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The Antigonish Gazette.

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D. G. KIRK.

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A CATHOLIC JOURNAL NON-ARTISAN IN POLITICS.

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No. 20

WEDNESDAY, APRIL 27TH, 10 A. M.—12 M.

Mathematics.

[Each numbered question of equal value. Answers without the steps necessary to arrive at them may be considered of no value by the examiner.]
1. Multiply 123456789 by 987654321. (Answer of no value unless exactly correct).
2. If the quotient is 1234, the divisor 56, and the remainder 7, find the dividend?
3. (a) Find the highest common factor of 876, 951, and 182. (b) What is the least common multiple?
4. Simplify $\frac{1}{2} + \frac{3}{4} - \frac{5}{8}$
5. Divide .037 by .000908.
6. If an object moves uniformly 60 feet 3 miles, 4 furlongs 10 fods, 3 yards, 2 feet, 9 inches in one hour, 30 minutes, 30 seconds, how far will it move in 300 days?
7. My agent is allowed 2 per cent on all money which he collects or invests. He sells 1000 barrels of flour for me at \$5.80, and after deducting his commissions he invests the balance in new flour at \$4.90 per barrel. How many barrels does he buy for me, and what commission has he earned?
8. Three months after date, for value received, I promise to pay A. B. or order, three hundred dollars.
9. When will this note be due? How much must be paid for it when due? If discounted at a bank on the 1st of May at the rate of 8 per cent per annum how much money would be received for it at the bank?
10. Find the values of:
(a) $a + b - c$
(b) $2(a - 3c)$ and of $a^2 - (b + c) - (2a - 3c)$ when $a = 4$, $b = 3$, $c = 2$.
11. Multiply $ax + az + x^2$ by $a^2 - az + x$ and Divide $ax - az$ by $a + x$.

ACADEMY ENTRANCE EXAMINATIONS, NOVA SCOTIA.

The following table shows the population of Nova Scotia by counties, and the numerical strength of the leading denomination in each county:

County	Population	Domin. Denom.	Strength
Annapolis	18,250	Baptists	10,820
Antigonish	16,114	Catholics	13,520
Cape Breton	34,247	Catholics	17,394
Colchester	27,409	Presbyterians	18,250
Cumberland	34,523	Methodists	10,568
Digby	10,857	Catholics	3,282
Halifax	11,274	Catholics	23,272
Hants	22,162	Presbyterians	10,220
Inverness	22,189	Baptists	12,006
Kingston	19,075	Anglicans	10,628
Laurencian	21,541	Presbyterians	20,887
Pictou	19,040	Baptists	3,613
Queen's	14,239	Catholics	10,238
Shelburne	14,064	Baptists	6,201
Richmond	12,182	Presbyterians	1,520
Sherbrooke	22,246	Baptists	15,230
Yarmouth	12,182	Presbyterians	1,520
Total Catholic population of Nova Scotia is 115,961.			

Semi-Annual Meeting of Municipal Council.

The Council commenced its semi-annual session on Tuesday, May 3rd, at 10 a. m. Members all present at roll call.
A number of petitions were handed in. The petition of John Gillis asking to close an old road at Beech Hill was refused.
The petition of Alex. Geo. Taylor asking for Statute Labour was tabled.
Alex. McDonald and others asked the Council for permission to lay off a road from Beech Hill to Pitcher's Farm; request granted, with understanding that County incur no expense thereon. Wm. McKenzie, Committee.
Wm. Chisholm, Rod. D. Chisholm, John McDonald, Wm. McDonald and Finlay McDonald of Road District No. 26, Polling District No. 7, were directed to perform half their statute labour for 1892 in Road District No. 25 in said polling district.
The petition of John and Daniel McDougall, Springfield, for Statute Labour was granted.
The petition of D. McDonald, Beech Hill, to establish a new statute labour district was granted.
A petition from Wm. Murphy was returned for correction.
At 3.30 p. m. Council adjourned until 10 a. m. next day; meantime members to visit new Asylum.

WEDNESDAY, MAY 4.

