

THE CASKET.

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A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-fifth Year

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THE CASKET.

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THURSDAY, FEBRUARY 7.

The Socialists have suffered severe losses in the German elections, but the Centre is as strong as ever.

The paragraph criticising MacDuff which appears in this issue was written for the issue of January 24, but crowded out at that time and overlooked the following week. It was not intended to be a contribution to the discussion which has since arisen.

"Clericalism—that is our enemy" is generally credited to Gambetta, but he only quoted it, in a speech delivered in the Chamber of Deputies on May 4, 1877, giving the credit to his friend Alphonse Peyrat, at that time Senator for the district of the Seine, and saying that he entirely agreed with the sentiment.

The "new theology" being preached by the Rev. R. J. Campbell in the London City Temple is creating something of a sensation. The best that the extremely liberal Independent can find to say of it is that perhaps it is not so pantheistic as it looks. Practically no one but Catholics believes any longer in the Bible, and it would seem that we are approaching a period when no one but Catholics will believe in a personal God.

Whether Governor Swettenham was right or wrong, the Colonial Office was sure to make a victim of him to appease the offended Americans. A Boston Jesuit, writing home, shows him in a better light than the special despatches. Says Father Dinand: "Lady Swettenham is like a common nurse in the hospital. The Governor wept like a child on the destruction of our mission here, and was everywhere, day and night, giving orders."

The "Liberal" ladies of Spain are holding meetings to offset those held by their Catholic sisters on behalf of the religious orders. At one of these anti-clerical gatherings a Liberal lady inquired why the Liberal men never brought their wives and daughters to the meetings. She got no answer, but if the truth were told it is because even a free-thinking Spaniard does not care to have his wife or sister associate with the class of women who profess "Liberal" opinions.

We have received the first number of *Rome*, a weekly newspaper in the English language published in the Eternal City, under the editorship of "Vox Urbis," the well-known correspondent of the *New York Freeman's Journal*. There are already four English newspapers in the city but they are edited by Protestants. Catholics should have at least one. The subscription price of *Rome* is \$3.00 a year and business communications should be addressed to the Business Manager, Palazzo Taverna, Rome.

King Edward has decided to deliver the Victoria Crosses which would have been awarded to certain heroes of the Indian Mutiny had they lived, to their present representatives. One of those goes to the De Lisle family in the name of Ensign Everard Aloysius de Lisle who distinguished himself at the capture of Delhi. Everard de Lisle was the second son of Ambrose Philipps de Lisle, who was almost the pioneer Victorian convert. Another son, Lieutenant Rudolph de Lisle, R. N., fell in Egypt at Abu Klea.

Under the title "Memoriale Rituum" R. & T. Washbourne, of London have published the directions given by Pope Benedict XIII. for carrying out, in parish churches with only one priest, the ceremonies of Candlemas, Ash Wednesday and Holy Week. The translation is by Rev. David Dunford, and on account of its convenient size the little book will be most useful to parish priests who have hitherto been obliged to look for these directions in larger volumes. W. E. Blake, 123 Church St., Toronto, is the Canadian Agent for the Washbourne publications.

Under the new French law it is enacted that where no association cultuelle has been established, the seminary buildings are to be placed immediately at the free disposal of the State, the department, and the commune. How free the disposal is may be gathered from the fact that a department or a commune cannot let the buildings belonging to it without the approval of the Prefect. In this way the Government may prevent a department or commune from letting the seminary buildings for their former purpose, and already they have prevented this in several cases.

Lord Hugh Cecil has been writing about Lord Roseberry in the *Dublin Review*, which reminds the *Tablet* that during the last Parliament Lord Roseberry said that Lord Hugh Cecil and Mr. T. M. Healy were the two born orators of the House of Commons. The *Tablet* adds:

"Lord Roseberry himself is surely one of the best judges of oratory, and few will question that he is the one born orator in the House of Lords. And here again one is struck by the curious coincidence that Mr. Healy, like Lord Hugh Cecil and Lord Roseberry is for the present at least, in a state of political isolation."

Says the Rome correspondent of the *Tablet*:

"Everybody knows in a general way that the students of Propaganda come from all parts of the world, civilised and uncivilised, but it is only when they hold what is called an 'Accademia Polyglotta' that their universality is fully realised. They held an 'Accademia Polyglotta' on Jan. 10 in honour of Cardinal Gotti, at which students of Propaganda read pieces of poems, all of them original, in the following languages: Hebrew, Norwegian, French, Esperanto, Arabic, Spanish, Hungarian, Gaelic, Kaffir, literary Chaldean, Bacca (whatever that is), Danish Portuguese, Modern Greek, Syriac, German, Rumanian, Turkish, Zulu, Polish, Japanese, Chinese, English, Malabarese, Armenian, Persian, vernacular Chaldean, Irish, Italian, Astoric, Albanian, and Latin."

The *Central Catholic* calls the late Mr. Daniel J. O'Donoghue of Toronto "one of the most remarkable men in Canada." He was an acknowledged authority on the labor question, and as member of the Ontario legislature did much for the benefit of the workingman. On one occasion he embodied the whole of Leo XIII's Encyclical on the Condition of Labor in an official report to the Ontario Government. When the Federal Government organized the Labor Department, Mr. O'Donoghue was appointed Fair Wages Officer and travelled over Canada settling disputes. It was during his visit to Fernie, B.C., on such a mission as this that he contracted the illness of which he died. May he rest in peace.

The *London Times* says of the late Miss Agnes Mary Clerke that "her keen insight into the true significance of observed physical facts was as wonderful as her fluency and command of language, so that both from the literary and scientific standpoints she must be ranked as a great scientific writer. . . . She will be missed at the meetings of the Royal Astronomical Society, at which she was a constant visitor even before her election as an honorary member, and where her clear judgment was at times called upon to determine the value of some new suggestion in the domain of celestial physics. . . . her death leaves a gap that will be hard to fill." Miss Clarke was born in Ireland on February 19, 1842, and died in London on Jan. 20, 1907. May she rest in peace.

In his *Nineteenth Century* article on "The Pope and France" Mr. Wilfrid Ward reminds his readers how the English press condemned the religious orders who left France refusing to seek authorisation from the government, and praised those who made the required application to remain. This obedience, said the English journalists, would have its reward. The reward was that their application was refused and the information which they had furnished the Government used against them. As Mr. Ward puts it: "The schedules drawn up by the orders, as to their numbers and their property, demanded in their own interests, in order that they might have legal standing and protection, were employed as useful documents to ensure not a monk escaping nor a farthing of his money from being saved." The English press has conveniently forgotten this, but Pius X has not, and he bases his opinion of the good faith of the French Government upon it.

A writer in the *London World* vouches for the following incidents having occurred lately in France:

"At the interment of Mme. des Vosseaux, a well-known and respected lady who lived near Sens, her son, Colonel des Vosseaux, acted as chief mourner, and, surrounded by numerous friends, followed the cross-bearer who preceded the coffin. When the funeral cortege left the Cathedral the Commissioner of Police accosted the Colonel who was at the moment overcome with grief, and desired him to remove the cross which was being carried in the procession. The Colonel refused to do this, upon which the police stopped the coffin and prevented the son from following his mother to her tomb. The second incident took place at Montreuil, near Calais. The gendarme lost his little boy of four. Notwithstanding the tears of the mother and the indignant protests of the father, the authorities forbade the latter, on pain of imprisonment and forfeiture of his pension, to bury his child with religious rites. Their pretext was that, the curé having refused to make a declaration *sur les réunions publiques*, the burial of a child was an undeclared public meeting, and as such an illegal affair."

Another London paper, the *Morning Post*, seems to be coming to the view that the Pope is not entirely in the wrong in his combat with France. The Paris correspondent of that journal answers the question why Catholics cannot accept the new law as well as Jews or Protestants, by explaining that it is subversive of the Catholic religion:

"Whether that cult be considered ridiculous, antiquated, and narrow, or whether it be respected as a still living force in France, it is obviously absurd to talk of concessions which start out with facilities for worship only open to those who choose to become in their own eyes, schismatics. . . ."

"One result of the present struggle and its Anti-Clerical legislation may be the creation of a bitter alienated minority in the land, which will grow to be as great a difficulty and an embarrassment as the alienated Irish Catholic became in the British Empire, as the Polish Catholic has become in Russia. . . . A France divided against itself in factions drifting wider and wider apart seems to be the goal of the fourth decade of the Third Republic, and the driving of the Church into permanent irreconcilable opposition to the State is not one of the least fruitful factors tending towards that consummation."

Facilis descensus Averni—it is easy to slip down the path to perdition. A few weeks ago we told the *Sydney Post* that the man who tries to stir up strife between two persons who are at peace, by reminding one of them of what the other said about him at some previous time when they quarrelled, is guilty of a species of talebearing more malignant than slander. Its refusal to accept this view of the matter showed lamentable ignorance of the ethics of honorable journalism. Now, its lack of moral sense is seen in the admission to its columns of an article containing sentiments which, to all those who believe that the Jehovah of the Old Testament is the God whom Jesus Christ called Father, and they are presumably nine-tenths of the readers of the *Post*, are nothing less than shocking blasphemy. Such an article might fitly find a place in a journal professing to be an organ of what is euphemistically called free-thought. We expect such a journal

to be a purveyor of blasphemy, and we are not surprised. But if the *Post* is going to be, even occasionally, such an organ, its readers should take cognizance of the fact at once.

Renewing a new edition of Coventry Patmore's poems, the *Spectator* says: "The Angel in the House" is, if ever poem was, the poem of an age; but the spirit of that poem, with a wise prevision, the poet himself condensed into certain "Preludes," some of which, for the perfection of their workmanship, should be for all time. Mr. Raskin once quoted in a lecture, with a admirable effect, one of these, the stanza called "Unthrift," lavishing upon it the praise which he generally reserved for the great masters of poetry; but two which precede Canto VIII. are even finer. They are at these:—

"THE REVELATION.
An idle poet, here and there,
Looks round him; but, for all the rest,
The world unfathomably fair,
Is duller than a whiting's jest.
Love wakes men, once a lifetime each;
They lift their heavy lids and look;
And, lo, what one sweet page can teach
They read with joy, then shut the book,
And some give thanks, and some blaspheme,
And most forget; but, either way,
That and the Child's unheeded dream
Is all the light of all their day."

"THE SPIRIT'S EPOCHS.
Not in the crises of events,
Of compass'd hopes, or fears fulfilled,
Or acts of great consequence,
Are life's delight and depth reveal'd.
The day of days was not the day;
That went before, or was postponed;
The night Death took our lamp away
Was not the night on which we groan'd.
I drew my bride, beneath the moon,
Across my threshold; happy hour!
But, oh, to walk that afternoon,
We saw the waterlugs in flower!"

The *Saturday Review* represents one school of thought in the Church of England; the *Spectator* represents another. The former admires the Encyclical of Jan. 11 because the Pope declares therein that the Catholic hierarchy is a divinely constituted form of government; the latter condemns the Papal letter precisely for that declaration. The *Spectator* says that "among the things which the laity at least have as a by-product accepted that new view," namely, that Christ never established any priesthood, but that every man is a priest unto himself. "The laity," it says, "are everywhere grasping all power, and with the new education, and the spread of what is called 'science,' the laity will not be the friends of ecclesiasticism." Here we see the hinge on which the whole question between the Pope and France turns: Who has the right to rule the Church, the clergy or the laity? The French Government says, the laity has the right; and in this contention they get the support of practically all the Protestants of the world. Those who tell us that the Church of France should have accepted the *Associations Cultuelles* do so on the assumption that the laity ought to govern and that the clergy should be subject to them. The Pope and all Catholics answer that this would be a complete subversion of the system established by Christ.

"MacDuff," of the *Sydney Post* of January 19, agrees with Count Leo Tolstoi in that "he does not believe that the Church is an organization indispensable to religion." He should turn back in the files of his paper and read Pensive Peter's remarks on creeds and dogmas in the issue of January 5. Creeds and dogmas are indispensable to religion, and a Church is needed for the guardianship and promulgation of creeds and dogmas. "MacDuff" says Christ was not a Church worker in the modern sense. True enough, just as it is true that "the king is not a subject." Christ was a great deal more than a Church worker; He was a Church founder. Has "MacDuff" forgotten the words, "On this rock I will build my church?" Has he forgotten that those who refuse to hear this Church are to be regarded as heathens? Has he forgotten the powers conferred in the words: " whatsoever you shall bind upon earth shall be bound also in heaven?" Christ scourged the Pharisees with his tongue, not with cords, but at the very time he was using the severest language concerning them he reminded his hearers: "The Scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their

works do ye not: for they say, and do not." If the Jewish Church had accepted Him, it would have been the centre of His religion. Because it did not accept Him, it was moved from its place, but not to give reign to religious anarchy. A new hierarchical system was substituted for the old, and the Apostles selected by Christ selected other bishops "to rule the Church of God." "MacDuff" refers contemptuously to the "ritual and paraphernalias" of the Jewish Church. If he believes in the Bible he must believe that these things were given by divine command, and where will he find a word between the covers of the New Testament indicating that such accessories to worship were never to be used again? God has no need of them, just as He has no need of temples built with hands. But man has need of temples, and also of what "MacDuff" is pleased to call "gaudy trappings" or "tinsel equipment." Thoughtful men acknowledge that a nation's laws are more respected where they are administered with great pomp and circumstance than where they are not. The human heart clamors for pageantry, and if it does not find it in the Churches it must have it in the lodge-rooms of secret societies. Prayer is a lifting up of the soul to God, and though there are a few choice spirits who feel no need of ceremonies to help them to this elevation, the multitude cannot do without such assistance. Moreover such things are an affirmation of the truths of religion which the most ignorant can understand. At a Pontifical Mass, the bishop is arrayed and waited on like a king. The people see it, and then they see him in all his splendor prostrate himself at the foot of the altar, thereby declaring in most emphatic tones that the King of Kings is there.

