

THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-eighth Year

Antigonish, Nova Scotia, Thursday, May 12, 1910.

Nc. 19

THE CASKET.

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OBITUARY Poetry not inserted.

JOB PRINTING. Set and Tasty Work done in this Department. Facilities for all Descriptions of Job Printing are A-1.

THURSDAY, MAY 12.

The Emperor of Germany has given five thousand dollars to the German Catholic Library in Rome. The Methodist preachers in Rome will count him amongst the lost.

The people of Nova Scotia, irrespective of party affiliations, are very sorry for Hon. G. H. Murray's misfortune in being obliged to have one of his legs amputated. To him and to his family we offer our sincere and hearty sympathy.

Archbishop Quigley has announced the appointment of Dr. Thomas O'Hagan, the well-known lecturer and editorial writer of Ottawa, to be editor of the *New World*, the official Catholic organ of Chicago. He succeeds the late Charles O'Malley, who died at Easter.

Dr. Elliot says that the three most urgent reforms in public school education are, more training for the eye, ear and hand; instruction in the principles of hygiene and disease prevention; and more of the vocational education motive. These are all very well, and are by no means to be despised; and, if there were no other world than this, Doctor Elliot would rank as a very wise man. As it is, he is forgetting a few things.

The Methodists in Italy, who are making the world resound with their clamor, have, after thirty-nine years of unceasing effort, forty-eight ordained ministers in that country. The poor, feeble, old Catholic Church, which is supposed to be shaking under their assaults, has fifty-one Archbishops, two hundred and twenty-four bishops, and seventy-six thousand three hundred parish priests, in Italy. The Methodists will find it necessary to work hard for a few years longer.

Colonel Roosevelt could hardly have felt flattered when he heard of the complement that was paid him by the anti-clerical press of Rome. It seems that the Prince of Monaco found himself excluded from reception by the Pope, the other day; and the anti-clerical papers give prominence to the incident, and call it another victory, referring to the Roosevelt affair as the first. Unless Colonel Roosevelt has suddenly lost his gift of forcible expression, his comments on this would certainly be worth hearing.

The people of France, after all that has happened, have not yet awakened from the deadly apathy in public affairs which makes possible the repeated choice of bad and unscrupulous rulers. It is difficult enough to make a success of responsible government in countries where keen individual interest is manifested in public questions; and it is almost impossible to get good results in countries where the people will not take an active interest until they are aroused and goaded into the madness of a revolution.

We are glad to see that one of the worst phases of the great divorce evil is receiving some attention now in the United States, that is to say, the brazen advertisements put forth by a disreputable class of lawyers. These advertisements offer advice free and tell the public that divorce can be easily obtained and that detectives will be furnished. Fraud and falsification are openly suggested upon the face of such advertisements; and they are undoubtedly temptations to men and women of weak principles who are tired of their life partners. It is to be hoped that decent public opinion will force their discontinuance.

Mr. Wilson, Secretary of Agriculture for the United States, warns the farmers against allowing the soil to deteriorate. He says that in the States east of the Alleghenies, agriculture has been neglected in favor of commerce and manufacturing, and the soil has suffered a great loss of productive power. Nowadays, the

prices of farm products are so high that our farmers have no excuse for not taking a keen interest in their farms. And so much is being done by governments and associations to spread valuable farming knowledge that the problems of the farm should be much easier to solve than they formerly were.

There is a bill now before the British House of Commons to abolish plural voting, and to have all elections held on the same day; and it seems to have a chance of passing. We are so accustomed to both principles in our election laws, that we sometimes wonder why one man has been allowed to have more than one vote in England, and why the elections are spread over nearly three weeks. "One man, one vote" has long been recognized in Canada as being fair and reasonable; and it has always seemed to us that the holding of elections simultaneously was the fairest manner of holding them. In England, the party which chances to win the elections of the first week, or a majority of them, surely has a great and unreasonable advantage over the other party.

The *Presbyterian Witness*, in relating the recent incident in Montreal, when Archbishop Bruchesi requested Judge Lemieux and Dr. Dube not to speak at a temperance meeting in a Methodist Church, omits to inform its readers that Alderman Carter and Mr. Roberts, President and Secretary of the Dominion Alliance, called at the Archbishop's palace about the matter; and, on his stating his objections to Catholics taking part in a demonstration in a Protestant church on a Sunday evening at the close of the regular exercises, and with the pastor of that church presiding, they accepted his explanation, understood the position he took, and expressed regret that they had not consulted him before tendering the invitation to Judge Lemieux and Dr. Dube? Did the *Witness* know these facts? If so, why did it not state them?

Lord Gladstone sailed for South Africa, to take up his position as Governor-General to-day. It is probable that General Botha will be the first Premier of United South Africa, forming a Moderate National party.

The foregoing press despatch gives rise to interesting reflections. It is not quite thirty years since Majuba and Lord Gladstone's illustrious father was supposed, by his pacific methods at that time, to have established Boer rule forever in the Transvaal. And, even had he foreseen the bloody and devastating war of recent years, he might well have doubted the prophecy of any man who said that his son and a prominent Boer general would in the year 1910 hold the relations towards each other of Governor and Premier of a United South Africa. British statesmanship has won its highest triumphs in the re-construction of conquered countries and the adjustment of their affairs. The case of Ireland, of course, forms a notable exception.