James McDonald and W. C. Chisholm arriving after roll call, were excused.
Minutes of previous day's session were approved.
Allan McDonald's, Hallowell Grant, request for Statute Labour was granted; also requests of Donald McIsaac, Big Mountain, Allan Goodwill, and Peter and Allan McDonald, James River.
Petition of John McDougall, Cape George, for a reduction in his valuation, owing to a mistake of assessor, was granted.
Petition of the inhabitants of Heatherton and vicinity for committee to lay off a road, was granted; expense not to be borne by County. Committee, Arch. Mills.
No action on petition of Angus McDonald, Rear Pomquet, for Statute Labour.
The petition of Alex. McDonald and others for laying off alteration of a road at U. S. River, granted; County to be free from any expense thereon. Committee, Alex. McDonald (Ridge).
Wm. Murphy's petition for laying off a road, was granted; no expense to County. Peter Murphy, Cross Roads, committee.
Widow Dorley's request for a refund of taxes, as assessors put down wrong name, was allowed.
The petition of Joseph and Emily McDonald asking that the name of Finlay Chisholm be substituted for theirs on the assessor's Roll, was tabled.
The committee on Public Property was ordered to confer with the Town Council with a view of providing hay scales.
The Road and Bridge Money and Emergency Money was ordered to be divided according to mileage.
A motion that the Government Road and Bridge money and Emergency money be expended by Commissioners recommended by the Councillors of the several districts, passed.
Roderick Chisholm and Peter McKinnon were appointed auditors.
The Warden was instructed to ask for tenders for bushing of ice next winter.
The Warden, Couns. Wm. Chisholm and Gillis were appointed a committee to meet a Town Council committee for settlement of accounts.
The petition of James O'Brien and others to lay off a road at Beech Hill was granted; no expense to be met by County. James O'Brien, committee.
Moved by Coun. Corbett, seconded by Coun. Cameron, and carried, That the Warden be empowered to borrow a sum not to exceed \$999 for Road and Bridge Service for the current year, to be expended in emergency only, and to be a first charge on Road and Bridge moneys for 1893.
A number of accounts were read and passed.
Adjourned until Thursday at 10 a. m.

WEDNESDAY, MAY 4.

Gregory VII. by name Hildebrand, was born in Tuscany about the year 1013. He was educated in Rome. From thence he went to France and became a monk at Cluny. Afterwards he returned to Rome, and for many years filled high trusts of the Holy See. Three great evils then afflicted the Church: simony, concubinage, and the custom of receiving investiture from lay hands. Against these three obnoxious Gregory never ceased to contend. As Legate of Victor II. he held a Council at Lyons, where simony was condemned. He was elected Pope in 1073, and at once called upon the pastors of the Catholic world to lay down their lives rather than betray the laws of God to the will of princes. Rome was in rebellion through the ambition of the Council. Gregory excommunicated them. They laid hands on him at Christmas, and cast him into prison. The following day he was rescued by Henry IV, Emperor of Germany. This monarch, after openly relapsing into simony, pretended to depose the Pope. Gregory excommunicated the emperor. His subjects turned against him, and at last he sought absolution of Gregory at Canossa. But he did not persevere. He set up an antipope, and besieged Gregory in the castle of St. Angelo. The aged Pontiff was obliged to flee, and died in exile a. d. 1085.

Loyalty to the Holy See.

Eight hundred years are past since St. Gregory died, and we see the same conflict renewed before our eyes. Let us learn from him to suffer any persecution from the world or the state rather than betray the rights of the Holy See.
"Let those who are raised to power prefer always God's honour to their own. Let them not seek to subject the Holy Church as if it were their own; let them not let them strive, as befitted them, to honour her eyes—that is, the priests of the Lord—as their masters and their fathers."—St. Gregory VII.
On May 25, 1085, about the seventy-second year of his life and the twelfth year of his pontificate, Gregory entered into his rest. His last words were full of divine wisdom and patience. As he was dying he said, "I have loved justice and hated iniquity; therefore I die in exile." His faithful attendant answered, "Vicar of Christ, an exile thou canst never be, for to thee God has given the Gentiles for an inheritance and the uttermost ends of the earth for thy possession."
"The God of heaven will set up a kingdom that shall never be destroyed, and His kingdom shall not be delivered up to another people, and it shall break in pieces and shall consume all these kingdoms; and it shall stand for ever."—Daniel ii. 44.