Regulations for Lent.

1. Every week day of Lent the faithful are obliged to fast on one meat.

2. The Church excuses from the obligation of fasting that of abstinence from flesh meat, except in special cases of sickness or the like the infirm; those whose duties are an exhausting or laborious character; women in pregnancy or nursing infants; those whose age is less than twenty-one years or more than sixty; and, in general, all who by fasting would be incapacitated from discharging their duties or would injure their health. Whenever doubt exists as to whether one is exempt or not from the law of fasting, one must either fast or consult one's Pastor and abide by his decision.

3. The fast is not broken by taking in the morning about two ounces of bread, with a cup of tea, coffee, chocolate, or other beverage.

4. The fast is broken by making an entire evening meal, that is, by taking more than eight ounces of food, or by eating such food as is forbidden on days of abstinence.

5. It is not allowed to use fish with flesh meat at the same meal in Lent.

6. A custom of this diocese tolerated by the Church permits the use of eggs, butter, or cheese, provided the rules of quality prescribed by the fast are complied with.

7. In virtue of an indult of His Holiness Pope Leo XIII, bearing the date of the 28th December, 1901, the use of flesh meat is permitted on all Sundays more than once, and once only (that is at the noon repast) on all Mondays, Tuesdays and Thursdays, as also on all Saturdays except the second and last. In like manner it is permitted to use for cooking purposes fat of any animal whatever on all days of abstinence throughout the year except Ash Wednesday, Good Friday and Christmas Eve. While graciously granting the special dispensation hereinbefore mentioned, the Holy Father earnestly exhorts the faithful to compensate for the omission of these penitential observances proper to the Lenten season by other pious works, and especially by generous almsdeeds to the poor.

8. Persons exempt from the fast may eat meat at all three meals on days when meat is allowed.

9. The time appointed for complying with the Easter duty extends from Ash Wednesday to Trinity Sunday inclusive; but in order that the penitential season may be passed in a state of grace and bear fruit worthy of penance, the faithful are most earnestly exhorted to begin it with a good confession.

10. The admirable devotion of the *via Crucis* on all Fridays, and the Benediction of the Adorable Sacrament on all Sundays of Lent, are, where practicable, warmly recommended to all.

The foregoing regulations shall remain in force until annulled by competent authority.

JOHN CAMERON,
Bishop of Antigonish,
Antigonish, Feb. 7, 1907.

THE CASKET.

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" 20 Express for Halifax, 13.38
" 85 Mixed for Mulgrave, 12.25
" 19 Express for Sydney, 13.12
NOTE—A special train (with Buffet Sleeping Car attached) will leave Truro every Saturday for Sydney and Sydney Mines after arrival of No. 34 (Maritime Express) from Montreal.
All trains run by Atlantic Standard time
Twenty-four o'clock midnight.
Vestibule sleeping and dining cars on through Express trains between Montreal and the Maritime provinces.
NOTE—Through dining and parlor cars will be attached to train No. 19, leaving Halifax 7:00 o'clock, and number 20, leaving Sydney at 7:30 a.m., breakfast, luncheon and supper will be served on trains in both directions.

The Catholic Total Abstinence League of the Cross for the Diocese of Antigonish.

[This column of THE CASKET will hereafter be devoted to the interests of the Branches of the League of the Cross throughout the Diocese and all communications intended for publication may be addressed to John A. Macdonald, Grand Secretary, Glace Bay, C. B.]

BRANCH OFFICERS.
The following have been regularly elected and installed officers of the respective Branches for the quarter ending March 31st, 1907.

ST. ANN'S BRANCH, THORBURN.
Spiritual Adviser, Rev. J. J. Macneil; President, Wm. Ryan; Vice-President, Henry Lewis; Secretary, John P. McGillivray; Financial Sec., John A. B. McDonald; Treasurer, James H. McDonald; Marshal, Angus McPherson; Asst. Marshal, Hugh Ryan; Doorkeeper, Dan J. McDonald. Membership, 20.

ST. PATRICK'S, SYDNEY.
Spiritual Adviser, Rev. D. M. McAdam; President, P. J. McLaughlin; Vice-President, J. A. Dolan; Secretary, Daniel O'Connell; Fin. Sec., Wm. J. Parker; Treasurer, D. M. Curry; Marshal, Gerald Doyle; Asst. Marshal, Alex. McNeil; Doorkeeper, Edward Madore. Membership, 97.

HOLY REDEEMER, WHITNEY PIER.
Spiritual Adviser, Rev. H. D. Barry; President, Thomas McSween; Vice-President, Alex. Doucette; Secretary, Benjamin J. Bates; Fin. Secretary, George Bartlett; Treasurer, Raymond Keating; Marshal, John D. Campbell; Asst. Marshal, Ronnie McDonald; Doorkeeper, Douglas McDonald. Membership, 65.

ST. ANTHONY'S, DOM. NO. 4.
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ST. ANDREW'S, DOM. NO. 1.
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ST. JOSEPH'S, GLACE BAY.
Spiritual Adviser, Rev. A. Thompson; D. D.; President, James R. Dinn; Vice-President, Peter McNeil; Secretary, John A. McKinnon; Fin. Secretary, John McIntosh; Treasurer, Thomas Casey; Marshal, Patrick Nicholson; Asst. Marshal, Bernard Roach; Doorkeeper, Michael McIntyre. Membership, 228.

ST. ANDREW'S, RESERVE MINES.
Spiritual Adviser, Rev. R. Macdonald; President, Peter D. McIntyre; Vice-President, Joseph J. McDonald; Secretary, John J. McPhee; Fin. Secretary, Ronald Dawe; Treasurer, James W. McLeod; Marshal, Michael McMullin; Asst. Marshal, Kenneth McNeil; Doorkeeper, Alex. McLean. Membership, 125.

OFFICIAL VISIT.
The Grand President, James H. Hearn, K. C., attended installation of officers and conducted the ceremony at Reserve Mines. Afterwards he delivered an able and eloquent address on temperance, dealing exhaustively with every phase of the question. St. Andrew's Branch at Reserve is to be congratulated on the splendid showing that it is now making. Last quarter it reported a membership of only 30, and it entered upon the present quarter with 125. New members are being received every week, and it will not be surprising to find it reaching the 200 mark before many months.

THE LEAGUE MENTIONED.
Belcher's Almanac has always been regarded as a most reliable book of reference on many matters. This year it is pleasing to find that it has added the League of the Cross to its list of the societies. It gives a list of the Grand Officers and the names of the Branches with their location. Members of the League will find this a very convenient directory.

Something like a Preacher.
A writer in Harper's Weekly quotes an amusing story attributed to Dr. Rice of Springfield, apropos of the recent meeting of railroad men and their lawyers to find out what the new rate law really means. Dr. Rice, it seems, used to tell of a young Methodist who went forth from Wilbraham academy to preach his trial sermon.
"What was your text?" he was asked, when he came back.
"How shall ye escape it ye neglect so great a salvation."
"A good text—how did you handle it?"
"First, I showed 'em how great this salvation is, then I showed 'em how to escape if they neglected it."

The Pope on France.

ROME.—The *Osservatore Romano* published the text of a most important encyclical regarding the French Church and State Separation law and the duty of French Catholics under it. The encyclical is addressed to "Our Venerable Brothers, the Cardinals, Bishop and Clergy in France and the French people."

In it the Pope says that his chief purpose in addressing the faithful in France is to comfort them in their sufferings, which he feels deeply. There is, however, great consolation in the fact that the Catholics of France are united. The French Government's declaration of war was not only against the Christian Faith, but against all spiritual ideas. The French Catholics must be prepared for all sorts of trials, but they are certain of final victory. This means the maintenance of their union with the Holy See, which is of the greatest importance, as shown by the efforts of the enemies of the Church to dissolve the union.

Contrary to the statements made on the subject, he says the Church does not desire a religious war involving violent persecutions. Being a messenger of peace and carrying out her mission loyally the Church does not willingly expose herself to war and persecutions, as she does not desire to see her children suffering.

Regarding the ecclesiastical properties, the encyclical says the Pope has not abandoned them. The French Government has imposed on the Catholics of France an organization which the Church is actually unable to accept without imperilling her existence as a divine institution. The Church cannot prevent the unjust spoliation in progress, but as the proposed cultural associations are contrary to the ecclesiastical hierarchy given to the Church by the Divine Founder himself the Pope condemns them in spite of the material injuries involved at the hands of the Government. Besides the law confers on these associations attributes regarding both the exercise of worship and administration of property which appertain alone to ecclesiastical authority. Finally, the associations are not only withdrawn from ecclesiastical jurisdiction, but are placed under the civil authority.

"We have been accused," the encyclical continues, "of prejudice and inconsistency. It has been said that we refused to approve in France what we had already approved in Germany. But this reproach is unjust and unfounded, for, while the German law is condemnable on many points, and was accepted only to avoid greater evils, the Church might have tolerated making declarations, but laying down that the clergy shall be only occupants of the churches without any legal status and without the right to perform any administrative act in the exercise of their ministry, placed in a position that the making of declarations would not be accepted."

It remains to examine the law recently voted by the Chambers. From the point of view of Church property the law is a law of spoliation and confiscation and has consummated the pillage of the Church. Although her Divine Founder was born in a stable and died poor on the cross, and although she knows poverty from the cradle, the property she was possessed of none the less belonged to her, and no one had the right to deprive her of it. This ownership, indisputably hers from every point of view, has been officially sanctioned by the State. The statement that the Government disposed of the abandoned properties of the Church is adding derision to spoliation.

"From the point of view of the exercise of religion the new law has organized anarchy. It installs a regime of uncertainty and arbitrariness. There is uncertainty as to whether the churches, which are always liable to disaffection, shall or shall not in the meanwhile be at the disposal of the clergy and faithful. In each parish the priest will be in the power of the municipality, with the consequent possibility of conflicts in all parts of the country. In addition, the clergy are under an obligation to meet the heaviest expenses while their sources of revenue are subjected to the strictest limitations. The new law aggravates the law separating Church and State. We can only condemn it with precision and without ambiguity."

"Certain articles of the law throw new light on the realm of our enemies. They wish to destroy the Church and de-Christianise France without attracting too closely the attention of the people. If their course was really popular, as they pretend it is, they would pursue it openly and take all the responsibilities. Instead, against the rising tide of popular reprobation, the Government attempts to throw the responsibility on the Church, its victim; but the object will not succeed."

"As for us, we have done our duty as any other Roman Pontiff would have done it. The high office with which Heaven invested us, as well as our faith in Christ, determined our line of conduct, and we could not have acted otherwise without betraying our conscience or mounting the throne of St. Peter. Therefore, we wait fearlessly the verdict of history, which must be that with our eyes fixed unceasingly on the transcendent rights of God, we did not intend to humiliate the civil power nor combat a form of government, but only to safeguard the spiritual temple of Christ."

"What we demanded, and demand, for the Church, of which France is the eldest daughter, is respect for her hierarchy, the inviolability of her property and liberty. If that had been granted the religious peace would not have been disturbed, and the day our demand is heeded the longed-for

Why Refer to Doctors

Because we make medicines for them. We tell them all about Ayer's Cherry Pectoral, and they prescribe it for coughs, colds, bronchitis, consumption. They trust it. Then you can afford to trust it. Ask your own doctor.

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Ayer's Pills greatly aid the Cherry Pectoral in breaking up a cold.

The encyclical concludes as follows: "In full confidence that the Virgin Immaculate, daughter of our Father, Mother of the Word, Spouse of the Holy Ghost, will obtain for you from the most holy and adorable Trinity better days. From the bottom of our heart, we give you, venerable brothers and the whole people, our apostolic benediction."

One of the highest officials at the Vatican makes this comment: "The encyclical shows that the Holy See is fighting a great, decisive battle, not only for the Catholic Church, but for spiritual freedom and duty. Pope Pius is struggling against the enemies of spiritual light, and is nobly facing every sacrifice to accomplish his duty toward God. The Pope states that the minimum possible for accepting separation of Church and State in France is separation as it exists in Great Britain and the United States. If the enemies of the Church refuse this, it shows that they are wrong, that their intentions are bad. As Pope Pius VI. died a prisoner, and as Pope Pius VII. also a prisoner, underwent shameful violence, so will Pius X. accomplish his duty to the end, as all the Popes followed the direction of the Apostle, that it is better to obey God than man."

Plausible Prejudices.
In one of his letters to his son, Chesterfield says: "The herd of mankind can hardly be said to think; their opinions are almost all adoptive, and in general I believe it is better that it should be so, as such common prejudices contribute to our quiet. We have many of these useful prejudices in this country which I should be very sorry to have removed. The Protestant prejudice that the Pope is anti-Christ, is a more effective preservative against the Roman Church than all the solid and unanswerable arguments of Chillingworth."
This quotation may prove Chesterfield to be rather unprincipled, but the truth of his observation may, nevertheless, stand. In the two Know-Nothing movements against Catholics in this country, we will find that the common and vulgar prejudices and the most clumsy slanders did more effective work than apparently weightier and recondite reasons against Catholicity.
The task of him who would reconcile the American people to a more liberal view of Catholicism will consist in dissolving these common prejudices rather than in discussing questions of apostolic succession and sacerdotal authority.
Nothing must be passed over as too absurd for refutation. In the domain of religious prejudice the cock and bull story is the real axiom.—*Catholic Citizen.*

FATHER KOENIG'S NERVE TONIC
Was In Untold Misery.
I should have written before now about that precious Pastor Koenig's Nerve Tonic, but I thought I would first see what effect it would have. I have used only one bottle this time and am happy to state that I have improved wonderfully. I was not able to leave my bed and could not sleep nor eat, and was in untold misery. Now I can sleep the whole night and am feeling better, and getting stronger every day.
Had it not been for my faith in Pastor Koenig's Nerve Tonic my life would be too much to bear for the last while, but having used it before, I know its value too well to doubt the God-sent relief it brings. Would that the world knew more about it, for it is just wonderful.
MAGGIE McDONALD.
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Bishop of Aberdeen and the French Crisis.