The text of the House of Lords' Veto Bill is now published. It declares, first, that the Lords shall be prevented by law from rejecting or amending a money bill; and second, that the powers of the House of Lords respecting all other bills, shall be restricted so that if any such bill shall be passed by the Commons at three successive sessions, and rejected each time by the Lords, it shall become law, without the assent of the Lords or the Royal assent, provided that at least two years shall have elapsed between the introduction of the measure and its third passage by the Commons. This is the measure which the House of Lords will shortly have to face; and the man who could correctly foretell the results, would be sure of securing the ear of Mr. Asquith, or the ear of Mr. Balfour, just now. Mr. T. P. O'Connor thinks that, at this time, the Liberals have much to fear from the rashness of some of their adherents. Such threats as Keir Hardie utters are more likely to win votes for the Conservatives than for the Liberals. The elections held in January showed, we thought, a good deal of resentment of some of Mr. Lloyd-George's extreme utterances; and any open attempt to force the King's hand would, unquestionably, be unpopular in England at the present time. Mr. O'Connor thinks Home Rule for Ireland is clearly in sight; but it seems to us that there are many strong chances of the further postponement of Home Rule. The accession of a new sovereign may change the situation immensely.

THE EMPIRE'S GREAT LOSS

Though the power of the sovereign, under our modern constitutional system, is no longer what it was once, His late Majesty Edward VII. wielded very great power in the affairs of this Empire, and used his great power, authority and influence wisely and well. During the past nine years,

amongst his subjects, and between the nations of the world.

Such were, unquestionably, the views, and such the disposition, of the late King, when he ascended the throne. He might have held such views, and had such disposition, and yet found many an excuse for being



KING EDWARD VII.

a man whose judgment was less sound, and whose motives were less pure, might have brought the monarchical system in Great Britain near to its end. Edward VII. has left the throne stronger in the hearts and minds of his subjects than he found it at his accession. Throughout his reign, he was not content to be an idler or a figurehead. His responsibilities weighed upon him, and he discharged them with rare discretion, tact, and judgment. There is an apparently well-founded supposition that his keen appreciation of those responsibilities hastened his death; for he had undoubtedly worried much over the grave constitutional crisis produced by the struggle between the two great branches of his parliament. He was popular, but many very bad

inactive, since the public responsibilities are, nowadays, so largely imposed upon ministers of State and Crown officials. He was not inactive. He played, to a very great extent, the part of First Minister, and proved himself a statesman and a diplomat. He was credited with a large share in the legislation which, in his reign, has gone far towards solving the problems of Ireland. Beyond doubt, he exercised great influence upon the policy of his governments in foreign affairs. His message to the recent Plenary Council at Quebec showed that he knew how to treat respectfully and tactfully the religious feelings of his subjects, and how to shut his ears to the clamors of English bigots. Few kings of England have understood their own people better than he



QUEEN ALEXANDRA

rulers have been popular. He was wise; but many a wise king has lacked essential qualities, and has gone down in history as a failure or worse than a failure. We are not disposed to magnify his personality, his character, or his acts, merely because he was our King, but we think that impartial and truthful history must say of him, that he was wise, just, and patriotic; that he had great knowledge of the world, and of human nature; that he was popular and democratic without the sacrifice of any of the dignity properly belonging to his great office; that he understood, and sympathized with, the best aims and aspirations of his subjects; that he earnestly desired that his great Empire should prosper and grow strong, and that he favored civil and religious freedom, good laws and good government, and peace

did. And seldom was there greater need of a man at the head of the Council board who understands the English people than there is today. Events of the gravest import are at hand in that country. Institutions which are ancient have aroused the dissatisfaction, incurred the anger of a large class of the people. The responsible advisers of the crown are agitated and distracted by many hopes and fears. Few there are in the great halls of the Commons and the Lords whose minds are not swayed, be it less or be it more, by prejudice, interest, partisanship, mixed motives, or by the excitement of the conflict. This is the time when the dignity, independence, and justice of a wise and prudent King are needed, as they have not been needed in our generation. Edward VII. had the good God spared him, was the man for the occasion. May his successor prove worthy, competent, and successful.

THE MONTH'S MIND.

That men should gather around the bier of their departed friend to view again the beloved features, to pay their last fond respects, and to render the last human service in laying him tenderly in the bosom of mother earth, 'neath the folds of her kindly mantle of green, is most natural. Here, indeed, is "the whole world kin." Class may segregate from class, —cutting all lines of intercommunication, and hedge themselves about with impenetrable social walls; but the wireless message sent out by death, surmounting all barriers, touches a responsive chord everywhere, and beside the open grave our common kinship asserts itself, and there all men are brothers.

On April 13th was witnessed in the Town of Antigonish, a magnificent act of veneration to the remains and the memory of our late beloved Bishop. It was a demonstration that will mark an epoch in the annals of the Town and the Diocese. Death had stricken down a man who, by the dignity of his office, and the beauty and usefulness of his life, had won not alone the heart of his faithful flock, but the deep respect of all his countrymen; and they, irrespective of class and creed, acknowledged their debt of gratitude by gathering in thousands at his obsequies.

We of the faith do not separate the supernatural element—the Mass and the triumphantly hopeful ritual—from the funeral demonstration; but, is it not true that it is largely the humanly sympathetic instinct that draws men thither?

