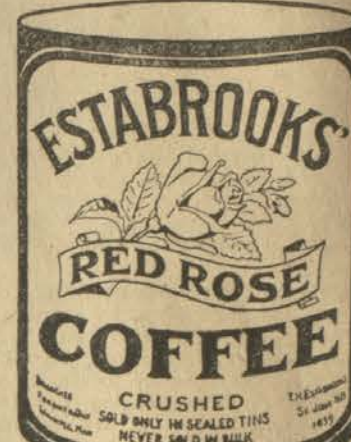
Rev. Father William Smith, of Capuchin College, of Agra, India, speaking recently on the obstacles to the progress of conversion to Christianity in that country, said that: "A further obstacle is the native characteristics and systems. The question of caste entered largely into the whole native life of India. It was one of their strictest laws that a man could make no effort to leave the caste in which he was born. If his father had been a carpenter, then he must aspire to nothing higher. If his father earned a few rupees a month, then he had to be content with a similar wage. The members of the four different castes were strangers to one another, and a pariah, or low caste native, could not approach within 40 yards of the Brahmin, who belonged to the highest class. To break down that prejudice was one of the most difficult tasks of the missionary, and in consequence conversions were often impossible."

Ireland.

Mr. Hilaire Bellef, M. P., in an open letter to Charles Masterman, who had written of the decay of faith, says: "Have you considered the Irish? Here is a people scattered over the whole earth. They live chiefly in the great cities where the influences of which you speak are most strongly at work. They have been, till recently, proletarian. God has distributed them to live amongst the worst of His creatures, among the rich of Liverpool and Chicago and New York. Can you not see that the Irish are a sign? Their nation exists. They have a territorial base. Their sacred island approaches every day more nearly to decent and Christian government, and they themselves throughout the world are increasing in comfort, in influence, and in security. What is of greater importance, they are increasing rapidly in numbers. Where there were none, as in London or in Philadelphia, there are now many; where there were few, as in Sydney or Melbourne or San Francisco, there are now a multitude and soon to be a majority. They are of the faith combative and exultant. Their churches rise daily over all the ends of the earth, and almost in proportion as the Irish are today wealthy, dominant and governing, almost in that proportion do they, I will not say submit to, but proclaim, and blazon that by which mankind may achieve at last its salvation."

These organs are the filters of the body. Their function is to strain out of the blood and eliminate through the bladder worn out tissue and other impurities gathered by the blood in its course. When the kidneys become congested and sluggish, these impurities, including the irritating and poisonous uric acid, are not entirely removed from the blood. The result is that the uric acid is deposited in the joints and tissues, causing the agonies of rheumatism and frequently affecting the liver and other organs. Father Morrissy, the famous priest-physician of Bartibogue, N. B., after much research compounded a remedy which worked hand in hand with Nature. His doctrine, justified by thousands of cures, was that the need is not a patchwork relief, but a treatment that will enable the forces of Nature, working through the kidneys, to accomplish their intended work. His famous prescription, No. 7, assists the kidneys to work vigorously and eliminate the harmful uric acid from the whole system. In the form of tablets, No. 7 is easy to take, and will effect cures where other remedies have failed. Do not trifle with kidney disease, but take No. 7 Tablets, the treatment that has proved so successful with other sufferers. 50c. a box, at your druggist's or from Father Morrissy Medicine Co., Ltd., Chatham, N. B.

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



Sold only in 1 and 1/4 lb. tins.

Try it for breakfast to-morrow

The Socialist meeting which convened at Brussels to protest against the Kaiser's visit appears to have been a failure and the Liberal press are now, though somewhat late, disclaiming any connection with the assembly. We read in the *Bien Public* that the Socialist leader in Parliament, Vandervelde, was not present, but wrote a letter in which he declared fiercely against the Emperor. Subsequently he also applauded the French strike and declared that its failure was only temporary, and was due to the fact that its revolutionary character was too apparent. The unfortunate Jesuits come in as usual for the blame. The *Etrole* and the *Derriere Heure* maintain that the meeting, the posters, the articles in the *Peuple* were all the work of those wonderful agitators.

At the request of the Mayor of Brussels the bans of the marriage of Prince Victor Napoleon and Princess Clementine of Belgium, which has been fixed for November 14, have been posted up by the Municipality of Moncalieri. Both the religious ceremony, which will be performed by the Bishop of Biella, and the civil ceremony by the Mayor of Moncalieri, will take place at the chateau there the residence of Princess Marie Clothilde, the mother of Prince Victor.

NATURE WILL CURE YOU

Of Kidney Disease, Aided by Father Morrissy's No. 7.

Kidney trouble is one of the most distressing ailments of mankind, and leads to backache and rheumatism. This is because of the importance of the work done by the kidneys,—work which must proceed normally to insure good health. A very large proportion of civilized people have some form of kidney trouble, sometimes without knowing that their malady is of that nature. Many obscure pains can often be traced to diseased kidneys.