At St. Mary's Cathedral, Aberdeen, Bishop Chisholm delivered an eloquent sermon on the French crisis. He took for his text Psalm ii. 1, 2. "Why have the nations raged, and the people devised vain things? His lordship said:—My dear brethren, I have thought proper to ask you, the members of this Cathedral congregation to offer up this last Sunday of the year that is now coming to a close, in a special act of reparation for the many and great sacrileges which at this very moment are being perpetrated in the neighbouring and friendly country of France. A Government is in power in that country whose aim is to destroy religion, and to banish from its dictionaries, except as an obsolete word, the name of God. Various emotions act and react upon one another as they pass across the soul—amazement, indignation, horror, sorrow, sympathy, the desire to console, to comfort, to aid. What has that Government done? They have passed a law, and because the Church said that the law was iniquitous, and could not be obeyed, they said the law must stand, and the Church must go—the way of law-breakers. They knew well beforehand that the Church could not in conscience obey this law. They knew that the Church must either be false to herself, which they vainly hoped for, or that they would have what they wished, an excuse, a plea, a justification to destroy her, while they kept at least the semblance of a good name among the nations. They would destroy her in the name of the law. Is it lawful then to break the law of one's country? If the law is a bad one is it lawful to break it. If the law is such that you cannot keep it without breaking the law of conscience, then it is your duty to obey your conscience rather than the law. Ask the passive resisters of your own land; ask Dr. Clifford what he has to say to this proposition. Very well, said the Government, you must be prepared for the consequences. We are, said the Catholics of France, prepared, like our fathers before us, to suffer and to die for our principles. "It is better to obey God rather than man." It is the old story. It is the story of our own land three hundred years ago, when the statesmen, and the bishop, and the priest, and the layman refused to obey the new law of the supremacy of the King in spiritual matters, and died rather than obey the law. It is the old story when the martyr was called upon to offer incense to the deity of Caesar and died because he refused to obey the law. It is the old story when the Apostles were forbidden by the law to preach Christ, and they said it is better to obey God rather than man—and they died rather than obey the law. It is the old story when the Jew made his plea for clamouring for the death of Jesus Christ. For when Pilate wished to release him, they said, "if thou release this man thou art not Caesar's friend, for whosoever maketh himself a king is no friend of Caesar's." (John xix. 12.) And this French Government, this man Clémenceau, this man Briand, this man, the ex-cleric and apostate Combes, lift up their puny hands against the God who made His Church, against which "the nation's rage, and the people devise vain things," and they think, in their folly and their pride, that where giants failed they will succeed. Now to come to the point. What in this case is the law of the Church, and what is the law of the State that are at variance? The law of the Church is—that we hold—that of divine right the Pope, the successor of St. Peter, is the supreme head and ruler and guide of the Church in all things spiritual, and that each bishop in union with the See of Peter, is ruler, each in his own diocese, in spiritual matters. The French Government has passed a law, that in the management and administration of all matters, whether ecclesiastical, religious, or civic, the Pope—well, they pretend to ignore the Pope—they say he does not belong to France, that so far as France is concerned—i. e., the present French Government—the Pope does not exist; but that the Bishops, each in his own diocese, in its management and administration and organisation, are in all things the creatures, the servants, the slaves of the State. They cannot say Mass in what they call their own churches, they cannot administer the sacraments in their own churches, they cannot conduct any particular service in their own churches, without asking permission from, without the authority and imprimatur of the State. Fancy asking permission from the head of the police in Aberdeen—I am sure nobody would be more assumed at the absurdity of the position than our good friend, Mr. Anderson, whether it would be lawful, or permissible, to have the devotion called the Stations of the Cross in the Sundays of Lent and Advent in this church! And that is what the Church in France has come to. That is the law which the Pope, and the French Bishops in union with him to a man, refuse, and rightly refuse, to obey. But, my dear brethren, this is not the story that the Protestant Press of this country, almost without exception, I say almost without exception—because there is just one exception—tells us about the state of matters in France. I know you have read day after day in the daily papers, the story repeated and re-repeated—that the Bishops and the priests wish to come to terms with the Government, wish to accept the offers made to them by the Government, but that the Pope, for political reasons of his own, will not allow them. Well, I have just one word to say to this, and it is

straight—it is a lie. I do not say that they know it is a lie—that is their concern—they have been told the truth often enough, but they continue to repeat, parrot-like, the stories of the infidel French papers. If they would read the French Catholic papers! Why, they have only to read the speeches of the various deputies in the French Assembly, reported by the ordinary respectable French papers, such as *Le Figaro*, *Le Gaulois*, *L'Echo de Paris*, *Le Temps*, *Le Débats*—I have a dozen of them in my room at this moment. Not one word, as reported in these papers, either as criticisms of the act of the Government or conveying what is said by the supporters of the opposition, is even given by any one of our respectable daily papers. It is inconceivable that they read them. If they did, if they acted the part of fair and honest retailers of news, they would see that out of the seventeen Archbishops, out of sixty-nine Bishops of France not one has compromised with the Government. Out of the many thousands of priests in France—55,000—I was going to say, not one, but if there are a few who have not stood with their Bishops you can count them on the fingers of one hand. Some of the Bishops indeed suggested at one of the meetings that they might try to find a method of compromise by which they might satisfy the Government and their consciences at the same time. But they found it was impossible. They knew the ground they stood upon, they knew the men they had to deal with, they knew that the Government did not wish and did not mean to compromise. They knew quite well that what the Government wanted was to get them by the throat, and choke them out of existence, or if they might let them live, it would be to have them bound hand and foot, body and soul, the spiritless minions of their infidel masters. Do I exaggerate? In the restricted nature of a sermon such as this one must be necessarily brief. There is a little work published by the English Truth Society which gives you the details of the scheme of the infidel power in France, in which step by step they were to advance, on fixed and appointed lines—until the culmination of their plan of campaign was to result in the total abolition and destruction of the Catholic Church in that country. I would recommend you all to get and read carefully this little work. I wish it could be embodied in the publications of our own Truth Society. So far back as 1800, when M. Waldeck Rousseau came into power, their first step was the expulsion of the religious orders. They did not conceal their reason for this, which was to destroy the religious education of the young men and women in France. Their own words are: "We have undertaken this work because we intend to be the masters, and we shall be. We shall take away the right of educating the masses from the priests and the religious bodies; in fact, we will continue the work of the revolution." It was boasted in 1800 that all the ministers of the French Government were positivists and free thinkers. Catholic speakers in the French Assembly quoted freely from utterances and speeches made from time to time in the Freemason Lodges in France, which were received on all occasions by expressions of applause and approbation from the Left part of the House. These speeches breathe the most diabolic and blasphemous sentiments against God and His Church, and the rooted determination on the part of the Combe-Clémenceau combination to destroy both. One is filled with terror even in quoting them. In 1880 M. Lanessan, afterwards a member of the Government, elaborates and focuses the famous saying of Gambetta in 1877. "Clericalism, behold the enemy." "We must crush the infamous one—the infamous one is not clericalism, it is God." The banishment of the religious bodies was to be only a step; it was to end in the abolition of the Church, which was to be brought about by its separation from the State—the confiscation of all Church property, from the palaces of the Bishops and the Churches themselves, to the miserable pittance which the State had been in the wont of doling out to the priests from the remains of their own property, grabbed at and confiscated by the former revolution. This was to be the beginning of the very end, to be accomplished not by the blood and iron measures of their predecessors, but by the slower and equally effective measure of starvation. They made no secret of it. Hear what M. Beaunier says, whose words, spoken in a convention of lodges in 1892, were recently quoted in the French Assembly, and received with shouts of applause, cheers and laughter—"As I said just now, and I come back to the point because I deem it essential, we must have with us, within our temple, all educators and instructors of youth. We shall never see the Republic set on a lasting basis until there shall be found in every village a Freemason schoolmaster, a secularist parish priest who can be set against the other parish priest, and can profitably combat his pernicious influence. We shall never see the Republic definitely established until every child trained by such a teacher, shall have in his hand no Catechism but that of the rights of man and the citizen, when the communion rails shall be deserted, when the money boxes shall be empty, and the cure, to keep himself from starvation, shall be obliged to consume the stock of wafers, into which, under the name of hosts, he professes to make Christ descend."

ignorance of the fundamental claims of the Catholic Church that it can only see obliquely, and that everything hostile to Catholicism seems more or less good? I do not know. But this I do know, they do not see, they are not only blind themselves, but they are the blind leading the blind. One thing that strikes me very forcibly as it has struck others is, that the Free Churchmen in this country have not shown some sympathy and encouragement to the Catholics of France—not from love of their religion, no one could expect that, but the principle for which they fought and suffered in the forties is precisely the principle which the Pope is fighting for in France at the present time—the principle underlying all true Christianity; what they called "Crown rights of Christ," which we indeed believe finds its embodiment in Catholicism—they in Presbyterianism. They were prepared in defence of their principle to face difficulties and dangers. They left their churches and their manes, and were prepared—all respect and honour to them for it—to face starvation. Did they starve? Their faith and confidence in a generous people met their just reward. Will the French clergy starve? The chivalry of a Catholic people will not permit it. The Catholics of America and Europe will not permit it. We ourselves, in our small way, will not permit it. Not only because we are Catholics. We have debts of gratitude to pay to Catholic France, and we shall not forget it. The greater number of churches in this diocese owe their erection greatly to French charity. This cathedral, of which you are justly proud, was built greatly by monies sent to us by French charity. Thirty—forty—fifty years ago, all the poorer missions were supported mainly from the Lyons funds. And in the hour of their need they shall not find us unsympathetic and ungrateful. Do people really think we are fools? Ought not common sense alone show them that when the Pope speaks in an authoritative voice, when the Bishops to whom he speaks rally round him to a man, when the priests in their many thousands stand by their Bishops, it is not a question or a matter of small moment, of paltry politics or caprice, but as in this case one involving the most fundamental and far-reaching principles of Church organisation. What can you think of the idiocy of an English paper gravely assuring its readers that the Pope has ordered the venerable Cardinal Archbishop of Paris to leave his home and relinquish his income in his eighty-ninth year, and all the Bishops and priests in France to do in like manner, merely to please the German Emperor. If the daily papers repeat these silly tales, do not believe them; if they still continue to believe, or wish themselves and their readers to believe, that in their heart of hearts

the French Bishops and the French priests are not at one with the Holy Father—the Common Father of all in this matter—do not believe them. They only retail the gossip which the French papers know very well will

not go down with their own readers, but which they manufacture for foreign export. And now, what can we do to show our sympathy, our affection for our (Continued on page 6.)

SEVENTY-FIFTH ANNUAL REPORT BANK OF NOVA SCOTIA.

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Table with columns: Date, Description, Amount. Rows include: 1905 Dec 30 By Balance \$39,326 04; 1906 Dec 31 Net profits for current year, losses by bad debts estimated and provided for 653,516 59; 1906 Mar 31 To Dividend No. 145, at 11% per annum, payable 2nd April, 1906 \$69,037 78; June 30 Dividend No. 146, at 11% per annum, payable 3rd July, 1906 71,889 30; Sept 29 Dividend No. 147, at 11% per annum, payable 1st October, 1906 77,482 45; Dec 31 Dividend No. 148, at 12% per annum, payable 2nd January, 1907 89,978 40; Contribution to Officers' Pension Fund 100,000 00; Written off Bank Premises Account 210,000 00; Transferred to Reserve Fund 54,454 70; Balance carried forward \$692,842 63.

NOTE.—Average Capital for the year, \$5,735,361.18

Table with columns: Date, Description, Amount. Rows include: 1905 Dec 30 By Balance \$4,200,000 00; 1906 Oct 31 Premium on 5,000 Shares of New Stock issued at 268 20,000 00; Dec 31 Transferred from Profit and Loss 210,000 00; 1906 Dec 31 To Balance carried forward, = 175% of Capital \$5,250,000 00.

GENERAL STATEMENT AS AT DECEMBER 31st, 1906.

Table with columns: Description, Amount. Rows include: Deposits not bearing Interest \$5,348,743 36; Deposits bearing Interest 16,539,650 00; Interest accrued on Deposits 173,514 57; Deposits by other Banks in Canada 244,325 78; Deposits by other Banks in Foreign Countries 208,365 06; Notes in Circulation 2,888,777 42; Drafts drawn between Branches, outstanding 547,011 18; Capital paid up 3,000,000 00; Reserve Fund 5,250,000 00; Profit and Loss 54,454 70; Rebate of Interest @ 6% on Time Loans 116,910 67; Dividend Warrants outstanding 57 75; Dividend No. 148, payable 2nd Jan., 1907 89,978 40; Total \$37,461,788 89.

Table with columns: Description, Amount. Rows include: Specie \$2,159,216 39; Dominion Notes—Legal Tenders 2,169,481 50; Notes of and Cheques on other Banks 1,901,757 13; Due from other Banks in Canada 123,499 61; Due from other Banks in Foreign Countries 1,129,301 21; Sterling Exchange 962,705 75; Investments (Provincial, Municipal and other Bonds) 5,040,805 25; Call Loans, secured by Bonds, Debentures and Stocks 3,792,123 94; Call Loans, secured by Grain and other Staple Commodities 1,726,594 57; Loans to Provinces and Municipalities 82,067 36; Current Loans, secured by Bonds, Debentures and Stocks 1,481,723 95; Current Loans, secured by Grain and other Staple Commodities 1,460,804 68; Overdrafts, secured 73,184 05; Overdrafts, authorized but not specially secured 140,282 81; Notes and Bills discounted and current 14,050,095 47; Notes and Bills overdue 1,224 76; Bank Premises 428,452 96; Real Estate other than Bank Premises 488 69; Stationery Department 15,779 56; Deposits with Dominion Government for security of Note Circulation 120,299 25; Total \$37,461,788 89.