To-morrow in his still somberly draped cathedral another assembly foregathers, but not in response to any merely human instinct. When the grave closed over the venerable remains, the curtain fell upon the last act of the natural drama. All that human hands and hearts could do was done. Now the curtain is again rung up, and the scene is strange with mystery. No instinct of nature guides the movement now. Nature stands aside and her helpless hands are folded, for we have passed out beyond the sphere of the merely natural and human, to the realm of faith—to the Supernatural. A Memorial Service it is indeed, yet not merely intended to refresh his memory in this world,—not merely as an outlet for our esteem, or for the consolation of friends, but one that is sacramentally effective; because, through the "Communion of the Saints," it reaches out across the intervening gulf, and in the name of the deceased, lays down before the Throne of Mercy the Atoning Sacrifice,—the Victim Slain for Sin. Here the soul—that spark of Divinity—is alone considered. It has flown its earthly prison to wing its way to the source whence it came. It has gone to return the original talents, and with them those other talents, by industry acquired, which are the measure of a life's utility in the sight of God; and we are confident that in this case the increment is sufficient to gain the Master's approval—"Well done thou good and faithful servant." Yet such is the sanctity of God and the spotlessness demanded of the elect that while we judge none as beyond the reach of mercy, neither do we flatter ourselves that even earth's noblest enter immediately into the reward. As the weary pilgrim, finding his resources exhausted, and his entrance to the land of his hopes barred for want of means to satisfy some imperative condition, turns pleadingly to his friends at home to supply the defect, and helpless yet hopeful, awaits their pleasure till that happy day when he learns that his far off friends have placed to his credit the required amount, and he is free to enter. So, from all alike—prelate, prince and peasant—the church seems to have that wail of infinite appeal, "have pity on me, have pity on me, at least you my friends," and for them offers again and again the atoning sacrifice with the prayer that it may be placed to the credit of the dear ones detained, helpless yet hopeful, in the purgative way.

Without this satisfying doctrine of the "Communion of the Saints"—by which the helping hand is stretched out, even beyond the grave, to aid the departed loved ones—the natural instinct that longs to be helpful to others, meets with an abrupt and unsatisfactory ending. It was therefore inevitable that this longing for a fuller measure of helpfulness, deep seated in the human heart, would again draw back the minds of those wandering from the truth to some sort of belief in the ancient doctrine, rashly discarded, that there is "a place of purgation in

the other life where some souls suffer for a time before they can go to Heaven."

When we pray for the soul of the ordinary man who has stumbled through life, rising and falling amid its pit falls and temptations, we always do so with an eye to the need that soul may have of such assistance. When we are asked to pray for the saints of earth—when we pray for our saintly Bishop whose life was ever up to the high standard demanded by his holy office, the mind at once turns from the needs of the soul to contemplate with amazement the unspeakable brightness and goodness of God before whom earth's shining lights are dim and defiled. Thus as in life the keynote of his preaching was ever the goodness of God, so even in death he points us still to God and his infinite perfection.

THE HARVEST CALL OF GOD.

The *Missionary* continues to sound the call for labourers in the vineyard. It is pleasant reading because it utters not a despairing call to rally to the defense of a losing cause, but the cheering cry of men who have gained ground, and who see before them an opening to further victories. Let us quote from the April number:

"Let us keep the appeal for priests ringing in the ears and echoing in the hearts of American Catholics, through the pulpit, press and platform; through the voice of the spiritual director, and the sweet insistence of the Catholic teacher in the Catholic school. The result will be vocations and foundations for the education of priests. God will be better served and America will be converted."

We cannot close our eyes to the necessity, and our ears and our hearts should be open and responsive to the call. With us in Canada it is a serious problem. The Church is wide awake to the urgent needs of the present, and preparing to meet the still greater wants of the future; but the people must be aroused. We have not yet realized what the rapid peopling of this vast Dominion of ours means, for even our dreams do not picture its real extent, nor the vast population it is capable of accommodating, nor the stream of immigration, now at flood, pouring in its thousands in response to the land's irresistible call.

For us this appeal has a special interest, because it is largely a case of providing for those who are already of the faith, and who in a strange land find themselves deprived of the consolations of religion, and surrounded by all the ordinary and many extraordinary influences hurtful to faith and morals. These must be first in the solicitude of the church, as the disciples were nearest to the heart of Christ, and first in the prayer He uttered to his Heavenly Father, at the Last Supper, when about to confide to the Church the future care of His flock. With Him the Church must say,— "Thine they were, and to me thou gavest them."

We, more fully than others, should grasp the Saviour's meaning when He says, "Lift up your eyes and see the countries; for they are white already to harvest," for none see on so grand a scale the ripened harvest to which He pointed as illustrating the pressing nature of the work and the need of workers. One feels that there before the all-embracing eye of God lay spread out, as he spoke, the vast rolling plains of the West, bright with their wealth of golden grain. There was a figure and a striking image of the harvest of souls that the yearning heart of Christ saw ripe and ready for the reaper, yet falling to the ground ungarnered for want of labourers.

Its meaning should not be lost on us, who year by year are accustomed to hear the insistent and imperative "Call of the West," for men to save to the world the harvest that will not wait our convenience, but must be garnered in time or lost for ever. How that call stirs the land from end to end! Every inducement is offered, and great train-loads of harvesters are rushed to the scene of action; and even we, far away on the outside edge, are athrill with excitement lest the supply of labour be inadequate; lest any notable portion should be lost; lest anything should occur on which heartless speculators might be able to build up a pretext for forcing still higher the price of the poor man's bread.

Looking out over that scene, and recalling the world's anxiety that the crop be harvested to its last measure, we should be able to turn with a little warmth to that other harvest of souls that stands ever ripe, with its Grim Reaper ever active.

(Continued on page 7.)

ESTABLISHED, 1864

THE CASKET

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M. DONOVAN, Manager.

Subscriptions Payable in Advance

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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...

THURSDAY, MAY 12.

THE HARVEST CALL OF GOD.

