

CARRIAGE HARDWARE, CARRIAGE TOPS, SHOVELS, MECHANICS' TCOLS. HAVING TOOLS, HOES, SHOE FINDINGS, SHOE LEATHER, HARNESSES AND HARNESS MOUNTINGS, ETC.



He was succeeded by his son, Duncan, and Duncan by his son Ferchar. Ferchar died in 1514.

In his History of the Mackintoshes, A. M. Shaw has followed the Kinrara MS. bistory of the Mackintoshet. This work \$ was written in 1670. It is said, however, that it is partly founded upon a work written by Ferchar, the twelfth chief. The Kinrara MS. is not to be depended upon. We can test at least two of its statements, and we find that they are both in-

Roderick Mac Allan of Moydart was not married to a daughter of William, seventh chief of the Mackintoshes. William died He had five children, by his

correct.

grandmother?

Christianity as an embodifient of narrow views and intermeddling hobbies. It is forbidden by the law, the Disciples were trumpet or jewsharp!" over aggressive and never doubts its for the same reason justified in plucking corn on the same reason justified in plucking forbidde, by the law. They no doubt imagined the jewsharier i singular illy ation of this proposition was David's Special function. It is proposition in the proposition is a correct to be a four most eminent severely we may condemn them for their men of letters. This gentleman affirms ability to attend to its owners! weybody else's business. The fan, ac is a lean, cadaverous, hungry-eyed adividual, who

is thoroughly in the confidence of the man was made for the Sabbath," and their taste for music. Almighty, and who has a rare faculty of that if either must needs be broken, it was irritating and making those about him uncomfortable. In religion he tends naturally to Pharisaism; in infidelity he drifts bath was made for man," that man is more to or coming from the meetings, within longest oration. into rank and disgusting blasphemy; in

philosophy he slides into the intellectual important in the divine economy than the two miles of the meeting-house, shall pay Nihilism of Fichte and Hegel; in science Sabbath, and that if one or the other must twelve-pence for every such default for he is ever jumping at conclusions from needs be broken it is the Sabbath. There- the Colonies' use."

fore the law of the Sabbath does not This law may account for the fact that

minced pies, dance, play cards, or play on terial of possible poems and histories. hunger justified David and his followers in doing as their dufy a thing that was any instrument of music, except the drum, Nothing is wanting but a little 'shuffling,' sorting, ligature and cartilage." We have

The Charisees seem to have thought that Sabbath strictness we cannot but admire that there is no book like a dictionary when anybody is in search of new ideas. "It is enacted by the Court that every If he is stranded when preparing a speech, man, while we know on the authority of person or persons that shall be found he turns over a few pages of any dictionary, the Lord of the Sabbath that "the Sab- smoking tobacco on the Lord's day, going and there finds ample material for the

The Calendar.

DECEMBER.

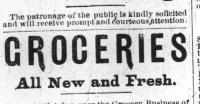
DATE.



G

now is their time to invest.

- FINE ----TAILORING R. M. GRAY, Corner Main and Sydney Sts., Antigonish. Has opened a complet and ENGLISH, SCOTCH and FRENCH 'TWEEDS. For the season I have Special Novelties of Fige-Suitings, Overcoatings, Trouserings



HAVING taken over the Grocery Business of Haley & Chisholm, I have just added a large and varied assortment of **Fresh Groceries**

INCLUDING Tea (extra quality), Flour, Meal, Rolled Oats, Rice, Peas, Beans, Raisins (new crop), Tapioco, Currants, Etc.

- ALSO -Fresh Beef, Lamb, Mutton and Pork

ALWAYS ON HAND.

Just arrived a handsome assortment of Briar Pipes, marked low to suit the time. -

Country produce taken in exchange. D. S. CHISHOLM.

atordar), Green

Sheriff's Sale. 1892. A. No. 522 IN THE SUPREME COURT. Between HONORABLE WILLIAM J. ALMON, ROBIE UNIACKE and JAIRUS HART, Trustees of the Nova Scotia Per-manent Benefit Building Society and Savings Fund, Plaintiff's.

ARCHIBALD FRASER, Defendant.