Note.—The latest return from Port of Spain, Trinidad, is dated December 14th, 1906, and the figures there-of are incorporated herein. A contingent liability of \$200,000, in conjunction with several other banks in connection with the liquidation of the Ontario Bank, is not expressed in the above statement.

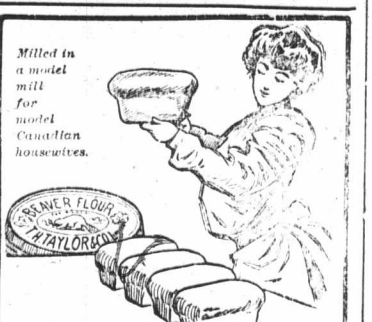
H. C. McLEOD, General Manager.

AUDITORS' REPORT

We hereby certify that we have personally checked the cash on hand at Halifax, St. John, Montreal and Toronto. We have also verified the securities held as investments, personally examining those held by the Canadian branches of the Bank, and procuring certificates by responsible business men, not in the employ of the Bank, certifying to the existence of the remainder of these securities. We have further to report that having examined the foregoing Balance Sheet, and having compared the same with the books of the Head Office, and the certified returns from the branches, we are of opinion that it is a full and fair Balance Sheet, exhibiting a true and correct view of the Bank's affairs as at 31st December, 1906. D. H. HUIE, C. A., Edinburgh. J. MAXTONE GRAHAM, C. A., Edinburgh.



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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 FEBRUARY 14.

THE HOLY HOUSE OF LORETO.

XIII.

Having cited the bulls of Pope John XXII., referred to in our last article, Canon Chevalier observes: "This rural church of St. Mary of Loreto is clearly that of the pilgrimage, which was plundered in 1313. Of its heavenly origin (*origine celeste*) the pope has not a word to say, while his successors in the 16th century will let slip no occasion of speaking about it. For him, then, the legend did not exist, and the petition addressed to him has not a syllable about it. The transfer by angels is therefore a myth" —p. 480.

We have already pointed out that the epithet "rural" serves to distinguish this church from another "St. Mary of Loreto," which was a shrine and place of pilgrimage, and to identify it with the parish church of "St. Mary in the lowlands of Loreto." Had there been but one "St. Mary of Loreto" at the time, there would have been no need of the distinction. The petition or *supplica* addressed to the pope, who resided at Avignon, further confirms this. The plaint of the petitioner, as is clear from the pope's bulls in reply, is that he was on the point of being unjustly deprived of his prebends, or ecclesiastical stipends, in "the churches of St. James and St. Lazarus, of Recanati, and St. Mary of Varan—, and of his right to dispose of half the stipends, or revenues as the case may be, of the rural church of St. Mary of Loreto—quod in Sancti Jacobi et Sancti Lazari de Recanato ac Sancte Marie de Varan. ecclesie prebendatus, et medicatis ruralis ecclesie Sancte Marie de Laureto, quibus . . . spoliatum fore te asseris, rector existis." The bulls are wholly concerned with benefices and prebends, and it is plain that the "rural church of St. Mary of Loreto" belonged to the same class as the other churches mentioned; that it was a church of some magnitude, having its prebendaries who received a stipend out of its revenues. On the other hand, the "church of the pilgrimage" was served by one chaplain, whose business it was simply to "receive the offerings" of the pilgrims. This is but to repeat, in a measure, what has already been said. But the point is an important one. All that Chevalier says of the pope's silence, and the petitioner's silence, respecting the "heavenly origin" of St. Mary of Loreto is beside the mark—*canit extra chorum*, "he is barking up the wrong tree," as it is rudely but forcefully expressed on this side of the water.

After having proved to his own complete satisfaction that the Holy House of Nazareth was but a cave hewn out in the rock, or was forever lost to view before the time of Constantine, or was "transformed" into material for building when the first Church of the Annunciation was erected at Nazareth, or was demolished by the Saracens, or surely must have been in some way or other destroyed; and that the House which stands to-day without its foundations under the dome of the great basilica at Loreto is the old parish church of "St. Mary in fundo Laureti," Canon Chevalier sets himself to account for the origin of the legend of its miraculous translation. He bids us, however, take note that this "is not indispensable" to proving his thesis: "it is enough to have established that the legend of Loreto is false; I am not bound to explain how it originated" (p. 479). If the falsity of the "legend" were something that admitted of being established with mathematical, or with physical, certainty, the point would be well taken. But where, as in the present instance, the proof involves (1) the assumption that there is no source of information

1 It is Suriano that says this. But as Chevalier sets so much store by Suriano's testimony, and never even hints that there is aught amiss with any one of his statements, he is rightly presumed to stand sponsor for this statement.

about the past except the "document," and (2) the assumption that one has before one absolutely all of the documents bearing on the question, and (3) the assumption that one's own interpretation of the documents is infallibly correct, the case is different. All of these assumptions may be challenged, and as for the third, we venture to think that the present series of articles has gone far to make it untenable. And so we can not hold Chevalier absolved from the duty of giving some rational explanation of the origin of the "legend." The very fact of his essaying such explanation goes to show that he has an uneasy feeling that some explanation is due. And not without reason; for here is what he maintains. "There was an old parish church in the diocese of Recanati known as St. Mary of Loreto. In the church was a statue of the Blessed Virgin, which became an object of popular devotion, and drew pilgrims from far and near. Some time after the middle of the fifteenth century, or to keep strictly to the document, in the year 1472, Teremanus made up a story to the effect that this church was the Holy House of Nazareth, carried thither by angels at the close of the thirteenth century. This was speedily believed by everybody."

We have shown that the Holy House of Loreto can not be identified with the old parish church of St. Mary in fundo Laureti. But let us grant for the sake of argument that it can. The question arises, how did people ever bring themselves to believe that this church was the House of Nazareth? It is sheer nonsense for Chevalier to say that he is not bound to find a satisfactory answer to this question. What he is pleased to call the "legend" of the miraculous translation is at least intelligible. As Suriano admits, "God can do greater things." And we can understand how, when a building is suddenly set down in a place, and it is seen resting on the bare earth without foundations, and the foundations are ascertained to be in another place, it can be believed to have come from thence. But how a parish church, built to serve that purpose, certified to be such in authentic documents, used as a place of worship continuously for many generations, linked with its past and with its origin by an unbroken chain of local tradition, bound up in a hundred different ways with the life and the history of the community—how such a building as this could ever come to be regarded, by the very people who knew its past so well, as the identical house which erstwhile sheltered the Holy Family at Nazareth, this, we are free to confess, we can not by the utmost stretch of imagination conceive.

To account for the origin of the "legend" Chevalier cites several cases which he alleges to be analogous. The first is that of William Tell. Tell is said to have freed Switzerland from the Austrian yoke between 1298 and 1308. The story of his exploits was not published till 1470. Historical criticism to-day sets it aside as legendary, and even regards the person of Tell as a myth. It remains to be seen, however, whether the lack of earlier documentary evidence, on which historical criticism rests its argument, may not prove to be as unstable a foundation in the instance of Tell as it has proved in that of Romulus, the founder of Rome. Modern historians and archeologists have denied the very existence of Romulus. But recent excavations made in Rome have brought to light indisputable proof of the ancient tradition, "and the visitor to Rome in 1906 is able to stand by the very tomb under which his remains were laid and which was a sacred spot for over a thousand years."¹

But let us suppose that the whole story is a fable, and Tell a myth. *Se non è vero, è ben trovato*—if not true, it can easily pass for the truth. There is nothing unlikely about the thing: sober history is full of deeds such as are credited to the Swiss patriot. Besides, dead men tell no tales, whether for or against themselves, and William Tell, if he ever lived, was dead and buried at least a hundred and fifty years before the story was written. On the other hand, the "Church of St. Mary of Loreto" was standing where it stands to-day when Teremanus drew up his account. *It could speak for itself; it could tell its own tale.* Supposing it to have been the old parish church, its whole structure, its roof, its walls, the stone and mortar which composed its walls, its bells, and above all its foundations

¹ Rome corresp. of *The Catholic Universe*, under date of Dec. 22, 1906.

laid deep in the ground, attesting the fact that it was built on the spot—all these, to say nothing of the unbroken chain of local tradition going back to its origin and attaching it to the soil of Italy, would cry out in protest against any attempt at weaving the fable of what Chevalier calls its "heavenly origin." If, some seven years after Teremanus wrote his account, "everybody" believed, with Suriano's sister, that the "chapel" of St. Mary of Loreto was the Virgin's earthly Home, carried by angels over seas from Nazareth, this was because those who saw the "chapel" and examined it found nothing incredible in the account, or rather, because a close inspection of the building would reveal the fact that it was originally a cottage, and the knowledge that it stood there without its own foundations would point to the conclusion that it came from where the foundations had been seen.

The analogy is even more shadowy in the other two instances cited by Chevalier. On two different occasions during the past century, bodies were found in the Roman catacombs which, from the existence of certain emblems on the slabs that closed the *loculi* and the presence of a phial of blood, were judged to be those of martyrs. Our author tells us that Signor Marucchi has since established certain principles of archaeology from which it follows that this judgment is at fault. Perhaps it does follow; we don't know; but we do know that there is no parallel between these cases and that of the Holy House. To believe that a body, found in a catacomb *loculus* bearing such marks about it, is that of a martyr, seems to be quite natural and quite reasonable; to believe that a building, which, by the hypothesis, bears no mark about it of ever having been anything but a church, is in reality a cottage carried from afar by the ministry of angels, would be absurd and even idiotic. Moreover, archaeology in our case, instead of being against the belief is decisively in favour of it, for the stones and mortar and wood of the Holy House bespeak its Eastern origin.

1. Among the "belongings"—"pertinentes" of the Church of St. Mary in fundo Laureti, mentioned in the document of 1183 are "campanis" or bells. The Latin for a small bell is *intinnabulum*. The word *campana* is from the Italian, and means a "large church bell" (Harper's Latin Dictionary, 1889), as also appears from the derivative *campanile*—"a belfry." This is one more proof that St. Mary in fundo Laureti was a real church, and no mean one either.

Questions of the day.

By THE VERY REV. ALEX. MACDONALD, D. D., V. G., Vol. I, pp. 203, 1905. Vol. II, pp. 223, 1906. New York: The Christian Press Association, 1906.

Dr. MacDonald needs no introduction to readers of *The Ecclesiastical Review*. Some of his best work, theological and philosophical, has appeared in its pages; indeed, several of the chapters of the above volumes first saw the light through the same medium.

It is well that the present essays have now secured unification and permanency, for while they deal with subjects on the whole sufficiently timely to warrant the entitlement "Questions of the Day," the principles in the light of which they are envisaged and solved are not merely of to-day nor of yesterday. They are truths of all time. It is in the firm mastering of those permanent truths—the wisdom, principles, divine and human, the clear insight into their meaning and bearings, together with the practical method of their application to certain subjects now occupying men's mind—it is these qualities here in *actu secundo* that constitute the permanent worth of these essays. The subjects discussed in the first of the two volumes are: (1) The Biblical Question—the inerrancy of Sacred Scripture forming the main topic; (2) The Virgin Birth, and (3) The Perpetual Virginity of Mary—the theological significance of the great prerogative of the Mother of Christ being here explained and its perpetuity established. The fourth chapter states the theological grounds for the Catholic belief in our Lady's Assumption. The fifth and closing paper—Bridging the Grave—contains an exposition of the arguments for the spirituality and consequent immortality of the soul. It is a thoroughly philosophical demonstration set forth with the author's characteristic precision, perspicuity, and beauty of diction. The second volume comprises: (1) a study of the Symbol in the New Testament—the aim being to establish against the view of a recent critic (A. A. Burn) that "a formal Apostles' Creed" can be extracted from the New Testament; (2) The Discipline of the Secret—a vindication over against another recent critic, of the apostolicity of the *Arcanum*; (3) The Ethical Aspect of Bribery—the nature of this paper will be known to the readers of this *Review*, where it originally appeared; (4) A Notable Book—this chapter offers a judicious estimate of Drummond's well-known work, "Natural law in the Spiritual Universe"; (5) the closing essay on The Imagination is a keen and comprehensive study of the phantasy in its psychological, rhetorical, and practical bearings. As in its counterpart—the closing chapter of the former volume—the clarity of the thought is rivaled by the beauty of the clothing. The function of the imagination as illustrative of abstract truth is happily exemplified by the author's own description of that very function, no less than by his actual application thereof—proportionately to the subject-matter—throughout the other chapters of these volumes.

DRUMMOND COAL

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A Kirk & Co. have placed in the offices recently vacated by the Royal Bank a generous selection of goods from every department in their store and offer the same for sale at

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Every article is marked in plain red figures at the new prices. Some of the goods are marked at half their former prices and if you visit the rooms you will find goods selling at much lower prices than you would expect to pay for them. The stock includes goods suitable for everyone and partly consists of

Ladies' Coats,
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in silk and lawn.
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Dress Goods, Lawns,
Muslins, Print Cottons.
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suitable for ladies, misses and children, also for men, youths, and boys.

This is only a partial list. A visit to the rooms will convince you of the money saving opportunities this sale affords. Manufacturers are advancing prices of a great many lines of goods and some in this lot could not be offered again at original prices.

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General News.

The snow which has fallen on the western Alps is the heaviest in twenty years. It is five feet deep in places.

That the C. P. R. is expected to make a proposal within a few days to the Government for running rights over the I. C. Railway to Sydney.

The largest number of patients at St. Joseph's hospital since its opening are now undergoing treatment there. On Sunday week there were 70 at the institution.