(Continued from page 1)

There is a reaper, and his name is Death; And with his sickle keen He cuts the boarded grain at a breath...

Ever they are falling—the "bearded grain" and the "flowers"—the old and the young, while the church of Christ hurries on to their aid.

That God's work is nicely balanced, we may readily believe; hence vocations should bear some proportion to the work awaiting.

Our land from the first, and in spite of limited opportunities, has been fertile in vocations; and when its past has been reviewed, and its history written, it will be found that not the least among its remarkable features, has been the richness of our own diocese in this respect.

We need to keep alive the old-fashioned idea that God has a claim upon the family, a claim that was rigorously exacted under the Old Law.

The example of Mary consecrating her child to the service of God, must appeal to all Christian mothers, and arouse in them a holy hope, which, if once enkindled, would reform many of our homes and make them what they ought to be.

NOTES AND COMMENT.

King Edward VII., the wise ruler, and the beloved sovereign, has passed away and millions of loyal subjects in every part of his vast empire will long mourn his passing.

In the fierce white light that beats upon a throne the public acts of a ruler are scanned by the world with a cold and calculated scrutiny.

"The King is dead. Long live the King!" George V. ascends the throne at a time of stress and trouble in the constitutional life of his country.

That was undoubtedly a striking address recently delivered by Mr. Woodrow Wilson, President of Princeton University, at a banquet in New York of the Associated Press and the American Newspaper Publishers' Association.

Our London Letter

LONDON, April 28, 1910. "What a long time it takes to die," said the man in the street to his confederate on the bus, alluding to the present Government whose latest "crisis" was recorded on a glaring newsbill across the street.

comes like 'ell though we know as 'ow they ought ter be be like 'Eaven, all through the wicked Lords who wont tax the Publican entirely out of existence and will allow him the same rights of property as his fellow man.

A government action very much in the same mean level has just been checked by last Friday's finding of the Law Lords in the celebrated "Swansea" case.

So well has the appeal of the Archbishop of Westminster been met that if by next Saturday night another £400 is received from all sources, His Grace will be able to claim the promised gift of £1000.

St. George's day passed as usually with little observance by the majority of English men and women.

Amongst the numerous meetings of various Catholic Societies which have taken place, none is more interesting, or doing a more valuable work than the little known Catholic Emigration Society.

the emigration of 317 Catholic children, the majority being boys, Canada is the country selected for the future home of these young Catholics.

The Closing at Mt. St. Bernard.

Out of respect to the memory of our lamented Bishop (Mt. St. Bernard's greatest friend, as was well stated by Fr. MacAdam in his splendid address to the graduates), the closing exercises at the convent were very informal and quiet.

While congratulating the pupils of the school and particularly the graduates upon their successful work during the present collegiate term, he asked to be permitted to join with the reverend sisters, and the convent and their pupils in an expression of sorrow at their recent great loss.

They, however, try to console themselves in so much as they produce a 41 per cent cream. The conditions of the contest were as follows: Each machine was to separate 13 lbs of milk at a temperature of 51 degrees Fahrenheit.

THOMAS SOMERS Antigonish N. S.

DRUMMOND COAL INTERCOLONIAL COAL MINING COMPANY, Limited Westville, - Nova Scotia For Sale at ANTI-GONISH by JAMES KENNA HUGH D. MCKENZIE, Agent, ST. PAUL BUILDING HALIFAX.

The Footwear that Gives comfort in warm weather INVICTUS No shoes are as comfortable as those made of tan leather. But a tan shoe should be well made. An ungraceful or ugly line will spoil the looks of a colored shoe. Every care should be taken in selecting the right kind of tan leather. It should be uniform in color and thickness and the color should never vary. Invictus Colored Shoes are well made. Every line is handsome and artistic. Every piece of leather that goes into them is carefully selected and uniform in color and thickness. For hot weather the most comfortable shoes are Invictus tan oxfords. They keep your feet dry, cool and comfortable on the warmest summer days, and prevent them from perspiring. They never bind your ankles. And Invictus tan oxfords never sag at the sides. A. KIRK & COMPANY

The Royal Bank of Canada Savings' Department Established over thirty years in Antigonish. Branches in Canada from the Atlantic to the Pacific. Capital and Surplus \$10,700,000. Total Assets \$71,000,000. Antigonish Branch J. F. BLAGDON, Manager

ADMITTS DEFEAT! In taking no exception to the TUBULAR claim of having skimmed the cream at the Scarborough contest, the De Laval agents actually admit defeat. They, however, try to console themselves in so much as they produce a 41 per cent cream.

General News.

The Closing at Mt. St. Bernard.

...of his Majesty King Edward VII...

It was safer to be minus the scholarship, for the possession of the latter alone was a dangerous asset.

- Following is the list of graduates: ARTS COURSE. Miss Joanna Gallagher, Bath, N. B.

ST. P. X. COLLEGE.

The College held its closing on Monday evening. The students have since left for their homes...

DIED.

- At Pictou, on April 23rd, after a short illness, fortified by the rites of the Church, CATHARINE...

LIST OF MATRICULANTS.

- Albert Currie, Bernard McIntosh, Francis J. McDonald, Alexander A. Collins, Alexander Kennedy...

year of her age, and, notwithstanding a severe attack of illness suffered about a year ago...

A DIAMOND JUBILEE.

1850-1910. A decade fled since gaily peeled for thee. The joyous bells of Golden Jubilee—Two lustres added to the long career...

DIED.

At Pictou, on April 23rd, after a short illness, fortified by the rites of the Church, CATHARINE...

DIED.