These organs are the filters of the body. Their function is to strain out of the blood and eliminate through the bladder worn out tissue and other impurities gathered by the blood in its course. When the kidneys become congested and sluggish, these impurities, including the irritating and poisonous uric acid, are not entirely removed from the blood. The result is that the uric acid is deposited in the joints and tissues, causing the agonies of rheumatism and frequently affecting the liver and other organs. Father Morrissy, the famous priest-physician of Bartibogue, N. B., after much research compounded a remedy which worked hand in hand with Nature. His doctrine, justified by thousands of cures, was that the need is not a patchwork relief, but a treatment that will enable the forces of Nature, working through the kidneys, to accomplish their intended work. His famous prescription, No. 7, assists the kidneys to work vigorously and eliminate the harmful uric acid from the whole system. In the form of tablets, No. 7 is easy to take, and will effect cures where other remedies have failed. Do not trifle with kidney disease, but take No. 7 Tablets, the treatment that has proved so successful with other sufferers. 50c. a box, at your druggist's or from Father Morrissy Medicine Co., Ltd., Chatham, N. B.

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ASEPTO SOAP POWDER

sweetens the home

YOUR GROCER SELLS IT



Sufferers from Indigestion, read this

MONROE, N. B., Sept. 21st, 1891. C. Gates, Son & Co., Middleton, N. S.

DEAR SIR:—I had been troubled with indigestion, and tried quite a number of different medicines, from one of which I received any benefit until recommended by Mr. Thomas Grant to try a bottle of your

Invigorating Syrup No. 1.

which gave me instant relief, and up to this date I have not felt any of the old trouble.

Yours truly, GEORGE A. ROBERTSON. Of the firm of Robertson and G. van Hartwoud.

Mr. Robertson was interviewed this past year by one of our representatives and expressed himself as enjoying the best of health for the past 10 years. He still uses Gates' medicines and is recommending them to his friends.

Sold by All Druggists and Dealers everywhere at only 50c. per bottle. C. Gates, Son & Co.'s, Middleton, N. S.

A Militant Christian.

(By Ben Hurst, in The Ave Maria)

There died recently in Vienna a man around whose bier princes, prelates and paperns assembled in common mourning; whose funeral was so magnificent a manifestation of respect for his achievements, that the world's attention was aroused, and in remote lands people asked themselves: "Who was this Lueger, Bürgermeister of Vienna, that his death is proclaimed as a city's loss, a nation's loss, and the Church's loss?"

Lueger was simply a Catholic layman whose convictions drove him to action. He did battle for justice's sake—championed the weak, assisted the needy, rallied the lax and timid under the banner of Christ. No saint was he, this relentless smiter of corruption; no learned theologian, this keen exploiter of men's moods; no academic consultant of ways and means, this adventurous climber who stepped now right, now left, till he reached the summit of his ambition and proceeded to realize his dreams of benevolence. Once enthroned in the seat of power, the Civic Chair, he spurred his followers, drew off from some, repudiated others, made compacts with new friends and old enemies, but always bent low to seize the hands of the humble and to lift them up.

Lueger has been called a demagogue; but nobody denies that his influence was potent for good, that his agitation culminated in an apotheosis of charity. Some have styled him a belated Crusader with a self-imposed mission of chasing the foes of Christendom from a Christian capital; but these forget that Lueger's strenuousness was chiefly directed to solace and ameliorate the workingman's lot. That the sweeter and spoliator were of Jewish extraction does not prove that Lueger hated the Jews as such. He has himself repeatedly declared that he warred not on religion but on vice. Certainly he gave a short shrift to the corrupt Christian as to the corrupt Jew. He held that the faculties God had given him were best devoted to the relief of his fellow-believers. He saw them oppressed, and determined to deliver them. So he set himself to win the popular prestige that would ensure his return to office. The masses loved him and trusted him.

Few public men have been so idolized as Lueger. The qualities for leadership were his—genius, the fascination of personal beauty, the gift of spontaneous oratory, the persuasive force of an ever-living enthusiasm. Let us see what a man thus constituted when actuated by Catholic belief, could do for morality, for material progress, for national aims, for solidarity in faith and works of mercy.

During his thirteen years of mayoralty, Lueger restored the custom of the city dignitaries' official attendance at Sunday worship; he rehabilitated ancient religious processions and pilgrimages, routing the scoffers with their own weapons of contempt and sarcasm; he transformed the capital, introducing every modern improvement, regulating its disordered finances, and extending its area; he augmented the number of schools, churches, hospitals, and asylums; he consolidated a puissant political party, combining toilers with the great ones of the land into a phalanx behind the throne, with his famous watchword of "Christians unite!"

From the moment when Lueger ousted the Semite capitalists that ruled the Municipality of Vienna, till he fell in mortal disease, he knew no rest. The mere registration of his works as a practical humanitarian would make long and tedious reading. Theaters, railway stations, state buildings, orphan asylums, fountains, homes, parks—nothing was overlooked or neglected.

There was no false modesty about the man who is accused of allowing his name to be carved on almost every public monument in Vienna. "The fellows say it was my doing," he would retort, laughing; "and it appears I am responsible for some renovation; let them write what they will, provided the work is done properly."

He rejoiced frankly in his achievements; and, spurred on by success, he contemplated ever more and weightier tasks. He revelled in his popularity, which he wisely considered as a most useful asset for the furtherance of his plans. The sterling virtues of integrity and industry which distinguished him secured the allegiance of upright men of all creeds, and the devoted support of Catholics. The traders, small shopkeepers, whom he taught to lift up their heads and compete bravely with their opulent rivals, were the instruments which served for his re-Christianizing of the Austrian capital. He gave back to the masses the sense of dignity which they had lost. He initiated them into their political rights and duties, breaking down the barriers that the cult of materialism had put between them and the Crown.