At the West Middlesex, Ont., Liberal Convention Duncan C. Ross, Barrister, of Strathroy, and son of Hon. G. W. Ross, was nominated by the Liberals for the Legislature for the seat resigned by his father.

The customs receipts of the Dominion for the seven months ending with January was \$30,344,628 an increase of \$4,058,513 over the same time last year. The increase for January was \$531,000.

Fourteen fishermen are adrift on an ice floe in the Gulf of Riga. The men were fishing when the ice broke and they suddenly found themselves being blown out to sea by a strong wind. Steamers are now searching for the fishermen.

A movement is on foot to endow another chair at the Dalhousie law school. The sum which is sought to be raised for this is thirty thousand dollars. A committee will be appointed to devise a means of acquiring this amount.

The Provincial elections in British Columbia on Saturday resulted in a decisive victory for Premier McBride and the Conservative party. Latest reports give the standing of the parties as follows: Conservatives, 20; Liberals, 13; Socialists, 3.

Cerebro-spinal meningitis, hitherto but slightly known in the British Isles, has broken out in virulent form in Scotland and the north of Ireland. The disease has almost become epidemic in Glasgow, where 103 cases occurred in January, of which 47 were fatal.

Timothy Eaton, founder of the T. Eaton Company, Ltd., Toronto and Winnipeg, died on Jan. 31st, after a short illness. Pneumonia was the cause of his death. The founder of the great Toronto store, the largest business of its kind in Canada, Timothy Eaton was born in 1835, at Clogher, County Antrim, Ireland.

Life boats from Hartlepool, England, rescued 24 of the crew of the British steamer Clavering, ashore at the mouth of the Tees, including Capt. Scott. The bodies of nine sailors who died of exposure during the night were thrown overboard, making the total number of deaths 12. The vessel is breaking up.

Five years imprisonment in the Kingston penitentiary was on Feb. 1st imposed on Charles McGill, former manager of the Ontario Bank, who pleaded guilty in the criminal assizes before Mr. Justice Clute to the charge of preparing and assigning false returns to send to the department at Ottawa.

The local legislature will be called together for the despatch of business on Thursday, February 14th. This being the first session of the new assembly, a speaker will be chosen, an assistant clerk and other house officers appointed. The writ for the election in Digby will be issued next week, the election to take place the latter part of February.

The workmen of the Nova Scotia Steel Company's colliery, Sydney Mines, have been on strike, and the mines have been idle for a few days. The trouble is due to the refusal of members of the P. W. A. to work with non-union men. Many of the latter have joined the union, and it is hoped the trouble is over, the union gaining their object.

For months the weather conditions in the Canadian north-west and in many European countries have been a succession of blizzards and extreme cold. The blizzards still continue, and the distress in consequence is widespread. Difficulty in getting fuel increases the misery of the people. The winter is the severest remembered in Austria, Germany and other European countries.

A serious revolt has broken out in the province of Kediri, Island of Java, Dutch East Indies, according to a Batavia despatch. It is stated that 300 natives have taken up arms and that many of the Dutch officials and their adherents have been killed or wounded. The Vice Governor of the province is said to be among the wounded and the chief of police is reported to have been killed. Troops have been despatched to the scene of the outbreak.

On Jan. 31st Premier Stolypin issued an important circular to the Governor General, Governors and Prefects of Russia and the Caucasus, emphasizing the Government's desire to co-operate amicably with Parliament. The Premier points out that the representatives of the Crown are forbidden to take part in party politics and urged the local authorities to assure full freedom in the elections. However, they must always interpose against the revolutionary propaganda.

Further serious consequences are expected in the Chinese famine districts unless immediate aid is forthcoming, according to State Department advices. Outbreaks are of daily occurrence and an epidemic is feared by relief workers. Great concentration camps have been formed in the south of China, where thousands of refugees live under awful conditions. Estimates have been made that it will cost \$20,000 daily to feed the 4,000,000 persons who are starving.

Among the Advertisers.

Hay at auction.—A. Kirk & Co. will sell at Cross Roads Ohio, on Thursday 14th inst. at 11 o'clock about 30 tons of good hay in lots to suit purchasers. Seven months credit on amounts over \$10.00.

New lots of nice goods are being daily added to our clearance sale counters in rooms recently vacated by Royal Bank.—A. Kirk & Co.

Potatoes.—We want a lot of potatoes. Will take them every mild day, at highest price, Bonner's.

Barrels and kits of choice Newfoundland herring. Kits are a nice neat package for small families, Bonner's.

Personal.

Rev. Joseph McDonald, P. P., Boisdale, C. B., was in Town this week.

Miss Mary McGillivray, who has been on a visit to her parents, returned to Boston last week to attend the millinery openings.

Bank of Nova Scotia.

The Bank of Nova Scotia has issued its seventy-fifth annual report. It appears on another page in this issue. In this there are some interesting facts. This bank has an absolutely independent audit at the head office. Naturally those at the head of the bank are pleased with results, for the net profits, after providing for losses, are \$653,516.50. The net profits of the bank for the year were 23.80 per cent. of the capital, being the highest in the history of the bank; \$100,000 was written off the bank premises bank fund and \$210,000 transferred to reserve. The reserve was also increased \$840,000 by premium on the 5,000 shares of new stock issued during the year, thus making a total addition to reserve fund during 1906 of \$1,050,000. The reserve now stands at \$5,250,000, being 175 per cent. of the bank's capital. During the year also the paid-up capital of the bank was increased by \$500,000 and now stands at \$3,000,000, making total resources between capital and reserve of \$8,520,000.

The deposits, with interest accrued amount to over twenty-five million dollars.

In regard to the management much credit is due to Mr. H. C. McLeod, the general manager and his staff who have worked assiduously with the result that the past year, so far as earnings and deposits are concerned, was the best in the history of the bank. Consequently those who contemplate making deposits would do well to bear in mind that the strength and standard of this institution is such as to make it quite trustworthy because of the securities involved.

Acknowledgments.

- Edmond Purcell, Pleasant Valley, \$1.00
Edmund F Purcell, Roseland, 1.00
Laughlin McDonald, Big Marsh, 1.00
D W McGillivray, Bailey's Brook, 2.00
Wm McDonald, Antigonish, 1.00
Mrs Alex M Fraser, West River, 1.00
J M Crispo, Harbor au Bouche, 1.00
Hugh McDonald, Antigonish, 1.00
Ruth McDonald, Antigonish, 1.00
R. A. McDonald, St. John's, 2.00
Wm McPherson, Georgeville, 1.00
Chas J Morris, Newcastle, 1.00
Rev Alex McDonald, Sheldon, 1.00
Thos Keating, Mulgrave, 1.00
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Joe McKinnon, Butte, 1.00
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DIED.

- At Beaver Meadow, January 30th, JOHN LOUIS McPHERSON, aged two days, son of Samuel McPherson.
At Dunmore, on Feb. 1st, ALEXANDER JOHN, infant son of ALEXANDER A., and CATHERINE CHILDS, aged 2 years and 2 months.
At Cape George, on Dec. 18th, 1906, CATHERINE McEACHERN (Archie) in the 82th year of her age, leaving two brothers and one sister to mourn her loss. R. I. P.
At Malden, Mass., on 5th Inst., MRS. HENRIETTA C. PINEO, aged 75, after a long illness. The deceased was a daughter of the late Dr. Alexander McDonald, of Antigonish.
At South East Mabou, N.S., on Friday, Dec. 28th, ANGUS McDONALD, aged 88 years. Truth and honesty characterized his christian life. He leaves one sister to mourn the loss of a kind and affectionate brother. May his soul rest in peace.

At Bayfield, Ant., on 31st Dec., THOMAS MURPHY, in his 27th year. Fortified by the last rites of Holy Church, he calmly breathed his soul to his maker. Besides his parents, one brother, now of Alberta survives him. They have the sympathy of their many friends H. I. P.

At Antigonish Landing, on Feb 1st, '07, MARY beloved wife of Hugh McGillivray, aged 58 years. She is survived by a sorrowing husband, four step children, a mother, three sisters and two brothers. She peacefully passed away after receiving the last rites of Holy Mother Church. May she rest in peace.

At Glanville Lake, Jan. 22nd, ALEXANDER McLEAN, aged 45 years. His illness extended over a period of seven years and was patiently borne. Fortified by the consolations of the Church, the final summons found him ready. He leaves behind a sorrowing wife and three young daughters to mourn the loss of a kind husband and father. May his soul rest in peace.

At North Grant, Antigonish County, on the 27th January, after a lingering illness, borne with exemplary patience, MATTHIAS, eldest and beloved son of MATTHIAS and ANNIE ROGERS, in the 24th year of his age. A good, gentle and sweet tempered young man, his early death is a source of deep grief to his parents, brothers and sisters, and of genuine regret to all who knew him. He devoutly received the last rites of Holy Church. May his soul rest in peace!

At Gloucester, Mass., on the 28th Jan., 1907, ANNIE CHISHOLM, aged 23 years. She had been unwell for considerable time and suffered intensely during the last few months of her illness. All through her sickness a devoted family watched over her with marked solicitude, sparing neither labor or expense. The deceased was daughter of Captain John Chisholm, a native of this province and one of the most prominent and respected citizens of his adopted city. R. I. P.

NOTICE OF ASSESSMENT.

Town of Antigonish. Office of Town Clerk and Treasurer.

NOTICE IS HEREBY GIVEN that the assessment roll for the Town of Antigonish upon which the rates will be levied in and for the said Town for the present year 1907 has been filed in the office of the undersigned, the Town Clerk, and that the said roll is open to the inspection of the rate payers of the Town. And further take notice that any person, firm, company, association or corporation assessed in such roll who claims that he or it should not be assessed in such roll may on or before the

10th Day of February next.

give notice in writing to the undersigned, the Town Clerk, that he or it appeals from such assessment, in whole or in part, and shall in such notice state particularly the grounds of objection to such assessment. And further take notice that if any person, assessed in such roll claims that any person, firm, company association or corporation has been assessed too low, or has been omitted from or wrongfully inserted in such roll he may on or before the 10th day of February next, give notice in writing to the undersigned, the Town Clerk, that he appeals in respect to the assessment or non assessment of the said person, firm, company, association or corporation, and shall in such notice state particularly the grounds of his objection. D C CHISHOLM, Town Clerk. Dated Antigonish, N. S., Jan. 29th, 1907.

Notice to Architects.

Designs for New Departmental and Justice Buildings, Ottawa. EXTENSION OF TIME. The time for receiving competitive designs for the purposes of new New Departmental and Justice Buildings at Ottawa, is hereby extended from April 15 to July 1, 1907. By order, FRED GELINAS, Secretary. Department of Public Works, Ottawa, January 24, 1907.

IN THE SUPREME COURT.

Between CHARLES ERNEST GREGORY, Plaintiff AND NORMAN S. POOLE, Defendant (Sgd) B. R.

Before the Honorable Mr. Justice Russell at Chambers.

Upon hearing Mr. McPhe of Counsel for the Plaintiff and upon hearing read the affidavit of Charles Ernest Gregory sworn herein the 23rd day January inst. and the writ of summons herein, and on motion.

It is ordered that the publication of this order in the CASKET newspaper published at Antigonish in the County of Antigonish, by the insertion each week for thirty days, and by leaving copies of this order and of the writ of summons herein with E. Lavin Girroir of Antigonish, in the County of Antigonish, Barrister, Agent, or late Agent, of the said defendant Norman S. Poole, and the mailing of a copy of this order and of the said writ of summons by registered letter, prepaid, to the said defendant to the town of East Haven in the State of Connecticut in the United States of America, the last known address of the said defendant, shall be deemed good and sufficient service of the said writ of Summons on the said Norman S. Poole, the defendant herein.

It is further ordered that unless the said Norman S. Poole, the said defendant to appear herein and defend this action within thirty days after the first publication of this order and of the service of the said writ of summons to the said Norman S. Poole, as aforesaid, and of the mailing of the said order and writ of summons to the said Norman S. Poole, as aforesaid, the plaintiff may proceed to foreclose and sell of the premises described in the mortgage sought to be foreclosed herein.

(Sgd.) S. H. HOLMES, Prothy. Dated at Halifax, January 23rd, 1907.

Chisholm, Sweet & Co. Our Mr. A. D. Chisholm leaves this week on his annual buying trip to London, Manchester and other manufacturing centres in England. Fur Goods priced 'way down. Beginning to-morrow — February first — we announce special mark-down prices on all our furs — including some of the best Alaska Sable Ruffs and Collars we've ever shown. Men's Fur-lined Coats with Persian Lamb Collars, reg. price \$75 now \$56.25; \$80 value now \$60. Sable Collars and Ruffs, worth \$7.50 now \$5.63; worth 14.50 now 10.88; worth 16.50 now 12.38; worth 25.00 now 18.75; Ladies' Persian Lamb Jackets, sable collar, worth \$70, now \$52.50. Ladies' Astrachan Jackets wrt. 28.75 now 21.57 worth 33.75 now 25.32 Ladies' Raccoon Jackets, worth 47.50 now 35.03 Men's Raccoon Coats, worth 55.00 now 41.25 Men's Dyed Wambats Coats, worth 30.00, now 22.50 Men's Rocky Bear Coats worth 20.00 now 15.00. Men's Fur Caps all discounted 25 per cent. WEST END WAREHOUSE

THE Canadian Bank of Commerce Paid-up Capital \$10,000,000. Reserve Fund \$5,000,000 HEAD OFFICE, TORONTO B. E. WALKER, General Manager. ALEX. LAIRD, Asst. Gen'l Manager BANK MONEY ORDERS Issued at the following rates: \$5.00 and under 3 cents Over \$ 5.00 and not exceeding \$10.00 6 cents Over \$10.00 and not exceeding \$30.00 10 cents Over \$30.00 and not exceeding \$50.00 15 cents These Orders are PAYABLE AT PAR at any office IN CANADA of a Chartered Bank (Yukon excepted), and at the principal banking points in the UNITED STATES. Negotiable at a fixed rate at THE CANADIAN BANK OF COMMERCE, LONDON, ENG. They form an excellent method of remitting small sums of money with safety and at small cost. ANTIGONISH BRANCH J. H. McQUAID, Manager.