At Antigonish, on May 1st, 1910, in the 28th year of her age, ANASTASIA, beloved wife of Thomas McDonald...

DIED.

At his home, Broomfield Street, Halifax, on the 5th inst., DUNCAN GRANT, one of the oldest and best known residents of Halifax...

DIED.

At Antigonish, on May 1st, 1910, in the 28th year of her age, ANASTASIA, beloved wife of Thomas McDonald...

DIED.

At Antigonish, on May 1st, 1910, in the 28th year of her age, ANASTASIA, beloved wife of Thomas McDonald...

EXPERT WATCH Repairing. Mr. Hector McMillan of Charlottetown. We can now guarantee prompt service. If outside of Town, mail your watch to us.

PLANT LINE. DIRECT ROUTE TO BOSTON. And All Points in United States. SAILINGS. In effect May 7th, 1910.

MISSIONS. Best quality up-to-date Mission supplies at lowest prices. Altar Plate, Vestments, Statues of the Cross, Brass Goods, Candles, Altar Supplies.

J. J. M. LANDY, Religious Goods Dealers. 416 Queen St. West, Toronto.

Albert - Thomas Phosphate. Just received, one carload of the genuine Albert - Thomas Phosphate.

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

Maritime Dental College. Affiliated with Dalhousie University and Halifax Medical College. Session opens August 30th, 1910.

Tenders Wanted. Tenders will be received by the undersigned up to SATURDAY, MAY 14TH.

House and Lot for Sale. I will receive offers in writing until May 14th, 1910. for the purchase of THE OLD HOME, situated on the South River Road, about one mile from centre of Town.

Chisholm, Sweet & Co. Furniture and House Furnishings. We carry the largest and most select stock of furniture and house furnishings in Eastern Nova Scotia, having two floors 36 x 170 feet devoted to this department.

WEST END WAREHOUSE. THE CANADIAN BANK OF COMMERCE. HEAD OFFICE, TORONTO. ESTABLISHED 1867. Paid-up Capital, \$10,000,000 Reserve Fund, - 6,000,000.

COUNTRY BUSINESS. Every facility afforded to farmers and others for the transaction of their banking business. Accounts may be opened by mail and monies deposited or withdrawn in this way with equal facility.

ANTIGONISH BRANCH. W. H. HARRISON, Manager.

De Laval Cream Separator. FIRST-ALWAYS BEST-CHEAPEST. For thirty years the world's standard. As much better than other separators, as other separators are better than gravity creamers.

Garden Seeds. SPECIALS. At The Big Grocery. English Harness Oil, bottle... Condition Powders—Horses and Cattle... Gasoline Cylinder Oil—highest grade in gallon cans and bulk.

Best fuel for your kitchen stove... M. L. Cunningham.

Old Halifax Bank Building. R. A. McDONALD Decorator.

R. A. McDONALD Decorator. Old Halifax Bank Building. Antigonish.

JOHN E. PAIT. Antigonish, April 25th, 1910.

SUNLIGHT SOAP



Sunlight Soap cannot spoil your clothes. There are no injurious chemicals in Sunlight Soap to bite holes in even the most delicate fabric. \$5,000 are offered to anyone finding adulteration in Sunlight Soap.

Watch, Clock and Jewelry Repairing

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

Pratt The Jeweler,
Main St. First door west of R. R. Griffin's office

When You Want Society Supplies

Such as Badges, Pins, Buttons, Souvenir Spoons

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

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

T. P. TANSEY
14 Drummond St. MONTREAL

West End Livery Stable

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

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

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

F. H. RANDALL

Buyer and direct shipper of Raw Furs and Skins of all kinds

Highest cash prices paid.
Antigonish, Nov. 3rd, 1909.

Inverness Railway & Coal Co

MINERIES. CAPE BRETON
Miners and shippers of the celebrated

Inverness Imperial Coal

SCREENED RUN OF MINE SLACK

First-Class for both domestic and steam purposes

COAL! COAL!

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

INVERNESS RAILWAY & COAL CO
Inverness, C. B.
J. McGillivray, Superintendent, Inverness, N. S.
JAMES KENNA, Local Agent

MUSKRAT SKINS

5000 Muskrat Skins Wanted

Your fur will grow fat if you sell your skins to me. I pay the very highest cash prices. Send a trial shipment; satisfaction guaranteed.

CHARLES G. WHIDDEN
ANTIGONISH, N. S.

The Glorious Mysteries.

There is no season of the year in which the Rosary is not a fitting and acceptable form of prayer; no place, whether it be the church, or the home, or even the busy highway of life, where we may not, if we will, commune with our Divine Lord and His Blessed Mother through the medium of this devotion. Each of its fifteen mysteries sets before us some scene in their lives, some theme for fruitful thought, some lesson of piety,* of purity, of humility, of the love of God and our neighbour. Each cycle of five mysteries presents a different phase of the Christian life, in which joy is chastened by sorrow and sorrow bears fruit in glory.

After gloom there is gladness, after the cross there is a crown, after life's short day of toil and trial is over there is everlasting rest. This is the keynote that is struck in the first glorious mystery, and it rings again in each of the four that follow. We lift up our eyes to the hill of Calvary, and lo! the shadow of the cross is no longer there. Sadness and desolation have passed away from it with the darkness that covered it as with a pall, and the light of the risen Saviour is upon it. A night and a day and another night have gone by, and in the gray dawn of the third day the holy women are wending their way to the place where the Saviour was laid, and are asking, one of the other, "Who shall roll away the stone from the door of the tomb?" They find the stone already rolled away; and an angel of the Lord is there to tell them that He whom they seek is indeed risen. To one who afterwards doubts, it is given to touch and see, and so palpable proof is offered of this glorious fact on which all our hopes are built. "If Christ be not risen, then our preaching is vain, and vain also is your faith," says the Apostle. And again: "If ye be risen with Christ, seek the things that are above." This is the practical lesson we are to learn from the first glorious mystery. Forgetting the things that are behind, and stretching forward to the things that are before, we are bidden to press on toward the goal unto the prize of the high calling of God in Christ Jesus.