Preachers of Socialistic and cosmopolitan doctrines retreated before Lueger's active propaganda for Church and Fatherland. We can safely ascribe the lasting influence of this remarkable man over the multitude to their knowledge that he shared their simple faith. From boyhood he had practised his religion unostentatiously; but his fearless, whole-hearted spirit made impossible either tepidity or indifference. He fortified his soul by diligent reading of the Bible, and never swerved from the path he had taken up in defence of his co-religionists. But he disliked discussions of creed, and considered the casual mention of sacred subjects a profanation.

Reverence for the name of the Deity was one of his noted characteristics. "We are not here to argue on my superstitious credulity or your preference of free-thought," he thundered at his Semite or atheistic opponents, "but to find out what has been done with the money of the people!"

His opponents were easily routed; for in their ranks was no Lueger. Men of science, technicians, financiers who laid bare in clear exposition the risks and weak spots in his projects, were vanquished by the force of an eloquence that carried all before it. In the Municipal Council as in the Reichstag his dominant personality

swayed the assembly. Flashes of wit alternated with sharp argument, and when he had recourse to pathos he was irresistible. Often he affected to turn the laugh against himself by developing to ridicule the objections of his critics; but he finally managed to win his point, seldom abating a jot of his demands. His wonderful ascendancy was shown in the strict discipline entertained among his partisans, who never considered him a despot. Lueger's unmarried state left him free of family cares, and this was another advantage. He had no use for wealth and could devote himself exclusively to the wants of the community. He never relaxed his efforts, and never showed weariness. On one occasion he electrified Parliament by making his appearance when he was supposed to be on a sick bed. This was toward the end of his life, when stress and preoccupation had told on his massive frame.

The bare facts of Karl Lueger's rise to power are in themselves noteworthy, even had he accomplished none of the works that send his name down to posterity. He began life a poor boy, son of a servant and a charwoman, both of whom were exemplary Christians. In his infancy he was hampered by a defect of speech, but this was soon overcome. Educated mainly by his own efforts with some slender support from his family, he adopted the law as his profession. He had every prospect of a steady career, but the sight of social discrepancies, and in particular the shameful exploitation of the civic purse by a Jewish oligarchy that confronted him in Vienna, made him dissatisfied with the narrow outlook of mere personal aggrandizement and drove him to the public tribune. "When I am mayor, I will change all that," he would say in jest to his comrades discussing some glaring scandal; and with an iron will he set himself to reach the goal. Here was the post, he had decided, which would give into his hands the power of effecting administrative reforms greater than any dependent on a political appointment. He felt that the time had come to storm the citadel, and that he was called to lead the assault.

Scathing denunciation was his first weapon, and he used it mercilessly. The violent methods of Lueger alienated for a time the adherents of the cause he wished to serve. Such bold reclamations on the part of an obscure agitator were unpalatable to the Upper Clergy. His intolerance of the existing state of things shocked their forbearance; his swift action, their apathy; his temerity, their caution. Like that other great tribune Daniel O'Connell, he relied mainly on the mass of the clergy and the people. These rallied around him, confident in his rectitude, reliant on his success. More than once, however, he had to retire.

Lueger tasted all the bitterness of defeat and knew the mortification of forced withdrawal from the arena. Chosen three times by the citizens, he had to retire because the Kaiser refused to ratify the choice. When returned a fourth time with an overwhelming majority, he had to content himself with the vice-mayoralty. A fifth time, in 1897, Lueger was elected and enthroned in the seat of honor, from which he was never to descend during his lifetime.

Now began the strenuous labors in varied fields which made the man of eloquence a man of action. The bolts of invective which had annihilated his antagonists were laid by. What was called Lueger's strong clerical tendency was not manifested in a marked degree until the occasion of the Pope's Jubilee in 1888, when he organized festival celebrations so magnificent a scale that even the records of imperial coronations were surpassed. The enthusiasm with which the people caught up his spirit proved how truly he had gauged their sentiments, and how readily would their latent loyalty to the Holy See blossom forth, once restrictions were removed. The reign of "priest terrorism" now foretold by his opponents resolved itself into an era of fecund labor, mutual aid, and moral regeneration. His optimism communicated itself to his fellow-burgers, and the mite of millions was at his disposal. Lueger did not shrink from financial speculation, and his aggregation of small sums enabled him to plug forward boldly in the execution of his enterprises he had long since envisaged in the busy recesses of his brain.

Seldom has it been given to mortal man to witness such glorious fruits of his labors. His power in Parliament was sufficient to control legislation and extend to Austria much of what he had conferred on Vienna. He understood the limitations of the masses and knew how to conciliate their religious and political views. "So long as I live," he had promised the Emperor Franz Josef, "anarchy will never dare lift its head in Vienna." The workers saw in Lueger their best friend; for he identified himself with them, and applauded their toil while assisting their under-served penury. As time went on, the bellicose tone that had disdified became calmer, the acidity that had inspired mistrust became a reassuring self-reliance; the agitator methods, no longer needful, were almost laid aside. It took, however, years of long endeavor, and the completion of monumental edifices dedicated to worship of the welfare of the public, to remove the prejudices of those who had feared less the former system of corruption than the fierce war Lueger had waged against it.