Clearance Sale - - - Y ORDERS for Spring have all been placed, and as soon as the season opens I will show a large stock of Up-to-date Ready-Made Clothing But in the meantime I want to clear out a number of lines now in stock, and until March 1st offer my entire stock of clothing At Cost ...A Bargain D. G. Whidden Antigonish, N. S.

Your Doctor

Can cure your Cough or Cold, no question about that, but—why go to all the trouble and inconvenience of looking him up, and then of having his prescription filled, when you can step into any drug store in Canada and obtain a bottle of SHILOH'S CURE for a quarter.

Why pay two to five dollars when a twenty-five cent bottle of SHILOH will cure you as quickly?

Why not do as hundreds of thousands of Canadians have done for the past thirty-four years: let SHILOH be your doctor whenever a Cough or Cold appears.

SHILOH will cure you, and all druggists back up this statement with a positive guarantee.

The next time you have a Cough or Cold cure it with

SHILOH

Second Annual SEED FAIR
OF THE
ANTIGONISH COUNTY FARMERS' ASSOCIATION
WILL BE HELD IN
CELTIC HALL, ANTIGONISH,
—ON—
SATURDAY, FEB. 9TH, 1907.
For the Sale and Exchange of various Classes of Seed.

Wood Land for Sale.

50 acre lot, good wood, at Briley Brook, 1 mile from Station. Will sell as a whole, or in lots of 10, 20 or 35 acres. Apply to J. A. WALL.

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.
WM. PETRIE, Agent, Port Hastings, C. B.
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MIDDLETON, N. S.

Bishop of Aberdeen and the French Crisis.

Continued from page 1.)

suffering brethren in France? We have the powerful engine of prayer, which we can bring to bear upon God's sympathy for them. Perhaps we sometimes allow ourselves to wonder why God permits these things, these dreadful sacrileges, to take place, and their perpetrators to go unscathed and unpunished. We cannot say. We know that many hundreds and thousands of religious men and women have been banished from France. We know that they do not cease to pray for their beloved country. And it may well be that it is their prayers and supplications that are staying the hand of God from falling heavily upon those who have brought themselves to hate Him and His Church. Let us join our prayers with theirs. Let us pray God to have mercy and to spare, to spare his enemies, to shorten the time of trial for His Church. We know that the day of victory and of peace will come, let us pray that it may be soon. "Oh root of Jesse, who standest for an ensign of people—whom the Gentiles shall beseech—come and deliver them, oh Lord, come and delay not." We do not wish that evil things may befall those who do evil. But while we deprecate their actions, while we pray God's pardon and forgiveness for them, we cannot ignore nor forget the heinous crimes of which they are guilty. While we reprobate the callous sacrileges of which they are guilty in raising their hands against the anointed of God and His Church, we feel called upon to do something—what we can—in atonement and reparation for these sacrileges. To-day, the Holy Sacrifice of the Mass will be offered for this end. To-day the Sacrifice of the Cross will be renewed by us for this special end. Again will the victim of the Cross appeal to His heavenly Father for those who clamour for His death. Again will the cry go out, as it goes out from myriad altars, "Father, forgive them for they know not what they do." All day long will He be exposed upon His throne to listen to our prayers, and to give favourable ear to our supplications for France. Let us come to Him in His real presence, and ask Him face to face, and heart to heart, to pour down His benediction upon France, and when at the end of the day He is raised in benediction over all, let us ask Him to bless us, to bless this congregation, this city, this country, and to pour into the heart of His vicar upon earth strength, and grace, and power, and constancy and courage, and fidelity to rule the Church over which He has placed him. "Oh Key of David, and sceptre of the House of David, who opens and no one shuts, who shuts and no one opens, come and lead forth him who is chained from his prison house sitting in darkness and in the shadow of death." A letter just written by a Catholic layman, as gentleman of Lyons, was communicated to me last night. A few extracts will, I am sure, delight and edify you:

"Oh! how right the Pope has been! How thoroughly he has gauged and grasped the perfidy of a law which would have led us into schism! He has spurned that law, he has rejected it in its entirety, because its end was to laicize the Church, to disregard the hierarchy, ignoring the Pope, stripping the Bishops of all authority, making the civil power the sole arbiter in religious matters. It would have been intolerable. It would have been the suppression of Catholicism in France. The last act of the Pope, by which he refused to allow even a yearly declaration, which at most would have made the clergy merely tenants at will, has roused to a pitch of fury those enemies of the Church. Hence the expulsion of ecclesiastical students, the expulsion of parish priests, the expulsion of bishops, of archbishops, and cardinals. These drastic measures, so brutal and barbarous, 'this first roar of the canon,' as our Prime Minister Clemenceau called it, has not moved our army one bit. There has not been one single defection. The bishops are more than ever united among themselves and with the Pope. The priests surround their bishops with respect and obedience. In a word, the Church of France has seen herself this week despoiled of all her worldly goods, but she towers with honour and dignity above the ruins. By the grace of God our victory is assured. The Church has known such assaults before. Her vengeance is to pray for her enemies, her triumph is to survive them.

Archbishop Ireland Misquoted.
Referring to the report spread through France by *Le Matin*, of Paris, that in his sermon last Sunday he had condemned the present attitude of the Pope and the French hierarchy in reference to the law of separation and associations of worship, Archbishop Ireland made this statement to the Associated Press:
"Le Matin is an anti-Catholic paper, and is willing to defend the action of the government even by a perversion of facts. It was somewhat a vindication of that action to quote an American prelate as favoring it. *Le Matin* has unwittingly served the cause of truth. My discourse delivered last Sunday condemns unreservedly the associations of worship as proposed by the French government, and shows that the Pope and the bishops were compelled by principle to reject such associations. No other recourse, I said, was open to the Church in France than the rejection of the project of those associations, at whatever sacrifice, and an appeal to the people of France.
"If a word of blame for the clergy and Catholic Church of France should be spoken, it was that heretofore, through a degree of passivity and

supineness and a lack of earnest combination and union, they had allowed the electoral urns to send to the Chamber a majority of radical and irreligious members. But Catholics in France have received a lesson, and we confidently expect that their altars and heartstones with sufficient courage and united effort to insure the triumph of justice and religion.

"It is easy to juggle with words and give the name of common law to rank oppression. As the Pope has emphatically said, 'Let us have separation of the Church from the State in France, but let us have it as it is had in the United States.' I may add:

"Let us have in France associations or corporations for the holding of religious property, but let us have them as we have them in the United States, where the law respects the vital principles of the Church, does not subject her to the state absolutely, but allows her to live and work according to her recognized constitution."

Catholics in Non-Catholic Universities.

Washington, Jan 1, 1907.

Editor The Church Progress:

Mr. T. A. B.'s communication in your latest issue interests me very much. What he says about the religious condition of the important non-Catholic universities is quite true. They are not Protestant, in the religious sense; they are Agnostic in the philosophical sense. They are not bigoted in the old-fashioned manner, that sort of thing is looked on now as both vulgar and unscientific. "There is, of course," one of the eminent professors in the country said the other day, "no religion among educated persons; there is only a philosophy."

What I want to say in support of "T. A." is this: that no mere chaplain, no parish priest, living outside a university, not specially prepared intellectually for meeting the doubts of students engaged in higher educational work, can meet the situation. Any man who thinks that a such one can, is ignorant of the real conditions, aimably indifferent to them, or unconsciously playing into the hands of unbelief, represented by a nameless cultivated sect, to which nearly every intelligent person, — I distinguish between "intellectual" and "intellectual" — not a Roman Catholic, will soon belong.

The faults, the defects, of Catholic colleges can all be remedied by the serious interest of the laity. The laity will never be awakened to this serious interest until laymen realize. (1) the dangers of Agnosticism, and (2) that they must have some practical hand in educational management. The first might help to bring about the latter. There is no college in this country that will not adapt itself to modern American needs and conditions,—which laymen, the fathers of families, who must face the world, understand,—if the interest to encourage it and the means to improve it are ready.

I repeat, from exact knowledge of the facts, that intellectual Agnosticism,—not materialism—must be met in non-Catholic colleges and universities by something more potent than a little Catechism expounded once a week by gentlemen who have a hundred parish duties to perform. Of which looking after students is only one. The bane of the age is too much "intellectualism"; it must be met by trained intellects.

MAURICE FRANCIS EGAN.

His Wife's Extravagance


"Some people," remarked the man who walks in the country when he has a chance, "have peculiar ideas of extravagance. While out in the country the other day I stopped at a farm house to get a drink of water, and got into a conversation with an old Negro, in the course of which he became somewhat confidential. 'My wife,' said he, 'is powerful extravagant. She's always askin' me for money. She wants fifty cents for this, and a dollar for that, and there's no end of it.' 'What does she do with the money?' I asked. 'Why, she don't do anything with it,' said he. 'How's that?' I asked in surprise. 'Why, I don't give it to her,' replied he in the most matter-of-fact way.

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"What awful affair?"
"About the man swallowing the girl."
"Swallowing a girl! Go 'long. Couldn't be done."
"Yes, fact! Swallowed a little milk made hot!"
"Well, that's good! But, look here, old pal—what about the railway man that swallowed his mate, eh?"
"Give it up."
"Well, he swallowed a little Dublin porter, cold!"

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"I!" said the nurse;
"When my patient got worse—"
"I said
Bouriil"

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THE COLLEGE WAITER.

(Continued from last issue)

Talkin' "husband" to him was like rubbin' pain-killer on a scalded pup, so I had somethin' to keep me interestin' dull days. But one mornin' he comes to me, excited as a mouse at a cat show, and says he:

"Ah, ha! what did I tell you? I've got one!"

"I see you have," says I. "Want me to send for the doctor?"

"Stop your foolishness," he says. "I mean I've got a millionaire. He's comin' to-night, too. One of the biggest big-bugs there is in New York. Ah, ha! what did I tell you?"

He was fairly boilin' over with gloat, but from between the bubbles I managed to find out that the new boarder was a big banker from New York, name of Van Wedderburn, with a barrel of cash and a hoghead of dyspepsy. He was a Wall Street "bear," and a steady diet of lamb with mint sassa had fetched him to where the doctors said 'twas lay off for two months or be laid out for keeps.

"And I've fixed it that he's to stop at your house, Barzilla," crows Jonadab. "And when he sees Mabel—well, you know what she's done to the other men folks," he says.

"Humph!" says I. "maybe he's got dyspepsy of the heart along with the other kind. She might disagree with him. What makes you so cock sartin'?"

"Cause he's a widower," he says. "Them's the softest kind."

"Well, you ought to know," I told him. "You're one yourself. But, from what I've heard, soft things are scarce in Wall Street. Bet you seventy-five cents to a quarter it don't work."

He wouldn't take me, havin' scruples against bettin'—except when he had the answer in his pocket. But he went away cacklin' joyful, and that night Van Wedderburn arrived.

Van was a substantial-lookin' old relic, built on the lines of the Boston State House, broad in the beam and with a shiny dome on top. But he could qualify for the nervous dyspepsy class all right, judgin' by his language to the depot-wagon driver. When he got through makin' remarks because one of his trunks had been forgot, that driver's quotation, accordin' to Peter T., had 'dropped to thirty cents, with a second assessment called.' I judged the meals at our table would be as agreeable as a dog-fight.

However, 'twas up to me, and I towed him in and made him acquainted with Mabel. She wa'n't enthusiastic—havin' heard some of the driver sermon, I callate—until I mentioned his name. Then she gave a little gasp like. When Van had gone up to his rooms, puffin' like a donkey-eyngyne and growlin' 'cause there wa'n't no elevators, she took me by the arm and says she:

"What did you say his name was, Mr. Wingate?"

"Van Wedderburn," says I. "The New York millionaire one."

"Not of Van Wedderburn & Hamilton, the bankers?" she asks, eager.

"That's him," says I. "Why? Do you know him? Did his ma use to do washin' at your house?"

She laughed, but her face was all lit up and her eyes fairly shone. I could have—but there! never mind.

"Oh, no," she says. "I don't know him, but I know of him—everybody does."

Well, everybody did, that's a fact, and the way Marm Boudery and Maizie was togged out at the supper-table was a sin and a shame. And the way they poured gush over that bald-headed broker was enough to make him slip out of his chair. Talk about 'fishers of men!' them Bouderys was a whole seiner's crew in themselves.

But what surprised me was Mabel Seabury. She was dressed up, too; not in the Bouderys' style—collar-bones and diamonds—but in plain white with lace fuzz. If she wa'n't peaches and cream, then all you need is lettuce to make me a lobster salad.

And she was as nice to Van as if he was old Deuteronomy out of the Bible. He set down to that meal with a face on him like a pair of nutcrackers, and afore 'twas over he was laughin' and eatin' apple pie and tellin' funny yarns about robbin' his 'friends' in the street. I judged he'd be sorry for it afore mornin', but I didn't care for that. I was kind of worried myself; didn't understand it.

And I understood it less and less as the days went by. If she'd been Maizie Boudery, with two lines in each hand and one in her teeth, she couldn't have done more to hook that old stock-broker. She cooked little special dishes for his dyspepsy to play with, and set with him on the piazza evenin's, and laughed at his jokes, and the land knows what. Inside of a fortnight he was a gone goose, which wa'n't surprisin'—every other man bein' in the same fix—but 'twas surprisin' to see her helpin' the goneess along. All hands was watchin' the game, of course, and it pretty nigh started a mutiny at the Old Home. The Bouderys packed up and let out in ten days, and none of the other women would speak to Mabel. They didn't blame poor Mr. Van, you understand. 'Twas all her—low, designin' thing!