Forty days after His resurrection our Blessed Lord goes up into heaven. On the Mount of Olives, hard by the garden of the agony, a little group of chosen ones is gathered. Round about them, unseen by eyes of flesh, are the spirits of the just made perfect to whom Christ had preached in prison—a great multitude whom no man could number; and there are legions of angels who have come down from heaven to escort their King. The last tender words of parting are spoken, and then He lifts His hands in blessing over that little company of faithful ones, and a cloud receives Him out of their sight. Two angels in white appear and bid them cease their wistful upward gazing, for that the ascended Jesus shall so come as they had seen Him go up to heaven. "He shall come again in glory to judge the living and the dead"—so the Church connects the ascension with the second coming in her Creed. "Who shall ascend into the mountain of the Lord, or who shall stand in His holy place, His whose hands are pure and whose heart is clean."

Our Lord had promised His disciples that He would not leave them orphans. They come down from Mount Olivet, and in the upper chamber at Jerusalem await in prayer the fulfilment of His promise. Suddenly there is heard a sound from heaven as the rushing of a mighty wind. The Holy Spirit comes down upon them in the form of fiery tongues. His coming works a wondrous change. Timid men they were before, those fishermen of Galilee, and slow of speech, but now they go forth without fear, and in words of burning eloquence preach Christ and Him crucified. They go out to the ends of the earth to announce the new gospel of love, and lay down their lives in witness of the truth. The same Spirit who wrought such wonders by the agency of those simple fishermen is still in the world carrying on His work. He is the teacher of truth, and the sanctifier of souls; He is the Paraclete, the comforter of God's people in their pilgrimage to the promised land. But alas, how ungrateful are we! How often do we grieve God's Holy Spirit! With our lips we sin against this Spirit of Truth by lying, against this Spirit of Love by saying all manner of unkind things about our neighbour. The light of God's Holy Spirit is quenched in the soul by mortal sin, and the body which is His temple is given over to lust and all uncleanness. Let us cease to grieve the Spirit of God lest we become guilty of the sin that shall not be forgiven either in this world or in the world to come.

For many years after the ascension of her Divine Son, Mary dwelt upon this earth. At least for the greater part of the time she abode with John, the Beloved Disciple. Sweetly and patiently she went about her daily tasks in that household, as she had done at Nazareth, shedding about her wherever she went the perfume of her virginal purity and leading souls to the love of God by the very sight of her virginal beauty. At last her work is done, and her sinless soul is severed from the body, not by the wasting hand of disease, but by the very force and ardor of divine love. Suddenly, as an ancient legend has it, the Apostles are gathered together once again in the holy city. They lay her fragrant body gently in the tomb. On the third day they come to visit the place where they had laid it. It is no longer there. They find the place strewn with roses, and a chorus of angels proclaims the corporal assumption of their Queen. To Mary death was a joy because she was sinless; to us it is not free from dread and anguish because we are not free from sin. But our last day of life on earth will come as her's did. "It is appointed unto men once to die, and after this the judgment." Therefore do we, poor outcast children of Eve, raise our voices in supplication to this second Eve, our sinless Mother, and cease not to cry out with plaintive invocation, "Holy Mary, Mother of God, pray for us sinners, now and at the hour of death."

In the fifth glorious mystery we

contemplate Mary crowned in heaven by her Divine Son. The lowly maiden of Nazareth is Queen of the Heavenly Kingdom. Above angels and arch-angels, above thrones and dominations, above all that innumerable host of blessed spirits, human and angelic, her throne is set beside that of Him who sits at the right hand of the Father. In this last mystery of the rosary our minds are lifted up from the mean and perishable things of earth to the things that endure forever; from joys that mock us with a semblance of reality to the joys that are solid and everlasting; from the fleeting show of worldly beauty to that vision of perfect loveliness that can never fade. And oh, how much we need to ponder well the divine truth that is here set before us! How sluggish are we and how careless about the things of the soul; how eager and how keen about the things of the body! But "What doth it profit a man to gain the whole world if he lose his own soul?" How is it that we labor so for the meat that perisheth and set so little store by that which endureth unto life everlasting? How but that our faith is weak, and the love of this world strong within us. We are too intent upon laying up treasures for ourselves on earth to care for the treasures that we may store up in heaven. Let us, then, lift up our hearts, and strive to fix our thoughts oftener upon the things that are above. Let us learn the true wisdom which is from above. "Brethren," says St. Gregory, "if you would be truly rich, seek after true riches." Before the night cometh, when no man can labor, let us lay up for ourselves treasures in heaven, where the moth doth not consume and where thieves do not break through nor steal.—*The B. C. Orphan's Friend.*

Catholic Encyclopedia.

VOL. VII.

Volume VII of the Catholic Encyclopedia, which has just issued from the press, marks the completion of the first half of the greatest literary undertaking that Catholics in the English-speaking world have ever known. In three years the work has been grown from a single volume to a splendid array of imposing tomes, crowded with the world's best learning and giving promise of even better things when "finis" is written on the last of all. So steady and regular has the progress of this Encyclopedia that the realization that it has reached the midway mark comes almost as a surprise, but it is a surprise which brings with it an appreciation of the real value of this latest addition to the bibliography of the Catholic Church.