ARCHIBALD FRASER, Defendant. To be sold at Public Auction, by the Sheriff of the County of Antigonish, at the Court House, In the town of Antigonish, on Wednesday, the 4th day of January, A. D. 1863, at 12 o'clock noon, pursuant to an order of foreclosure and sale made herein, dated the Ind day of November, A. D. 1862, unless before the day of sale the amount due and costs are paid to plaintiff's or into Court: A L1 the estate, right, title, interest and equify. of redemption of the said defendant, Archi-baid Fraser, and which he and Lydia Fraser-his wife, had therein at the time they made the mortgage herein foreclosed, and of all persons claiming or entitled by, through or under him, of, in and to all that certain lot, plece or parcel, of

LAND,

Situate, lying and being at Pomquette Forks, fleatherton, in the County of Antigonish, bommied as follows, that is to say : Begtinning at the Post Road leading from Antigonish to Tracadie at a stake on the Northern side of said Road marked A. F., thence running towards the North fifty feet to a stake marked A. M. D. tanke marked T. F. thence towards the South whence towards the West ninety-six, feet to a stake marked T. F. thence towards the South whence towards the Uses and the South of an arc of begtinning, containing one eighth of an acre more or less. Also that certain other being at Heatherton aforesid, bounded as nonlows, that is to say: On the N rth by the trancadie, on the East by lands of William the Roman Catholic cemetery, containing one all and singular the appurtenances. There is The per cent. deposite at time of sale, and singular the appurtenances. D. CHISHOLM, Hick Sheff Anthronush Co. ntoshes.

D. D. CHISHOLM, High Sheriff Antigonish Co

JNO. Y. PAYZANT, Of No. 95 Hollis St., Halifax, Solicitor for Plaintiff' #

Antigonish, Dec. 1st, 1892. Farm for Sale.

MADI

second wife. The daughter who is said to have been married to Roderick Mac Allan was by his first wife and could not have been born before 1358. Roderick Mac Allan was quice young in 1419, the year in which his father died. He died himself about 1481. He may possibly have been married as early as 1419 His wife. William Mackintosh's daughter, would at that time be about sixty-one years of age. Would an ambitious chief who could not have been over twenty years of age marry a woman who was old enough to be his According to the valuable MS. of 1467

the Mackintoshes or clan Chattan are descended from Gillecattan. There were two families of them. The head of the first family was William son of William, son of Ferchan, son of William, son of Gillemichael, son of Ferchar, son of Shaw William had a brother named Donald. The head of the second family was Lachlan, son of Sween, son of Shaw, son of Leod, son of Shaw, son of Ferchar. The early chiefs belonged to the first family. We meet with Ferchar, son of Shaw, in an official document in 1234. He was at that time Steward or Toiseadh of Baiden. ach. His great-grandson, Ferchar, son of William is referred to in a public document in 1382. He is called Ferchar Mac Toschy. It is thus clear that his father William was a toiseach or steward. Ferchar was evidently a warlike and aggressive man. Shaw, son of Ferchan, who belonged to the second family, is referred to in an official document in 1382 as

the late Shaw. He had his residence at Dalnavert. In the year 1396 a brutal fight between

two parties of thirty men each took place on the North Inch of Perth. The leader of the victorious party was Shaw, son of Ferchar, who was also known as Shaw Beg. It is possible, perhaps indeed slightly probable, that he was a son of Ferchar, son of William, chief of the Mack-

Donald, second Lord of the Isles, fought the battle of Harlaw in 1411. The right wing of his army was commanded by Hector Roy Maclean of Duart, his Lieutenant-General, and the left wing by the leader of the Mackintoshes. But who the leader of the Mackintoshes was we do not know. Malcolm Beg may have been

present; it does not follow, however, that he was present either as chief or captain of the Mackintoshes. In 1427 King James I granted a pardon

to certain persons among the clan Chattan to certain persons among the clan Chattan on condition of allying themselves to the party of Angus and Malcolm Mackintosh. For terms, etc., apply to C. F. MCISAAC, or to C. F. KEIL, 140 Westville street. Dec. 6, 94, 9m.