TRYING K. D. C.

Don Bosco's Apoptolote.

From the Salesian Bulletin, Turin.
It would be long and even painful to follow Don Bosco in his new capacity of schoolmaster; or, without dwelling on unheard-of toiling and toiling, to simply enumerate the annoyances and persecutions that were assiduously procured him by sectarian spite and official intolerance. Suffice it to say that years were passed in manfully struggling against and boldly opposing every fresh obstacle as it was thrown in his way. At length, his open enemies as well as his lurking foes thought it advisable to cease from hostilities; not, we are sorry to say, through any change for the better in their feelings, towards their would-be victim, but rather because their very opposition seemed to bring him greater and more brilliant success.

At last Don Bosco had the unspeakable consolation of seeing himself surrounded by a staff of teachers and assistants formed by his own hand, and willing to spend their lives, for love of God and gratitude to their master, in imparting to others those benefits they themselves had received.
Little by little the mustard-seed of the Gospel, planted by Valdocco by the holy spirit, stretched forth its branches far and wide, and many and many a homeless little wanderer came and nestled in its friendly shade.
"Give and it shall be given unto you."

Numerous indeed beyond the most sanguine hopes of his early supporters, are the establishments and homes for poor children founded by Don Bosco. In all the same method prevailed, the same rules, and the most perfect uniformity in their application. In all matters disciplinary the preventive system is universally adopted. The only system ever promulgated by Don Bosco, inculcated by him as the surest groundwork of Christian education, and scrupulously adhered to by his disciples. A very characteristic feature of this method, as practised in our homes and colleges, is the total absence of every sort of punishment. The observance of rules is obtained by carefully instilling into the youthful mind a true sense of duty, and by highly appreciating every little effort in the path of virtue; while their infringement and other shortcomings are effectually forestalled by assiduously removing those occasions that are likely to give them birth. The whole Institution is bound together in one common object: the rescue from misery and corruption, and the Christian education of abandoned children. The homes are all directed by Don Bosco's disciples, administered by the generous charity of the Salesian co-operators. The unpromising villages as well as the most populous centres of Italy, France and Spain, acknowledge their beneficent influence, and bear witness to the abundant harvests that bless the humble disciples of the Apostle of the 19th century.

Other European countries—Belgium, Austria, Switzerland and Poland—have graciously patronised the Institution, and largely contributed to the numbers of our co-operators, while not a few of their sons have become members of our Society. Thus, with the blessing of God, we have been enabled to found homes in these several countries; and we see again and again proofs of the unfailing truth of Our Saviour's promise: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall be given into your bosom." (Luk. VI. 38).
In the closing years of his earthly pilgrimage Don Bosco's thoughts were also turned to England: in fact one of the last acts of his apostolate was the sending of his priests to direct the mission and schools, known by the name of The Sacred Heart in the vast metropolis of the British Empire. The beginning is, indeed, a very humble one—but this is a feature common to all Don Bosco's Institutes which have invariably sprung from a very small seedling. Nay, we might venture to say that it is characteristic of the works of Divine Providence, who is wont to make use of the weak things of this world to carry out His eternal designs; so that we may repeat with St. Paul to the end of all time: "Neither is he that planteth anything, neither he that watereth; but God, who giveth the increase." (I. Cor. III., 7).
On the last day of January, 1888, our good father Don Bosco passed to his eternal repose; but his sons confiding in Divine Providence, and in the charity of the followers of Jesus Christ have continued his charitable work for the benefit of religion and of suffering humanity; and though we sorely missed the presence of our beloved father, his spirit did not abandon us, for his saintly example and the sacrifice of his whole life for the social and moral amelioration of wretched children, were treasured in our hearts.
God continued and still continues to bless our feeble efforts; the work grows and prospers as before, and year by year hundreds of thousands of destitute children, who, perhaps, had never heard of Don Bosco when alive, learn to call him by that sweet name of father dearer to the orphan's heart, and bless and venerate his memory.