Nothing like it has ever before been attempted in the English language and nothing superior to it has appeared in any other. No longer is it necessary in searching for information on Catholic matters either to turn to the biased accounts of unfriendly works of reference or to search laboriously through various Catholic works until the particular thing wanted is unearthed. The time has at last arrived when the institution whose manifold interests and influences demanded encyclopedic treatment can point to a thorough, dignified and dispassionate medium through which its past and present may be made known to every inquirer with accuracy and despatch. Already scholars of all denominations are beginning to use and to quote from this Encyclopedia; the fairness and accuracy which characterizes its treatment of its subjects has done much to promote a better feeling and understanding among students of all creeds and it is safe to say that the impetus which it has given to historical and literary research will go far to raise the standard of American scholarship. Truly, the Encyclopedia deserves well at all hands.

The present volume begins with an article on "Gregory XII," by Michael O. L., and concludes with "Infallibility," which important subject is ably treated by P. J. Toner. The alphabetical grouping has brought within the purview of this volume many subjects of particular importance. Biographically there are "Ignatius Loyola," by J. H. Pollen, "Henry VIII," by Herbert Thurston, "Hus," by J. Wilhelm, "Gutenberg," by Heinrich Wilhelm Wallau, and the various popes who bore the name of Gregory or Honorius.

The geographical contributions include "Hungary," by A. Aldásy, "Haiti," by Gregor Reinhold, "Guatemala," by José M. Ramírez Oolom, "India," by Ernest R. Hull, "Iceland," by P. Wittmann, and "Indo-China," by Thomas Kennedy.

Such articles as "House of Guise," by Georges Goyan, "Gunpowder Plot," by J. H. Pollen, "Guelphs and Ghibelines," by Edmund J. Gardner, and "Huguenots," by Antoine Degert, prove that the historical subjects in the Encyclopedia are being treated in a manner in keeping with its high standards.

Philosophy is more than well represented in Volume VII, and the subjects under that head include "Habit," by C. A. Dubray, "Hedonism" and "Indifferentism," by Jas. J. Fox, "Hegelianism," by William Turner, "Hesychasm," by Adrian Portescue, "Hylozoism," by John M. Redon, "Ignorance," by Jos. F. Delany, "Immanence," by E. Thamiy, "Induction," by P. Coffey, and "Idea" and "Immortality," by Michael Maher.

Principal among the theological articles are "Heaven," by Jos. Hontheim, "Hell," by the same author, "Host" (Liturgical), by A. J. Schulte, and "Host" (Archaeological), by H. Leclercq. "Immaculate Conception," by Frederick G. Holweck, and "Incarnation," by Walter Dunn, while A. J. Mass is the author of two splendid articles on "Hermeneutics" and "Hexameron."

On the organization and internal workings of the Church itself, "Hierarchy," by Stanislaus Dunin-Borkowski, "History Ecclesiastical," by J. P. Kirsch, "Heraldry, Ecclesiastical," by A. C. Fox-Davies (which we may remark in passing, is carefully illustrated), "Heresy," by J. Wilhelm, "Incorporation of Church Property," by Humphrey Desmond, "Index of Prohibited Books," by Joseph Hilgers, "Indulgence," by W. H. Kent, and "Infallibility," by P. J. Toner, are deserving of especial mention.

Among the confraternities, religious and secular, treated, are "Hermits of St. Augustine," or Augustinian Order, by Max Heimbucher, "Congregation of the Holy Cross," by Arthur Barry O'Neill, and "Knights of the Holy Sepulchre" and "Hospitaliers," by Charles Moeller. "Guilds" are taken care of by Edwin Burton, who lays particular stress on the English guilds, and Pierre Marique, who considers those which developed in France and Germany. Two articles which more than bear out the masterly way in which Indian subjects have been previously treated in the Encyclopedia are "Huron Indians," by A. E. Jones, the Jesuit authority, and "American Indians," by James Mooney, United States Ethnologist. In this field, as in many others, the Catholic Encyclopedia stands alone among reference works and its contributions to the bibliography of the Red Man are of permanent value and usefulness.

Among the topics of especial interest in America are "Idaho," by John Hawley, "Illinois," by Hugh O'Neill, "Indiana," by J. Walter Wilschach, Bishop Hughes, by P. J. Hayes, and the dioceses of "Helena," by T. F. Meehan, and "Hartford," by T. S. Dugan.

Altogether, Volume VII is a worthy continuation of a work, which is without any question the greatest addition to the learning of the world that this decade has seen.

Immorality and Loss of Faith.

There can be no question that Matthew Arnold put his finger on the real plague-spot of France in pointing to the worship of the goddess Lubricity there. Decadence of morals has led, by inexorable sequence of cause and effect, to decadence of faith. But the immorality that has sapped the faith of France is not a thing of yesterday. Nemo repente fuit turpissimus, is as true of nations as of individuals—no one falls all of a sudden to the lowest depth of moral degradation.