And Jonadab! he wa'n't fit to live with. The third forenoon after Van Wedderburn got there he come around and took the quarter bet. And the way he crowed over me made my hands itch for a rope's end. Finally I opened up to myself that I'd made a mistake; the girl was a whitewashed tombstone and the whitewash was rubbin' thin. That night I dropped a line to poor Jonsey at Providence, tellin' him that, if he could get a day off, maybe he'd better come down to Wellmouth and see to his fences;

somebody was feedin' cows in his pasture.

The next day was Labor Day, and what was left of the boarders was goin' for a final picnic over to Baker's Grove at Ostable. We went, three catboats full of us, and Van and Mabel Seabury was in the same boat. We made the grove all right, and me and Jonadab had our hands full, bakin' claims and chasin' spiders out of the milk, and doin' all the chores that makes a picnic so joyfully miserable. When the dinner dishes was washed I went off by myself to a quiet bunch of bayberry bushes half a mile from the grove and laid down to rest, bein' beat out.

I guess I fell asleep, and what woke me was somebody speakin' close by. I was goin' to get up and clear out, not bein' in the habit of listenin' to other folks' affairs, but the very first words I heard showed me that 'twas best, for the feelin's of all concerned, to lay still and keep on with my nap.

"Oh, no!" says Mabel Seabury, dreadfully nervous and hurried-like. "Oh, no! Mr. Van Wedderburn, please don't say any more. I can't listen to you, I'm so sorry."

"Do you mean that—really mean it?" asks Van, his voice rather shaky and seemin'ly a good deal upset. "My dear young lady, I realize that I'm twice your age and more, and I suppose I was an old fool to hope; but I've had trouble lately, and I've been very lonely, and you have been so kind that I thought—I did hope—I—Can't you?"

"No," says she, more nervous than ever, and shaky, too, but decided. "No! Oh, no! It's all my fault. I wanted you to like me; I wanted you to like me very much. But not this way. I'm—I'm—so sorry. Please forgive me."

She walked on then, fast, and toward the grove, and he followed, slashin' at the weeds with his cane, and actin' a good deal as if he'd like to pick up his playthings and go home. When they was out of sight I set up and winked, large and comprehensive, at the scenery. It looked to me like I was goin' to collect Jonadab's quarter.

That night, as I passed the lilac bushes by the gate, somebody steps out and grabs my arm. I jumped, looked up, and there, glurin' down at me out of the clouds, was friend Jones from Providence, R. I.

"Wingate," he whispers, fierce, "who is the man? And where is he?"

"Easy," I begs. "Easy on that arm. I might want to use it again. What man?"

"That man you wrote me about. I've come down here to interview him. Confound him! Who is he?"

"Oh, it's all right now," says I. "There was an old rooster from New York who was actin' too skittish to suit me, but I guess it's all off. His bein' a millionaire and a stock-jobber was scart me fust along. He's a hundred years old or so; name of Van Wedderburn."

"What?" he says, pinchin' my arm till I could all but feel his thumb and finger meet. "What? Stop jokin'! I'm not funny to-night."

"It's no joke," says I, tryin' to put my arm together again. "Van Wedderburn is his name. Course you've heard of him. Why! there he is now!"

Sure enough, there was Van, standin' like a statue of misery on the front porch of the main hotel, the light from the winder shinin' full of him. Jonsey stared and stared.

"Is that the man?" he says, chokin' up. "Was he sweet on Mabel?"

"Sweeter'n a molasses stopper," says I. "But he's goin' away in a day or so. You don't need to worry."

He commenced to laugh, and I thought he'd never stop.

"What's the joke?" I asks, after a year or so of this foolishness. "Let me in won't you! Thought you wa'n't funny to-night."

He stopped long enough to ask one more question. "Tell me, for the Lord's sake!" says he. "Did she know who he was?"

"Sartin'," says I. "So did every other woman round the place. You'd think so if—"

He walked off then, laughin' himself into a fit. "Good night, old man," he says, between spasms. "See you later. No, I don't think I shall worry much."

If he hadn't been so big I callated I'd have risked a kick. A man hates to be made a fool of and not know why.

A whole lot of the boarders have gone on the evenin' train, and at our house Van Wedderburn was the only one left. He and Mabel and me was the full crew at the breakfast table the follerin' mornin'. The fruit session was a quiet one. I done all the talkin' there was; every time the broker and the housekeeper looked at each other they turned red.

Finally 'twas 'chopped-hay' time, and in comes the waiter with the tray. And again we had a surprise, just like the one back in July. Percy wa'n't on hand, and Jonsey was.

But the other surprise wa'n't nothin' to this one. The Seabury girl was mightily set back, but old Van was paralyzed. His eyes and mouth opened and kept on openin'.

"Cereal, sir?" asks Jones, polite as ever.

"Why! why, you—you rascal!" hollers Van Wedderburn. "What are you doin' here?"

"I have a few days vacation from my position at Providence, sir," answers Jones. "I'm a waiter at present."

"Why, Robert!" exclaims Mabel Seabury.

Van swung around like he was on a pivot. "Do you know him?" he pants wild as a coot, and pointin'.

"Twas the waiter himself that answered."

"She knows me, father," he says. "In fact she is the young lady I told

you about last spring; the one I intend to marry."

Did you ever see the tide go out over the flats? Well, that's the way the red slid down off old Van's bald head and across his cheeks. But it came back again like an earthquake wave. He turned to Mabel once more, and if ever there was a plendin' 'Don't tell 'n a man's eyes, 'twas in his.

"Cereal, sir?" asks Robert Van Wedderburn, alias 'Jonsey.'

Well, I guess that's about all. Van Senior took it enough sight more graceful than you'd expect, under the circumstances. He went straight up to his room and never showed up till supper-time. Then he marches to where Mabel and his son was, on the porch, and says he:

"Bob," he says, "if you don't marry this young lady within a month I'll disown you, for good this time. You've got more sense than I thought. Blessed if I see who you inherit from!" says he, kind of to himself.

Jonadab ain't paid me the quarter yet. He says the bet was that she'd land a millionaire, and a Van Wedderburn, afore the season ended, and she did; so he figgers that he won the bet. Him and me got weddin' cards a week ago, so I suppose 'Jonsey' and Mabel are on their honeymoon now. I wonder if she's ever told her husband about what I heard in the bayberry bushes. Bein' the gamest sport, for a woman, that ever I see, I'll gamble she ain't said a word about it.

St. Ninian's Country.

There is a little in the appearance of the small town of Whithorn to suggest the importance and dignity that attached to it centuries before our great commercial cities were in existence.

Almost a thousand years before the birth of King Robert Bruce, who gave it the status of a royal burgh, it was the site of the first stone edifice in Britain. St. Ninian, on his return from a pilgrimage to Rome about the middle of the fourth century, founded here a sacred building, which was the nucleus of monastic life in Scotland. This white stone edifice presented a marked contrast in colour to the black mud-and-wattle huts of the natives, and in this fact the present name of Whithorn is said to have originated. According to Ptolemy, who wrote an early geography on Britain, the first name of the town, as used by the aboriginal tribes was "Leucophibia," derived from the Greek of "white house." At the Roman invasion it became "Candida Casa," and under the Saxons "Hwit Earn," both of similar meaning. After other changes, the name took the form in which it is known to us.

The Venerable Bede, and Ailred, Abbot of Rievaulx, show us, in their writings, that St. Ninian accomplished, with astonishing success, the stupendous task he set himself. He won a victory for "the white Christ," throughout the Southern Lowlands, where the sway of paganism had never before been questioned. After his death there was, naturally enough, a certain relapse into heathenism; yet however dimly the lamp of the Gospel burned for a time, it was never extinguished, and "it is perhaps to Whithorn alone among the towns of Scotland," says Sir Herbert Maxwell "that honour is due for having maintained the worship of the Almighty uninterrupted for fifteen hundred years."

About three miles south of the burgh, at the Isle of Whithorn (not now surrounded by water), St. Ninian founded another edifice for Christian worship. It was supposed by some that the remains of "the most blessed Ninian, wondrously shining," who, according to tradition, died on September 16, 432, were buried here; but the most trustworthy authorities are, for many reasons, in favour of the theory that the church in Whithorn was the last resting-place of his bones. The little church, however, fell a prey to the ravages of time, and at length nothing was left but a crumbling ruin. It was David the First of Scotland who saved this sacred spot from falling to oblivion. During his reign, Fergus, Lord of Galloway, caused a large priory to be erected at Whithorn. An indication of the extent of this monastery is found in the fact that there are few buildings in Whithorn now, save those of the rawest modernity, which are not—partially at least—composed of stones taken from its ruins. To this holy place votaries of all classes came in throngs, and in sight of its walls, all feuds, racial, and individual, were merged in prayer and thanksgiving. The relics of St. Ninian were credited with the same miraculous powers as attached to himself in his lifetime.

"At his most sacred tomb," says Ailred, "the sick are cured, lepers are cleansed, the wicked are terrified, the blind receive their sight." The earliest royal votary seems to have been Kenneth the Third of Scotland, who journeyed thither about 970 A.D. The next, five hundred years later, was Margaret of Denmark, the saintly wife of James the Third of Scotland. She was attended by "sex ladies of hire Chalmire," whom she presented with new "liveray gounis" for the occasion, as we read in the "Accounts of the Lords Treasurers of the Kings of Scotland for the year 1473."

Whithorn in the Olden Times.

How different was the atmosphere that prevailed Whithorn in those far-off days from the drowsy stillness that has settled down upon it now! What stir and bustle and hurrying to and fro there were, as King James's long cavalcade rode into the burgh by the Route au Roi! What stamping of horses' feet, and cracking of whips, and jovial sound of voices! The richly-clad men and gaily caparisoned horses carried a wave of brilliant colour into the little gray town, and it was thrilled with a sudden rush of



IRISH! In Ireland they know a good thing when they see it. Here is an extract from a letter from a large Flour Milling Co. in Belfast: "There are some districts in Ireland where it is impossible to sell anything but "Sunbeam" Flour. Monday's enquiries were for 5,000 bags." Light bread, flaky and wholesome pastry, dainty biscuits and cakes are the results of using "SUNBEAM" flour.

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life and action. The suppression of the monasteries by Henry the Eighth, however, and the final establishment, in 1560, of Presbyterianism, as the national religion of Scotland, put an end to these pilgrimages to Whithorn. Standing in the old churchyard—whose odd formation, too distorted to be called undulating, is in itself worthy of remark—the walls of the chapel, now roofless and hidden away from sight by curtains of ivy, are all that remain of the ancient Monastery of Rosnat. They have a few Gothic arches, and at the southern entrance an elaborately-decorated arch of Saxon design. The vaults may still be visited; but on no part of the priory have the fingers of Time and Decay left more gruesome prints than here. The walls that once held the plentiful stores of the monks are now damp and crumbling. Through cracks in the roof moisture and lime from the earth above are perpetually oozing. They fall with an eerie drip on the floor beneath, setting into quivering patches of white and yellow substance that resemble nothing so much as large poached eggs. Over such a scene of desolation it saddens one to linger.

Only at night when the fires of the Cumberland limekilns throw a fantastic flickering glare up the eastern sky, and the stillness is harshly broken by the peevish screams of the whaups, a shudder of memory seems to tremble through the air—memory of the glory that has departed.—*Scottish Review.*

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A School Story.


While Archbishop Trench was Dean of Westminster he delegated Canon Cureton to preach at the Abbey on a certain saint's day. On such days the boys of Westminster attended service, and after service had the rest of the day as a holiday. While Mr. Cureton, on the morning of the day he was to officiate, was looking over his sermon at the breakfast-table, his son asked, in a tone vibrating with anxiety: "Father, is yours a long sermon to-day?"

"No, Jimmy; not very."

"But how long? Please tell me."

"Well, about twenty minutes, I should say. But why are you so anxious to know?"

"Because, father, the boys say they will thrash me awfully if you are more than half an hour."



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IS THE STANDARD REMEDY FOR CONSUMPTION AND WASTING DISEASE

THE OIL IS MINGLED WITH AROMATIC AND TONIC INGREDIENTS SO THAT ITS VIRTUE IS DOUBLED WHILE IT IS RENDERED PALATABLE AND ACCEPTABLE TO THE MOST DELICATE

THE CHILDREN LIKE IT

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Home Journal

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HOUSE FOR SALE.

House on College Street, containing seven rooms and kitchen. House in good repair. Apply to DAVID SOMERS, Antigonish, April 27, 1904.

The Calls for

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You can enter any day the

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NEW ADVERTISEMENTS.

Clearance Sale—D G Whidden
History of Scotch in Nova Scotia—Alex McNeil, Halifax
Town bonds for sale—E Lavin Girroir
Cigars at cost—D J McDonald
New Carriage Shop—Alex Fraser
Hay for sale—Widow Alex McKenzie
Property for Sale—Mrs Annie McLean

LOCAL ITEMS

REMEMBER the Seed Fair in Celtic Hall on Saturday.

WALDREN'S photo studio will be open until noon Saturday, 9th.

ANNOUNCEMENTS of stock raisers will not be received by THE CASKET hereafter. This decision was reached last fall, and persons who have lately sent in notices of this nature, will understand the reason why they have not been inserted.

HOCKEY.—The St. F. X. College hockey team defeated the Dalhousie team at Halifax last Friday evening, the score being 6-4. The local team will play the winners of the Acadia-Mt. Allison series at Truro for the inter-collegiate trophy.

THE SEVERAL prices of property, the estate of the late John McDonald, Upper Landing Road, Antigonish, which reverted to the Crown at the demise of Mr. McDonald, were sold at public auction on Saturday. Mr. D. G. Kirk, Antigonish, became the purchaser of the five lots paying \$1683.50 for them. The lot number four, consisting of 100 acres, on which the deceased resided, went for \$1225. The fifth lot, consisting of four acres of low-lying land, brought \$250.