It was impossible for a reformer of this caliber to occupy a secondary position anywhere; so from Municipal Councillor he at once sprang to candidacy for the post of mayor, and from membership to leadership of the Christian Socialist Party. He became also the first social figure in the capital. Foreign potentates or notable statesmen were honored by being entertained by the democratic Bürgermeister. His presence at a reunion gave it the stamp of success. But he was a rare figure at mere fashionable gatherings. "Our Karl" preferred the simple pleasures of the humble folk, from whom he liked to remember he had sprung. "Grüß Gott!" was the homely greeting which cheered the toilers on his passage, with a smile

that was like a ray of sunshine. Well might he commend the dignity of work, who was himself the hardest worker in the city. He had striven for the seat of honor not to rest in idle pomp, or revel in the triumph of his ambition. He had striven for reform, and feared not to wield the broom vigorously. Little by little, opponents were silenced, friends were multiplied, and all united finally to acknowledge his great services to the city.

The erection of the St. Charles Borromeo fountain in honor of Lueger's sixtieth birthday was a general tribute. He had a lively devotion to his patron saint, whose picture hung above his bed together with a copy of one of Raphael's Madonnas. Karl is a favorite name among Viennese at the present day. Lueger conferred it often when invited to stand sponsor. He seldom refused any such invitation, and would make great personal sacrifices rather than disappoint those who counted on his presence to adorn their family feast. During this term of office he was chief guest at thirteen hundred, and forty-two golden weddings, and a distributor of school and college prizes he was indefatigable. At deathbeds, too, he was a familiar figure and none knew better how to instil courage and resignation. When his own hour came—sooner than he had anticipated—his first care was to receive Holy Viaticum, and then he turned again to the work which had absorbed his life time. He inquired eagerly after doings in Parliament and in the Municipality, giving directions about the business in progress and sending inspiring messages to his followers. His interest in the Home for Waifs and in the passage of a law for the regulation of the salaries of female teachers necessitated a full report being given him during what was almost his last days of consciousness. So selfless was this true humanitarian that those who came to inquire about his illness went away without having been able to mention it, so insistent and peremptory were the patient's demands and behests on current business. No wonder that when the great bell of St. Stephen's rang out to tell the weeping crowds outside the Rathaus that their best friend had departed, one wish reigned supreme: to honor adequately by the most solemn of funeral rites the man who had been a benefactor to his nation.

How marvelously had Dr. Karl Lueger succeeded in uniting the highest and the lowest in the land was seen when princes of the blood, statesmen, church dignitaries, and savants mingled with the lowly crowd that thronged around his coffin. Over half a million mourners walked behind the bier of this earnest, ardent worker, this truly great Catholic.

The mounds of fresh violets formed of small bunches gathered by poor women as their last tribute, and especially the monumental wreaths deposited by the great ones of the earth, would have less appealed to Lueger, however, than the oath taken at his grave by his disciples to follow his teachings and to work unremittently for the advance of Faith and Fatherland.

The college students, who had guarded by alternate detachments the mortuary chamber, will have found food for thought gazing on the lifeless figure, with the rosary entwined in the fingers to which it was no stranger, and reflecting on the mighty spirit whose influence would long survive. The man who lay before them had carried out an extraordinary revolution during the thirty years that his master-mind had overshadowed social and political life in Austria. He had in a manner rehabilitated religion, and proved that it was the first factor not only in the civilization of a people but a powerful motor force for their material progress. This had been done by no tepid advocacy of the cause of God, but an activity that amounted almost to violence. The evil resultant on apathy could be swept away only by drastic remedies, and Karl Lueger was the healer who did not hesitate to attack and denounce. In later days, when his triumph was assured, when the Christian Socialist were a power in the State, his acrimony softened and his sarcasm was modified. The victor could afford, without yielding an inch of the conquered territory, to be merciful to the vanquished.

The Church, to which he had rendered such incalculable services, imparted to his matured mind a gentle spirit of charity which extended alike to Jew and Gentile. He never abused his influence over the masses. As he refilled the churches of Vienna with worshippers he could have led the people to combat; but no provocation, and no injustice excited him to forget the law of the land. He fought at the hustings, and this fight however intense, never degenerated on the part of his adherents into acts of violence. He kept them well in hand, and repaid their obedience by whole-souled devotion of their interests. Their lives were made higher and brighter in every way open to him.

The festive processions of children, the garlands of living flowers that lined the streets in summer, the luminous fountains, the daily military concerts, all the simple joys of the humble folk were extended by Lueger's lavish hand. "Give them their bit of pleasure," he would say to the hesitant Councillors. "They earn it harder than we do."

This reformer, whose like is not seen twice in a century, had perhaps one weakness; it was for the love of the people around him. When honors fell thick on him and he was courted as a celebrity and a genius affected of his dear Viennese still lay nearest to his heart. That he possessed it to an unparalleled degree was well seen during his illness, when from earliest dawn began the procession of inquirers at the Rathaus on the Bürgermeister's condition. The reticence of the doctors sometimes led to angry demonstrations against them from the thousands massed outside watching for news. Every little turn for the better was eagerly welcomed, and pathetic little messages were constantly sent up by the crowd. "Tell him we are here," "Does he know they are praying for him in the Stefanskirche?" "Make him keep up

heart, for he is badly wanted yet a while."