To the children of the poor, to the orphan and the destitute in whatever country they may be found, we open our arms and gladly offer our poor service. To them we have consecrated our faculties and our lives. But, unaided, our efforts are unequal to the task. "The harvest indeed is great, but the labourers are few." To our fellow-Catholics, therefore, we turn for comfort and aid, inviting them to

place themselves by our side under the standard of St. Francis of Sales, and join in the ranks of our co-operators; and if, as Our Saviour teaches, a glass of water given for the love of God to the least of our fellow-creatures, shall not go without its reward, what tongue can tell the inestimable treasure He will keep in store for those who generously exert themselves in alleviating the misery of the suffering little ones who are so dear to His Divine Heart!

The Catholic Truth Society, Ottawa.

We take the following able presentation of the aims and objects of the Catholic Truth Society, from the *Journal of St. John Thompson*, President of the branch established at Ottawa, published in the *London Catholic Record*:
"Having completed our organization, our society presents itself to you this evening—its first appearance before the public; and it has been allotted to me to state to you the objects of our association—its aims and its purposes.
Let me tell you, first of all, *what our society is*. It is a branch of the 'Catholic Truth Society,' formed in England some years ago, the object of which can be most simply expressed by saying *its purpose is to use the press as a means of increasing the practice of the Catholic religion and extending a knowledge of what that religion really is*. I have said that, like other Catholic Truth Societies in various parts of the empire, it is a branch of the Catholic Truth Society formed in England. That society has had a most successful career. It has been approved by the Holy Father, and its members receive spiritual benefits, which the members of every branch throughout the empire share by the mere fact of affiliation with the parent society in England. I have said that the main object of the society is to use the press as a means of increasing the practice of the Catholic faith and of spreading a knowledge of what the Catholic religion really is. We aim to accomplish that by attending to three subjects: Devotion, Instruction and Controversy." As regards Catholic devotion, it has been found in England that the agency of the society has been most beneficial. It would be unreasonable to expect in a city like Ottawa, a field for very much exertion of that kind. We read that in England it had been instrumental in instructing the poor and uneducated in the primary truths of their religion. We read that many have been found unable to recite the *Our Father* like this are taught. A field like that may not be open to us; but there are objects connected with the increase of the devotion aimed at by the Catholic Truth Society which we can accomplish even in a place like Ottawa where instruction is open to all. For example, in connection with the spread of devotion, we have the fact that the parent society by tens of thousands has distributed an admirable prayer book, which cost but a penny each. Thousands of copies of the New Testament are placed within the reach of those who can pay six pence for them. To others there is free distribution. In addition to this we have tens of thousands of tracts and leaflets printed for distribution at missions and on other occasions—many of these containing indulgent prayers and other aids to devotion. Even in a community like this much may be done by place-paid devotion within the reach of all.

The second object I have mentioned is instruction. There are in all communities many Catholics who are quite satisfied to know that they believe what the Catholic Church believes and teaches. The fact that all that the Catholic Church believes and teaches is true, is enough for them. But one of the objects of this society, blessed as I have said by the Holy Father under the patronage in this place of His Grace the Archbishop, is to impress upon Catholics that in this age they should do more. In order to the defence of the Catholic religion, in order to put its truths before those who do not understand them, it is necessary that Catholics should not only believe what the Catholic Church believes and teaches, but should be able to give a reason for what they believe. Every one who has considered this question knows that the dogmas of our religion are set forth as clearly as the decisions of the legal tribunals of the country. The reasons on which they are founded can be as easily traced as the reasons for the decisions of a Court of Justice. When Catholics are acquainted with these reasons they are able to defend the truth when it is assailed. Therefore, one aim of the Catholic Truth Society, by means of the publications which I have mentioned, is to place within the reach of Catholics themselves the simple instructions which have been issued from the press, from time to time, upon public questions of the day, and especially those questions upon which the Catholic religion is assailed—to place before them the statements which are thus issued of the reasons on which Catholic teachings are founded so that each one may be able to give reasons for the faith that is in him. We proceed upon the principle for which there is the highest authority, that the Catholic who is the best-informed in connection with his religion is best grounded in the faith and most likely to be zealous in the practice of it.