data and bailding theories from exceeding) small capital: and anarchy. He is always at one or the other extreme, and is never perfectly comfortable and happy unless when straddling a hobby and galloping, John Gilpin like, at breakneck speed. Philosophers tell us, and truly, that nothing is made in vain, but it is hard to discove the mission of the fanatic, unless on the principle that a nuisance is a blessing in disguise, in which case the aisguise is so perfect that it requires vigorous imagistion to suspect

the presence of a blessing. was actuated by the same spirit that When people with this fenatical diathesis present their bundle of hobbies and prompts the infidel to think what improvenotions as pure and unadulterated generally if he had been present at the Christianity, men of plain common sense creation to make suggestions. It is strange are apt to say : If that be Christianity we how extremes meet and mingle. will have none of it; if Christianity requires us to play the lumatic we prefer to ian minister in New Orleans, wrote an retain our senses and take our chances. autobigraphy in which he gave some sad ex-Unfortunately many good men have, in periences of his youth under Puritanic partheir ignorance, mistaken this fanatical ents. His Sundays were surrounded by a nterpretation of the genits of Christianity funereal atmosphere. Long, somniferous as the true one, and as a result they have sermons and punches in the ribs for nodding contempt for what they mistakenly at them, cold victuals and general uncomimagine to be the Christian religion. fortableness were ever after associated in Thus it is that this spirit is more detrihis mind with the day. On one occasion he

mental to Christian influence than all the speeches and writings on shell charlatans. We have a case in point. No sooner were the arrangements for the World's Fair completed than the busy Pharisaical bee began to buzz in the fanatic's substitute. for a head, and forthwith he shoves himself forward as the representative of Christianity and demands of Congress the

closing of the Fair on the "Sabbath." For his Sabbath and his idea of how it should be observed he, of course, goes to the Old Testament, and sits at the feet of those Pharisees who consured Our Lord for healing the sick on the Sabbath, and who for their pains were likened by Him to whited sepulchres. . We cannot understand why he should

go to the Old instead of to the New Law for his idea of the Sunday and its duties, unless it be that it was more an external than an internal server that was then required, and that the old Law was the law of the yoke, while the New Law is the law of freedom; and between these two the fanatic naturally these to the cold, severe, exacting law of the Old Dispensation, rather than to the liberty of the New. His narrow, gloomy mind directs him in his choice and leads him to look upon

God as a despot, as narrow and gloomy as himself, who watches hoping and expecting His creatures to 60 something wrong, that He may have an excuse to visit them with His vengeance. He forgets that we

YOUR BEST CHNCE

oblige when obedience brings great detri- so many of their descendants do not get ment, injury or loss. Let the fanatic's within two miles of the meeting-house potism and tyranny, now towards socialism ass or ox fall into the ditch, or his house except by accident or inadvertance. Why get on fire on the Sabbath, and see how they made the two-mile limit is not clear, quickly what little sense he may have will but they had to draw the line somewhere. Perhaps, too, they thought it well to draw get the better of his fanaticism.

the line here, as those fumiferous Sabbath An old Scotch boarding-house mistress, member of the "Kirk," found fault with sinners would hereafter have smoke enough without being hampered by a twoone of her boarders, a Church of England minister, on his vacation, for taking walks mile limit, where they would not get withon Sunday. In self-defence he told her in calculable distance of a meeting-house. "Every male shall have his hair cut how Our Lord walked about and even ound according to a cap." plucked corn on the Sabbath day. "I ken The hair-cutter could invert a tin washthat well," she said; " I ne'er thought the

basin over the head and cut around it, thus more of them for it." This old Pharisee giving the cut-ee a sad, poetical and withal a semi-idiotic expression of countenance that must have been very edifying to the ments there would have been in things saints. When no basin or cap was at hand they used a pumpkin. They cut it rosswise, and placed the half of it on the head and cut around it. The pumpkin had Elder Clapp, some years ago an Unitarits advantages. It was cool, soothing and

and soft, and suggestive of the homeopathic principle of similia similibus. We have given enough to show to what extremes fanaticism can carry a people when controlled by it. It is the after-glow of the spirit which inspired the Colonial Blue laws that asks Congress to close the

World's Fair on Sunday. We repeat that the greatest detriment to was kneeling on a chair at the window Christianity is the false and counterfeit looking out at some boys innocently playpresentation of its spirit and genins made ing marbles and enjoying themselves. His mother came and reproached him for by fanatical busy-bodies, who parade as its representatives. Sunday is the day of the his sinful worldly mindedness on the Sabbath. She removed him from the risen Redeemer. It should be a day of 1837. window, placed him right side up on joy and sunshine, especially for children. a chair out of the way of temp- Young and old should attend to the retation, and ordered him to be quiet and ligious duties of the day, and, having done " rest." ... " My dear boy," said she, "you this, they should throw off the cares of the