Late into the nights the approaches were blocked, and it was with difficulty that the messengers of the Kaiser or the Nuncio gained a passage to the door of the Rathaus. The number of letters containing advice, and the packages of remedial stuffs, from all parts of the Empire, had to be specially dealt with. Lueger wished that each of his kind friends should be thanked. A salve prepared by a peasant woman of Moravia, pronounced harmless by the doctors, was put aside for future use, and she was informed of the fact. The head cook at the imperial palace invented a special soup extract to be assimilated in pills; and a lady versed in the confection of dainties, hearing that the patient had a difficulty in taking food, combined a mixture of meat juice and fruit, under the form of desert ices, that would nourish without cloying the palate.

Hundreds of postcards with his portrait and the facsimile of his autograph were sent, at the dying man's request, to those who had wired or written for news. He was troubled for the people who, in spite of the ceaseless rain, thronged the Lichtenfels Gasse long after midnight, to watch the light in his window. Often he reminded the doctors that a favorable bulletin could be issued, so that the poor folk might disperse and return to their homes. As soon as a bulletin was given it was snatched from hand to hand, and in many cases one man with a stentorian voice was begged to read it aloud. Anxiety and impatience grew so violent at times that a cordon of police had to be installed to keep order. There were shouts of "Give out the bulletin!" with which the medical council had repeatedly to comply.

Upstairs, the moribund lay in the room where he had spent least of his time from the day when he entered the Rathaus. Too often, returning late at night after presiding at three or more assemblies, he did not even undress, but threw himself on a sofa for a few hours' rest in order to be ready for early morning work. Facing his bed was a portrait of Plus X, a gift from the Sovereign Pontiff himself, and beneath it a picture of St. Anthony of Padua, to whom Lueger had a tender devotion.

However humbly he may have judged his merits, the dying man must have assuredly looked back with a deep gratitude to God on the crowded events of his life, and rejoiced in the fulfillment of his daring schemes. He had put Catholic doctrine once more in the foremost place on the school curriculum of the Empire, confirmed a new Christian party in power, and led to completion most of his youthful designs in the field of practical charity. Now, in front of the struggle with death, rendered more severe by a splendid constitution and a herculean frame, he could prepare calmly for the dread passage.

He entreated permission to receive visitors whenever he found himself able to entertain them. When advised to rest as much as possible, he rebelled. "If I have still some time to spin out on earth, why should it be wasted? Work can only benefit me. Condemn me to utter inactivity and you sign my death-warrant."

A Sister read aloud to him from the newspapers, and he made his wonted lucid remarks on current events. He ordered that the sittings of the Municipal Council should not be deferred. He complained to a Councillor that no business communications reached him, and inquired lengthily on the march of events. He regretted keenly being absent from the Requiem Mass for the patriot Andreas Hofer, and gave instructions to the deputy, Professor Schoeffer, on the election campaign in the Tyrol. It was he himself who dictated the telegram of thanks to the Holy Father for the special blessing and kind message of hope for his recovery received through the Nuncio. "Alas! the strong hand and the resourceful brain are gone, and the Christian Socialists are now left to themselves. May they never wander from the path laid down by their great leader, and may the fruit of Lueger's labors ever appear in the attitude of his faithful followers! Thus only can Austria remain a truly Christian State, worthy of her traditions."—New York Freeman's Journal.

Eating at Bed-time.

As a general rule, eating at bedtime, especially by young people, is not healthful. In certain cases, however, a glass of warm milk or cocoa, and a biscuit or two may make all the difference between a comfortable night's rest and a troubled one, followed after two or three hours' wakefulness in the first part of the night.

One of the commonest causes of being unable to get to sleep on first going to bed is an over-activity of the brain tissues. The sufferer may have no worries or troubles, but his brain refuses to quiet down, and often with this a loud beating and throbbing of the blood vessels in the head renders sleep impossible.

Since the brain actively depends upon a full blood supply, anything which will reduce in a physiological manner the blood pressure and circulation throughout the brain vessels will tend to produce less vigorous mental activity. A light meal easily digested taken a short time before going to bed calls into action the digestive organs, and these, to do their work, demand an increased amount of blood. To supply this the amount in the brain vessels must be reduced.

Hence the pressure of blood in the stomach at bedtime, far from keeping one awake and restless, may, by reducing the circulation in the brain, cause the diminished activity and rest of mind, which is the first step toward going to sleep.

"The only way to have a reunited Christendom," remarks the Catholic Columbian, "is for the sects that have gone away from the Church to return to it."

Two Minute Talks About

PANDORA RANGE

for Coal or Wood

THE Pandora Range is for those who desire to make a permanent investment. The high quality of the materials and the superior method of construction assure long life.

The Body of the Pandora is very heavy. The Rods and Bolts are on the outside where they cannot burn or rust out. The Expansion Rings of the cooking section provide ample allowance for extreme expansion and contraction and eliminate the possibility of the metal cracking.

The Cooking Top is Burnished which toughens the surface of the metal and increases its strength. McClary Oil Cement is used between the joints. Unlike cheap, ordinary cement, it will not dry out and need replacing. The Nickelling will not tarnish and is many times more durable than the single coat of nickel on ordinary ranges.