But even a more important point in connection with instruction is to place before those who are not Catholics an accurate and simple statement of what Catholic belief is on the various points in connection with which there is much doubt and uncertainty in non-Catholic minds. What Protestants believe the Catholic Church to believe, the Catholic Church to believe, the Catholic Church to believe, is not Catholic belief. The great object of the Catholic Truth Society and its branches, and the object which this society endeavors to take up and promote, is to place before those who are not Catholics simple, unassuming, plain statements of what Catholic belief really is. I must say that nothing has attracted me more in connection with the operations of the parent society in England than the excellent taste and perfect clarity in which their works are prepared. There is nothing in them to offend. They put in the minds of Catholic readers just what the actual facts are and then put before Protestants plain statements which often make an end of controversy. The field does not extend merely to points of Catholic dogma and points of history, it includes questions of science in connection with which there sometimes appears to be contradiction to Catholic belief. From time to time it is the duty of the society to watch the progress of public discussion, and whenever discussion is brought to bear upon any subject which affects the Catholic religion to see that Catholic truth is correctly stated and placed before the public eye. This is a most important mission.

There is also the duty of attending to controversy. I hope that no one who is solicited to extend patronage to our society will be at all afraid that we are going to put on the armor of war and rush to the attack of our Protestant fellow-citizens. If we did so, we would be stepping beyond the bounds of the Catholic Truth Society's work. We engage in controversy only for the purpose of defence, and for the purpose of stating what our belief is, and the grounds for our belief, when we find that our belief rests, or the grounds on which our belief rests, are attacked or misrepresented. A great deal has been done by such societies in the way of controversy, but for the purpose of attacking any man's belief, but for the purpose of putting plainly before those who differ from us what we believe and why we believe it. That certainly can give offence to no man. While I say that the Catholic Truth Society inculcates upon its members great forbearance, let me not be understood to mean that we apologize for that which we believe or that which we practice. We avow and defend our faith and the practice of it knowing what we are taught will bear criticism, and deserve defence.

The Religious Census.

The last census bulletin, No. 9, lately published in Canada since 1881 at 507,869. Leaving out the increase in the unorganized districts in the North West, which is estimated at 32,168, there remains an increase of 475,701 for the rest of the Dominion, which is divided among the denominations as follows:

Roman Catholics	198,483
Methodists	104,488
Presbyterians	70,304
Church of England	92,092
Lutherans	17,292
Baptists	2,151
Others	4,100

The following are the statistics for the Maritime Provinces:

Roman Catholics	4,903
Methodists	4,356
Church of England	2,584
Presbyterians	12,405
Baptists	1,443
Church of England	4,151
Presbyterians	2,219

In Prince Edward Island the principal changes are: Roman Catholics increased 724; Methodists, 111; Salvation Army, 180; other denominations, 481. The Church of England decreased 559, and Presbyterians 763.
The proportion of Catholics to the whole population in 1881 was 41.43 per cent; of Methodists 17.11; of Presbyterians 15.64; of Church of England, 13.35. The proportion of these denominations in 1891 is as follows: Catholics, 41.46; Methodists, 17.63; Presbyterians, 15.78; Church of England, 13.41.
The numerical strength of the various denominations in 1881 and 1891 respectively is shown by the following figures:

Roman Catholics	1,791,882	1,940,403
Methodists	1,121,841	874,468
Presbyterians	676,163	756,139
Church of England	874,818	641,116
Baptists	206,223	307,749
Lutherans	46,259	63,579
Others	8,881	14,629
Total	4,567,826	4,567,826

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Our cards having been newly clothed, are in first-class condition to turn out good work and our cloth finishing cannot be excelled anywhere. Charges for all our work are moderate. "Note," we pay Railway charges both ways and return promptly.
We also keep in stock a large assortment of KNITTING YARN, both double and twisted, and single of all colors; also TWEEDS, HOMESPUNS, FLANNELS, and SHIRTINGS, which we can recommend to our customers, and guarantee them best value in the market, as we use PURE WOOL only in our manufacture.
The highest market price always paid for wool in exchange for goods.

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Antigonish, May 23, 1892.

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