must be good and keep the Sabbath, so week and take recreation, both of mind and body, within the hmits of the more law. To rest does not mean where it will be one eternal Sabbath for to sit down still and be stupid and gloomy ever and ever. Those naughty boys and give everyone about you the chills, or make them wish they were dead. Now that methods have been discovered to manacross the street are going to heil, where there will be no Sabbath for them." This facture ice and the article can be procured discourse suggested a new and somewhat. heaply we have no need of Sabbatarian original line of thought to the young and

refrigerators. In conclusion, we hope the petition to helpless victim of Puritanic piety. It Congress will be favorably considered and Congress will be favorably considered and acted on by that sage and august body, and that the Fair will be opened on certain reasonable conditions. All unnecessary work, such as running machinery, etc., should be stopped, quiet and order preser-ved, thus making a broad distinction between Sundays and week-days. By this arrangement tens of thousands of working neople who cannot afford to lose a day's revealed to him a way out of his difficulties, a chance of "respite nepenthe," at least in the next world. His experience of the Sabbath in his short little life was such as to lead him to scheming how to get out of that eternal Sabbath so injudiciously presented to his imagination by his mother. people who cannot afford to lose a day' How to escape an eternity of sadness, cold work will have an opportunity of seein victuals, and colder and less nutritive serthe objects of interest, instruction and refinement that will be brought together there from all parts of the world mons became a fascinating problem. That evening, after family prayers had been said, Above all things, let not the spirit of Sabbatrian Pharisaism dictate to the multitudes that will be gathered there how he knelt down in the dark at his bedside and

prayed. He promised he would be a good boy and do the best he could if, when he they shall observe the Christian Sunday. died, the good Lord would let him go to Catholic Times. INDIGESTION IS BY

TO BE CURED OF

Piton March

Herander P. Gulles

S. Ensebius, Bp. M. (Fast). S. Leonard of Pt. Maurice, C. (Fast). Fourth of Advent. P. Urbab V., P. M. Expectation B. V. M. S. Thomas, Ap. (Fast). , Ferial Office. 6 Frid., 7 Sat., 8 Sun., 9 Mon., Tues., Wed., Thurs., Ven. Anna Maria Taigi,

FEAST

Anna Maria was born of poor parents in Siena, A. D. 1769. She was educated in Rome, and begun life as a servant-maid, fond of dress, and full of vain thoughts. At twenty she married, and soon after by chance confessed to a Servite father, who, being warned of her future sanctity, disclosed to her the danger of her soul. Laying aside her fine clothes, she became a tertiary of the Trintarians, and began a life of stern mortification, at the same time perfectly fulfilling her duties of wife and mother. Before long a luminous disc, like a sun, in which she saw things past, present, and future, appeared to her, was with her for forty-seven years, till her death. Moved by the Holy Spirit, she offered herself as a victim of expiation for the sins of the world and the evils afflicting the Church. She became the director of many young men, whose temptations she forsaw, and, though a poor and illiterate seampstress, was consulted by prelates and statesmen, and was superna-

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as

turally informed of distant political events. Her prophecies were most remarkable, and many of them have been already fulfilled. Once, as she lay sick, our Lord appeared to her and gave the gift of healfulfilled. ing to her hand, with which she arte we

effected, many wonderful cures. agony of seven months, and a death of utter desolation without the Sacraments. she, whose life had been modelled on her Master's was found worthy to have some share, also in His passion. She died in

KNOWLEDGE OF HEAVENLY THINGS. The routine of every-day commonplace duties is no hindrance to a free intimacy with God. He will disclose His hidden w ways to you in proportion as you follow your vocation faithfully, whether in the world or the cloister.

The Saint would cry out with holy The Saint would cry but with holy familiarity, as in the midst of her work she felt a sudden ecstasy: "Leave me in a peace, Lord; leave me to my occupation." I am a poor mother of a family-refire, retire.

Irresistible raptures of Divine love would come upon V. Anna Maria when she was engaged in the kitchen, and busy perhaps skimming the saucepan, and then the torrent of spiritual consolations would oblige her to lean against the wall, where she would remain for some time insensible. On returning to herself, her fear was to find the fire burnt out or the vessel upset; but to her surprise all was found to be in perfect order

Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and upon My servants indeed, and upon My handmaids, will I pour out in those days of My Spirit, and they shall prophesy .- Acts 1. 17. 18.

TRYING K. D. C.