The Semi-Steel Fire Box Linings are twenty per cent. heavier than cast or gray iron linings. Sulphur fumes, so destructive to cast iron, cannot penetrate the hard, smooth as glass surface of Semi-Steel. The Grates have Three Faces, which allows the wear to be distributed on three sides, insuring triple durability.

If you want a range of guaranteed quality get the Pandora. It's built to give you lasting service.

McClary's
Stands for Guaranteed Quality

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

For Sale by D. G. KIRK

BRAIN WORKERS

who get little exercise, feel better all round for an occasional dose of

"NA-DRU-CO" Laxatives

They tone up the liver, move the bowels gently but freely, cleanse the system and clear the brain. A new, pleasant and reliable laxative, prepared by a reliable firm, and worthy of the NA-DRU-CO Trade Mark. 25c. a box. If your druggist has not yet stocked them, send 25c. and we will mail them.

NATIONAL DRUG & CHEMICAL COMPANY OF CANADA, LIMITED, MONTREAL.

Afraid to Eat?

Does the fear of indigestion spoil the enjoyment of your meals? It needn't. Just take

NA-DRU-CO DYSPEPSIA TABLETS

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

NATIONAL DRUG AND CHEMICAL CO. OF CANADA LIMITED, MONTREAL.

QUALITY

is the flour means quality in the bread and the pastry you bake. Without quality behind your efforts, no knowledge or skill can bring good results. Better be without the skill than without the quality.

"BEAVER" FLOUR

is the highest development of blended wheats, embracing the rich health-giving properties of Manitoba Spring wheat and the carbohydrates of Ontario Fall wheat, which make delicate, white, light bread and pastry.

Remember, it is for bread and pastry, both. With BEAVER FLOUR in the house, you only need one kind to attain the best results in every form of baking.

BEAVER FLOUR means economy as well as efficiency. Ask your grocer for it to-day.

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

E. H. TAYLOR CO., Ltd, Chatham, Ont.



NEW ADVERTISEMENTS.

Auction—page 8
Horse for Sale—page 8
Card of Thanks—A. S. McMillan, page 8
Card of Thanks—W. D. Cameron, page 8
House to Let—page 8
Maritime Winter Fair—F. L. Fuller, page 8
America's Leading Pianos—H. H. McDonald, page 4

LOCAL ITEMS

REV. FATHER R. MacEchen of Belmont, Ohio, is giving a week's mission at Holy Redeemer Church, Whitney Pier, C. B.

MISSION.—Rev. Vincent Naish, S. J., will preach a mission at Stella Maris Church, Pictou, from Dec. 11th to Dec. 18th. Fr. Naish is a missionary of long experience in different countries. He was on the mission staff in India for fifteen years.

APPOINTMENT.—Mr. J. Albert McDonald of Port Hood has been appointed Prothonotary of the Supreme Court and Clerk of the Crown for the County of Inverness, in place of Mr. D. C. Macdonald, resigned. The new appointee will make a careful and capable official.

R. W. McLELLAN, the young man injured in the foot-ball match at Halifax on October 29th, died last Thursday. His funeral was almost a public one, so large and representative was it. The parents of the young man have the sincere sympathy of the general public.

THE marriage of Mr. William T. Wilkie, of this town, to Miss Hilda A. Cameron, Lochaber, Antigonish county, was solemnized in St. Joseph's church on the 2nd inst., Rev. William Kiely, P. P., officiating. The bride was attended by Miss Margaret Cavanagh, of Dominion No. 1, while Mr. Joseph McIsaac, of Sydney Mines, supported the groom. After the ceremony the bridal party drove to the home of the groom, where a wedding supper was served, only the immediate friends of the contracting parties being present. Mr. and Mrs. Wilkie were the recipients of many valuable presents. They will reside on Purves street.—North Sydney Herald.

NEW MANAGER.—The Arrow of Burks Falls, Ontario, has the following regarding two young people well-known in Antigonish, Mr. Currie having resided here for years, while Mrs. Currie is a daughter of Mr. K. Sweet of this town: We are pleased to welcome to Burks Falls Mr. and Mrs. C. H. Currie of Montreal. Mr. Currie is the new Manager of the Royal Bank. We trust that the Head Office of this leading financial institution of Canada will not change Managers at this branch so often in future as they have in the past. We are sure that Mr. and Mrs. Currie will soon feel quite at home among the kindly, hospitable people of this town and neighborhood.

SELDOM indeed has the departure of a citizen of our Town called forth more general regret than does the removal of Mr. Blagdon, who has been the past five years the Antigonish Manager of the Royal Bank of Canada. A very largely and influentially signed address from our citizens expressing regret at his departure and setting forth his courtesy as a bank officer and his public spirit as a citizen lies at present on our desks, and nothing short of a rule of our paper, which even in the present case, we must hold inviolate, prevents us from publishing it, with its long list of signers. The Knights of Columbus, of which he was a leading member here, entertained him at a smoker, in their rooms on Tuesday evening, and presented him with a very fine gold-headed ebony cane, suitably engraved. He and his family leave our town with abundant good wishes, and with the hope on the part of our citizens that the friendly relations of the last five years may, be renewed by the departing family making our town before many years its permanent home.