A GOOD CHANCE FOR A GOOD MAN is offered by a resident of the Strait of Canso, who, on account of advanced age, cannot attend to business. To any worthy young married man he will transfer his property consisting of two farms (the greater part of which is covered with excellent timber), buildings, boats, nets, etc. It is an ideal location for a fisherman and is near church and school. The easy terms will be made known by applying at this office. Letters of inquiry will be promptly answered. Address "K. G.," care of THE CASKET.

MRS. MARY DANA HIERLIHY said to be the oldest woman in Nova Scotia, died at the Old Ladies' Home, Gortingen street, Saturday evening in the one hundredth year of her age, having been born in Outram, Cornwallis, in 1807. She was a daughter of the late Daniel Harrington, of Antigonish, and was of United Empire Loyalist stock. For twenty-eight years she had lived at the Old Ladies' Home. The deceased retained all her faculties, except that her sight was impaired. She was a most interesting conversationalist, and was one of the best informed women in Nova Scotia. Out of a family of sixteen C. H. Harrington, of Sydney, is the only one surviving.—Halifax Herald.

THE MONUMENT erected to the memory of the late Rev. Dr. Chisholm, by the members of St. Joseph's parish was placed in position in St. Joseph's cemetery on Monday. The monument was made of emerald pearl granite imported from Scotland by John Steel, proprietor of the North Sydney Marble works. The die stands 3 feet 6 inches, and is square each side containing in raised carving a vestment of the church. There are three inscriptions, in three languages, Latin, Gaelic and English. The English reads: "In fond remembrance of the Rev. Daniel Chisholm, D. D., born January 9, 1855; ordained April 1st, 1888; Died February 28, 1905. The third pastor of this parish who passed into the life beyond, young in years but ripe in learning and rich in priestly virtue. This stone a pledge of enduring love is erected by the parishioners." This is one of the finest monuments erected in Cape Breton and is a credit to St. Joseph's parish and especially to the workmanship of Mr. Steel.—North Sydney Herald, Jan. 30.

THE CIVIC ELECTIONS in the incorporated Towns, of Nova Scotia on Tuesday were fought in several communities most keenly and in a few instances even bitterly. In Glace Bay the last adjective seems to be particularly appropriate. The candidates were Mayor Burchell and John C. Douglas. Several writs for damages have been issued as a result of the campaign, charges having been made of boodling, etc. Mayor Burchell had a majority of 480. Three of the four Councillors elected are supporters of Mayor Burchell. In Truro a colored man was nominated against Mayor Murray. This act was resented by the people of the Town, and only 47 votes were cast against the Mayor; the temperance people of Truro have elected a temperance Council. Mayor McDougall of New Glasgow was re-elected, defeating Dr. Wright by 180 votes. J. Mahoney was elected Mayor of Stellarton by acclamation. In Amherst Thomas P. Lowther had a majority of eleven over George W. Coles in a total poll of 1122 votes. Port Hood elected Mayor McLean by acclamation. In Inverness Mayor McIsaac was re-elected, defeating Dr. McMillan, M. P. P., by 31 votes. In Sydney Mines A. Stewart defeated Dr. Reynolds in the mayoralty contest by 323 votes.

HYMENEAL.—On Wednesday, 23rd inst., St. Hyacinthe's church, D'Escousse, was the scene of a pretty wedding, Della Hynes being united to Jeffrey Marchand. The bride was assisted by her cousin, Bee Hynes; the groom by Cornelius Dunn. After the ceremony the happy couple drove to the home of the bride, where an unusually pleasant evening was spent by their young friends who gathered to wish them "bon voyage." Mr. and Mrs. Marchand are very popular and received an unusually large num-

ber of presents. If the good wishes of the community is the only requisite they will enjoy a long and happy wedded life.

Mr. John E. McCurdy, of McCurdy & Co., Sydney, a young man very well and favorably known in Antigonish, where he was born and resided until the removal of his family to Sydney in the fall of 1900, was married to Miss Bessie Parker of Sydney yesterday, the Rev. Dr. Smith officiating. Mr. and Mrs. McCurdy have the congratulations of numerous acquaintances.

At St. Mary's Church, French Road, C. B., on Jan. 20th, Michael Macdonald and Miss Elizabeth Macdonald, two of the most popular people of the place, were united in the bonds of matrimony. A High Mass followed the tying of the nuptial knot, at which the immediate friends and acquaintances of the young couple were present. After the ceremonies the party drove to the home of the bride, where a sumptuous repast were served to guests, and the rest of the evening was pleasantly whiled away. Peter McDonald acted as bestman, while Flora Macdonald assisted the bride.

At Grand Mira, on the 20th of Jan., Katie Gillis, and Dan R. McDougall both of North Side Grand Mira, were united in holy wedlock. The ceremony took place at the parish Church of Grand Mira. After a pleasant drive on the Mira, the happy couple followed by a large number of friends and relatives went to their future home, where dinner was served to the guests. Dan D. Gillis of Caledonia assisted the bridegroom, and Annie McEachen did honors to the bridesmaid.

The marriage took place at Guysboro, on Tuesday morning, Jan. 29, of Mr. D. P. Floyd, barrister of Antigonish, and Miss Elizabeth Grant, of Guysboro. The ceremony was performed by the Rev. Fr. Ryan, at the residence of the bride's uncle, G. Y. Grant, in the presence of the immediate friends of the bride and groom. Both parties are exceedingly popular in Guysboro and the groom is a rising young barrister of Antigonish. The happy couple are spending a short honeymoon in the City and are at the Halifax.—Morning Chronicle.

Town Bonds for Sale.

A number of Antigonish Town Bonds have been placed in my hands for disposal. These Bonds which are of the denomination of \$50.00 and \$1000.00, will pay the Investor 4 per cent. interest payable half yearly. It is needless to say that Antigonish Town Bonds are an absolutely safe investment. For further particulars apply to the undersigned. E. LAVIN GIRROIR. Antigonish, February 6th, 1907.

AUCTION SALE OF HAY

February 20th

To be sold at public auction on Wednesday, February 20th, at the premises of Widow Alexander McKenzie, Pomquet Cove, twelve tons of good hay. Terms—Eight months' credit on approved notes.

Farm for Sale.

That well known farm situate at North River, 3 1/2 miles from Antigonish, containing 320 acres of land, with house, barns and outhouses all in good condition, the farm is under good cultivation, well watered and a large quantity of timber fencing and wood of every description. For further particulars apply to

MRS KATE McDANIEL, Main St., Antigonish, Antigonish, Jan'y 21, '07.

Are You Ambitious to get along in the world?

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This is Canada's century. How are you going to share in her progress? Here is one way. Go to a good business college and there receive such a thorough training in bookkeeping or stenography that you will be spared much of the drudgery necessary where such a training is not received.

EMPIRE BUSINESS COLLEGE Truro, - - N. S.

The Scotch in Nova Scotia

ARE YOU reading the articles on THE PIONEERS OF NOVA SCOTIA now appearing in THE SUBURBAN? If not, you are depriving yourself of a pleasure you do not realize. Speculation is rife, and many a guess is being made as to the identity of the writer of these brilliant and fascinating stories of Mortimer Kennedy and Athanasius McIsaac. Stories equally as interesting will follow. They will be faithful pen-pictures of the early McDonalds, McDougalls, McIntoshes, McPhersons, McEacherns, McNeils, McLeans, Beaton, Chisholms, Camerons, Campbells, Gillises, St-warts, McGillivrays, (probably not in the order named) and all the other Clans. This series of articles will form the only real history of the Scotch in Nova Scotia ever written and if you send me a dollar to day for a year's subscription to the Suburban—a 28 page illustrated weekly paper—you will be just in time to secure all the back numbers containing these articles. But don't delay. Tomorrow may be too late. Mark your letter "Personal" and address

ALEX. McNEIL, Publisher of THE SUBURBAN HALIFAX, N. S.

Cruelty to Animals.

To the Editor of The Casket:

A few weeks ago a letter signed "Citizen" appeared in THE CASKET drawing attention to some cases of cruelty to animals in and about Antigonish and particularly to the habit some people have of leaving their horses standing without blankets or covering during cold weather. The Society for the Prevention of Cruelty to Animals is determined to put a stop to the practice and prosecutions will hereafter be instituted whenever a case arises. I am happy to say a great improvement has taken place in the County within the last few years in the way people treat their cattle and sheep, but just in and around the town of Antigonish there are several parties who need the attention of the Society for the cruelty they show towards animals in their charge, and these parties will be proceeded against as soon as the necessary evidence is available. Yours truly, C. ERNEST GREGORY.

MR. CASKET.—Want tellum peoples got married Saturday, 19 days January, at Glendale, with Foder McPherson, girl he look well an have fine blooders: good many heads out. Messer not dress bad; too good coat and new pants, new pair rubbers, too. We got one par pair beads from Foder and one fine card. I married to Nancy Gooqoo. One man go with me; she name Mat Berner. Older girl he go with Missus; he name Sasou Gooqoo. Say Mr., you puttin in paper. Want tellum bout fine dress an good presents. LEVI PULLAT.

When completed the projected 500-mile canal in Florida will convert 6,500,000 acres of swamp into fertile land.

Property for Sale

For sale, a desirable residence on Bay Street, in the Town of Antigonish, with two acres of excellent land, partly in orchard. This property is conveniently located near the railway station. For particulars apply to MRS. ANNIE McLEAN, Antigonish or R. R. GRIFFIN, Solicitor.

NOTICE.

New carriage shop just opened on St. Mary's Street. All kinds of work and repairing done by ALEXANDER FRASER, St. Mary's Street

Cost Sale of Cigars

Having by mistake overordered cigars from the Grandis Hermanos, Y. C., which they forced me to accept, I am now compelled to dispose of them at cost, and am offering the whole stock, consisting of the following at the prices here given, which are the factory prices: 100 Surtidas, at 95c. \$ 8.50 100 Surtidas, at 65c. 6.25 250 Reciprocity, at 75c. 18.75 250 El Libertino, at 45c. 11.25 250 " " at 45c. 11.25 250 Havana Seconds at 35c. 8.75 350 Sublimes at 5c. 15.00 20 Penetillas 45c. 9.00 100 Reciprocity 75c. 7.50 100 Infantes 45c. 4.50 100 Queens 60c. 6.00 250 Princesses 60c. 15.00 250 Caullas at 50c. 12.50 Sold in lots or at retail. D. J. McDONALD, Main Street, Antigonish

WANTED at once for Antigonish and sur routing Dist. of to represent "Canada's Greatest Nurseries" Largest list of varieties, specially adapted for Nova Scotia. Spring season now starting. Apply at once. Liberal Terms. Pay weekly. Territory reserved. STONE & WELLINGTON, Toronto, Ont.

Sale of Real Estate.

SEALED TENDERS, addressed to the undersigned, will be received up to the hour of Three o'clock, P. M., on Wednesday, the 13th day of February, A. D., 1907,

for the purchase of that property on Main Street, Antigonish, formerly owned and occupied by Angus McIsaac, Esq., deceased. This property has a frontage of 70 feet on Main Street and of 103 feet on College Street. E. LAVIN GIRROIR, Solicitor of owners.

HAY.

30 or 40 Tons of Good Hay for sale by ALEX. McINTOSH. Antigonish, Jan. 31, 1907.

Timber Land for Sale

For Sale, 400 acres of Timber Land or Timber on the rear of College Grant. For further particulars apply to THOMAS GARVEY, Upper Ohio, Ant.

Have You Missed it?

Fair Warning



Last Call for Bargains

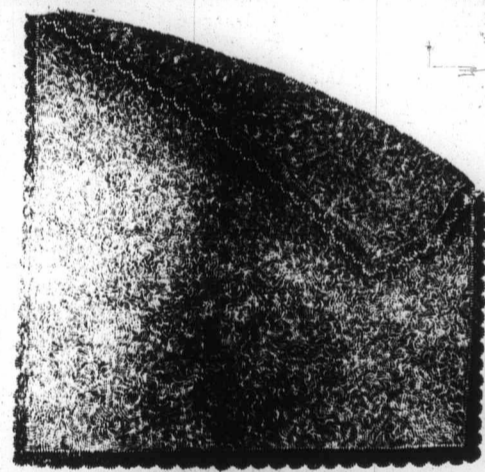
HAVE you missed what's been going on here for the past 30 days? It's too bad if you have, for none but tramps and millionaires can afford to miss the money-saving opportunity offered by our

Great Clearance Sale Remember 20 to 50 per cent. off regular retail prices

This sale will positively end at 10 p. m. Saturday, February 23rd. Your chance to secure any of our present bargains up to that time. Our clearance sale has been the greatest and most successful sale of Clothing, Gent's Furnishings, Boots and Shoes any store in this locality ever held. That is because our goods are at the top of merit and our discounts are fair and honest in every way. We do not exaggerate. We tell customers exactly what they want to know. We are positively offering great and unusual bargains. We have given you fair warning and written our last ad. concerning this sale. So don't let this opportunity get away from you.

Palace Clothing Co. AND POPULAR SHOE STORE Main Street ANTIGONISH

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WHEN making your selection for a carriage or sleigh wrap do not lose sight of the fact that the Saskatchewan Buffalo Robe is without an equal. The good qualities of these robes have been so manifest that imitations of them are being offered to the public, which should be avoided if the best is desired, others talk "just as good," but there is no such thing—best is best. Don't forget the name, and see that the diamond trade mark is on each robe with the manufacturer's name, Newlands & Co., in the diamond.

Buffalo Coats, Gloves and Mitts, All guaranteed to give satisfaction, or Imitation Lamb Coats and Mitts, money refunded.

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