THE DISEASES Small-Pox and Scarlet Fever have been prevalent in different communities in Eastern Nova Scotia for several years past. This year we find these scourges have become epidemic in different localities in the Eastern Counties of the Province, necessitating the closing of schools and other public institutions, Antigonish, generally free from contagious diseases, is now acquainted with both small-pox and scarlet fever. Happily there are but three houses under quarantine from small-pox and but two persons suffering from scarlet fever in the community. It is expected that the quarantine will be raised on one house at least in a day or so. In the second house the type is exceedingly mild. The victim in the third house is seriously sick, having a severe form of small-pox. The latter acquired the disease from a colored man, a visitor to the Town for a few hours, who bore the marks of it plainly on his face. The scarlet fever cases are but mild cases, one of the sick being a small child. The schools were ordered closed for a week as a precautionary measure. They will re-open to-day.

THE MUNICIPAL ELECTIONS which took place Tuesday of this week were conducted on much more strenuous lines than in former years in nearly all of not all the districts where polling took place. In polling districts 6 and 17, Dunmore and Upper South River, Warden Macmillan was opposed by W. D. Cameron, teacher, and the candidates discussed municipal matters at a number of joint meetings throughout the district. The above named candidates also had circulars distributed among the Electors on which their views on municipal matters were set forth. This was also a feature of the contest in St. Andrew's polling district. The names of the candidates have already been given in these columns. The names of the successful candidates with majorities are as follows: Arisaig and Maryvale—Alex. H. McDonald, 8. Cape George—L. J. McEachern, 10. Morristown—J. A. MacLeod, 3. Antigonish—C. F. McAdam, 142. Lochaber—P. Wall, 29. Dunmore and Upper S. River, A. S.

St. Andrews—Rod. J. Chisholm, 28. Tracadie—William Landrey, acclamation. Hr. Bouche—Charles Crispo, 5. Heatherston and Pomket—Rod. Fraser, acclamation. St. Joseph's—Hugh McDougall acclamation.

ADDRESS AND PRESENTATION.—Rev. John J. McKinnon, who discharged the duties of Curate at Port Hood so acceptably for the past few years, is now in charge of the Parish of Lismore. On the eve of his departure the largest gathering of parishioners ever assembled in St. Peter's Hall presented the Rev. Father with an address and a purse well-filled with gold. Father McKinnon replied in his usual apt and eloquent style. He spoke feelingly of the kindness invariably shown him while in Port Hood; and that he might ever have the grace to do his duty, he asked of those among whom he has labored a continuation of those prayers to which he ascribed all the success of his efforts. The address, which was signed by W. A. Macdonald and A. R. Macdougall, expressed the parishioners' great appreciation of the work of Fr. McKinnon in the parish, their sincere regret that he was called away, and, among other things, commended his labors on behalf of the Catholic societies of the parish, saying, we have seen these societies grow in strength, efficiency and influence under your watchful direction until today they constitute powerful factors in moulding character and directing public opinion on all questions that properly come within their purview. You have made us realize as never before that the struggle with the forces that stand for all that constitutes a menace to the general well-being of our community requires firm united action, and unflinching fidelity to the obligations of our Catholic societies.

A PARTICULARLY SAD ACCIDENT occurred at Lourdes, Pictou Co., on Thursday, the 10th inst., when Francis Raphael Mahoney was killed by a special freight train, while on his way to work at the Pickering Wheel Co.'s plant in New Glasgow. He was walking along the track on which only trains from New Glasgow to Stellarton ordinarily run, and so when he heard the rumble of the train, paid no attention to it, thinking, that as it was going towards New Glasgow it must be on the other track. The freight, however, was under special orders, and as the engine was backing, the engineer was unable to see anyone who might be on the track. The body was picked up a few minutes after, and his brother, who happened to come up, identified it. The news of young Mahoney's untimely death—he had only completed his twentieth year on the 6th of October last—came as a terrible shock to his friends. In St. Francis Xavier's College particularly, of which he was a student during the past four years, there was deep and universal grief. "Ray," as he was called by all his friends, was one of the most popular students who ever attended St. F. X. Besides being a good student, who always stood high in his classes, he was an excellent athlete, one of the best players on the crack hockey team that went through last year's season without a defeat; held the scoring record for his team, and was a member of the football team as well. Indeed, he entered into every phase of College life with a whole-hearted enthusiasm which made him as nearly the ideal of a college student as anyone whom we have ever had the privilege of knowing. The student who can maintain his popularity, during a college course of several years, must have a good many of the qualities which go to the making of a man, for the collective judgment of the student body is rarely wrong. This Ray succeeded in doing, and the spontaneous outburst of grief, which attended the news of his death, was the most significant possible testimony to the genuine affection with which his fellow students regarded him. Best of all, he was a sincere and fervent Christian, most strict in the observance of all his duties, and of a piety none the less deep and sincere because hidden under a gay and light-hearted exterior. On Friday morning, the Reverend Rector of the College sang High Mass of Requiem, and the students offered Holy Communion for the repose of his soul. Several of his friends here attended the funeral on Sunday afternoon, and the number would have been much greater if it had not been too late to catch the regular trains when it was found out that a special could not be arranged for. The funeral was an exceptionally large one. Rev. Fr. W. McDonald, P. P., Lourdes, assisted by Rev. J. D. McLeod, P. P., New Glasgow, conducted the services. The former preached a touching funeral sermon. The heartfelt sympathy of his many friends here is extended to the bereaved family. May his soul rest in peace!

Get your winter supply of oil, tea and molasses at the Big Grocery—Bonner's. Our 25¢ tea is no superior. Every pound guaranteed.

PERSONALS. William Chisholm, M. P., Antigonish, left Monday for Ottawa on regular parliamentary duties. Hugh MacKinnon, son of Postmaster MacKinnon, Antigonish, is home from the West on a visit to his parents after an absence of ten years. Archibald J. McDonald, C. E., is in town from Montreal. Mr. McDonald will visit his old home at Black Avon before returning. Mr. R. R. Griffin, barrister, Antigonish, who has been quite sick with pneumonia, is regaining his health, but will be confined to the house for a week or more yet. Mr. M. P. McKinnon, of the Cumberland County Telephone System, formerly of East Bay, C. B., has been appointed manager of the Antigonish & Sherbrooke Telephone Company, and has lately entered upon his duties. Bargains in fur ruffs, fur muffs and mink marmot fur sets, at Chisholm, Sweet & Co.'s. You can get a gentleman's fur collar astrakhan-lined overcoat at Chisholm, Sweet & Co.'s, for \$15. Bring your dressed hogs, hides, pelts, wool and butter to Chisholm, Sweet & Co.'s. Highest price given in cash or exchange. HORSE FOR SALE. A five year-old Horse, good driving and working horse. Apply to D. CHISHOLM, Tracadie.

AMHERST Dec. 5, 6, 6, 7 and 8. The greatest live stock and agricultural show in Eastern Canada. Entries close Nov. 15th. For all information write F. L. FULLER, Sec.-Mgr., Amherst.

House to Let. An 8-roomed cottage, furnished if desired. Apply by letter to C. care of Casket Office.

AUCTION SALE. To be sold at Public Auction, at Tracadie, on Nov. 21st, 1910, at ten o'clock in the forenoon: 1 Good Driving Horse, about 1100, suitable for most any purpose; 1 Three year old Horse, never worked; 2 Good Milch Cows; 1 Pair of Yearling Steers; 1 Yearling Heifer; a number of Sheep; 1 Flow; 1 Tip Cart; 1 Sled; 1 Set of Britches. Some Hay, Straw and Oats. TERMS: Ten months' credit on approved notes. DAVID DAVIDSON, Tracadie, Ant.

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

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D. R. Graham FOR SALE. A pure-bred Ayrshire Bull, 18 months old. JOHN V. MACPHERSON, Upper South River, Antigonish Co.

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 \$10.00. 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.

Among the Advertisers. Beef and pork barrels on hand. Somers & Co. Mouse and rat traps, and poison, the right kind, at Bonner's. For sale, 1 farrow cow, also 1 riding wagon. C. A. Harrington, Antigonish. Highest price paid for Country produce, Somers & Co. Bargains in boots and shoes. Somers & Co. Wanted, a large quantity of potatoes at Bonner's. For sale, a colt, 1 1/2 year old, Dearborn stock. Apply to James D. Hanrahan, Fairmount. Two pure-bred registered Ayrshire bull calves for sale. Address Box 429, Town. Lost, in town, a pair of gold rimmed spectacles, in case. Finder please leave at Casket office. The usual fall coughs, colds, etc., makes big sale for Father Morrissey's remedies at Bonner's. Strayed, from the premises of John McArthur, Post Road, about two months ago, a heifer, color red with white face. Any information about her will be thankfully received by owner. Send your laundry, dyeing and dry cleaning to Ungar's big laundry. We dye or clean anything in ladies' and gents' apparel. Special prices for cleaning furs. Call on our agent, T. J. Bonner, for particulars. Strayed from the premises of the subscriber in August a year-and-a-half old heifer, colored red, with narrow white stripes on forehead. Information regarding it will be thankfully received by Daniel A. Hassey, Brown's Mountain.

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

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

Furnaces, Stoves and Tinware Now in Stock at D. G. Kirk's Hardware Emporium. A large and well selected assortment of Coal and Wood Ranges, Parlor and Heating Stoves, Stove Pipe and Elbows, Coal, Hods and Shovels, Granite and Enamelledware, Pieced and Stamped Tinware. Examine our stock and get our prices before purchasing. .. Furnaces .. When in need of a heating outfit—either hot air, hot water or steam, send or bring us a list of your requirements and let us figure on it with you. We supply the best goods in this line and at reasonable prices. Estimates furnished, and all kinds of heating and plumbing neatly and promptly done. D. G. KIRK Antigonish, N. S.

Land for Sale A lot of land containing 50 acres, 3 miles from Antigonish, on the Old Gulf Road. This lot has good hard wood and poles on it. For further particulars as to prices, etc., apply to JAMES THOMPSON, Cloverville. WANTED Thousands of Hides, Pelts and Calf Skins, Wool, Talow, Etc. Our cash prices are always leaders. Take your stock to our local agent. FOR SALE A fine residence in Town. Also several good farms. TERMS TO SUIT PURCHASERS Apply or write to E. LAVIN GIRROIR, Barrister, Antigonish, N. S. S. ARSCOTT & CO.