Here is the condition of things in that country about the middle of the seventeenth century, pictured for us in a letter to Anne of Austria by Blessed John Eudes, founder of the Eudists and of the Nuns of the Good Shepherd, who laboured there no less zealously during that century than Pere Olier and St. Vincent de Paul to restore all things to Christ:

"The unclean spirit wages relentless war against chastity, that virtue which is so dear to our Lord and His Blessed Mother, and without which no one shall see God. He makes every effort, in this corrupt age, to supplant this virtue in France by the opposite vice. He employs many divers means for this purpose, among others these six, which France herself furnishes him with. The first is balls and dances, which are the occasion of numberless sins—a fact that makes St. Chrysostom declare that the dance is a whirl-pool of perdition which engulfs a great number of miserable souls; St. Ephram and other Fathers, that it is the invention of the devil, and the convocation of the devil; and a council of the Church, that it is worse to go to dances than to do servile work on Sunday. The second is lascivious theatrical plays which are more dangerous than dances and cause the damnation of more souls. The third is the lascivious novel, which is the devil's own book, and which he makes use to entice people to commit no end of sin. This is why the learned and pious Gerson declared, and most justly, in speaking of a novel of this kind which appeared in his time, that if he had not known the author to have repented before his death of having written it, he would no more have prayed for him than for Judas. And yet all France is poisoned with such literature, which enjoys the sanction even of His Most Christian Majesty the King. The fourth is the lascivious song, which is printed, sold, and sung in the public streets, a thing which plays havoc with the morals of the young. If songs were printed or sung that dishonoured the King, who would endure it? The fifth is the luxury, vanity, and frivolity of women in the matter of dress, about which all the holy Doctors of the Church say such terrible things, calling dress the ornament and pomp of the devil which Christians promise to renounce in Baptism—a solemn promise to God which those who slight can not hope to have part with him. The sixth is lascivious statues and pictures which are the occasions of more sin than one can imagine. But one can hardly see anything else today in the homes of many Christians where one ought to see rather pictures of Our Lord, the Blessed Virgin, the Apostles, and other Saints."

This is a table of scandals and sins which it is timely for Christians everywhere to examine their consciences upon. Meanwhile things have gone from bad to worse in France. "Since that time," as Cardinal Newman says of another evil tendency, "Phaethon has got into the chariot of the sun; we, alas! can only look on, and watch him down the steep of heaven." To mention but one of the prolific sources of immorality catalogued by Father Eudes, so rotten is the light literature of France today that one may wish some show of reason set down French as a good language for young people not to know.

In the same letter the Blessed Eudes inveighs against duelling, and speaks, with not less justice than wit, of those who lose their lives in the duel as "the devil's martyrs."—*The B. C. Orphan's Friend.*

Over-Exercise.

When people, especially young people, are enthusiastic and keen, they are apt to forget the fact that over exercise is productive of unmitigated evil. At school and college, particularly when the scholars are studying hard over-indulgence in games adds to the mental strain, and nervous breakdown may result. It is burning the candle at both ends, and in the middle as well. To rush from hard study to hard physical exertion means excessive muscular fatigue on the top of the brain and nervous fatigue. The human body can only stand a certain amount of strain, and ill-health for years may follow on an unwise indulgence in games when you are not in proper condition.



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The Rosary.

The fine explanation of the Rosary which follows is taken from the March number of our Anglican contemporary, *The American Catholic*, published in Los Angeles, California. We reprint it for our Lady's honor and as a leaf upon the tide to indicate how the current of high church Anglicanism is setting strongly in a Catholic direction.

The place was Jerusalem. We there, a young earnest English priest, a middle-aged Presbyterian professor of an American university and myself, had been dining together at a small table at our hotel. The professor had been probing the mysteries of various phases of Christianity as seen at Jerusalem. He had been attending Latin (Roman Catholic), Greek, Armenian, and Coptic services, and had found many things that were new to his philosophy and much that he could not understand at all. It was so very different from anything that he had known among the Presbyterians at Chicago, and yet these people were manifestly Christians, and evidently in earnest about their religion. As we met, day by day, in the dining-room he spoke very freely to us of his experiences, and sought information on many points which were new to him. The Greeks seem to attract him more than the Latins, but as far as I could see it was more the result of prejudice than anything else. He seemed to hope to find in them more in sympathy with his Presbyterianism than was possible with Roman Catholics, but along this line he had been far from successful. He seemed specially drawn to the young English priest, and with him his conversation soon went down to the deep things of religion, and they discussed doctrinal matters, at length, all through our meals. For the most part I was content to sit still and listen.

"Of special interest."

When we met that evening the conversation turned to the discussion of various Latin services and in what way they differed from the Greek. At last the Englishman said, "There is one Latin service that I hardly expect you have come across yet, and it is in itself of special interest. It seems to be intended to meet the great difficulty in prayer which we call wandering thoughts. You probably know yourself what it is to have, even when you are really praying, a sort of undercurrent of thought on some totally different subject."

"Yes, that is so," assented the professor very gravely.

"Well, this is the only service that I know of, which attempts to deal with this undercurrent, and keep the whole mind concentrated on devotion, and to do this, five subjects are provided for the mind to think about while the service is in progress, and these subjects form the real essence of the whole thing. At different times of the year different sets of subjects are provided to fit in with the seasons of the Church's year. At the present time for instance, as it is Lent, the five subjects are the Agony in the Garden, the Scourging, the Crown of Thorns, the Bearing of the Cross, and the Crucifixion. All the subjects have to do with the incarnate Life of Our Lord. At Christmas time they were the Annunciation, the Visitation, the Nativity, the Presentation in the Temple and the Finding of Our Lord among the Doctors."

"I understand then that these five thoughts are to occupy the mind. Have you a copy of the service itself?"

"The service itself consists of just those things which every Catholic knows by heart so that no book is needed. So many people find it difficult to say prayers out of a book, but every Catholic knows the Invocation, the Creed, the Lord's Prayer, the Hail Mary, and Glory be to the Father, and the service is just made up of five parts to correspond with the five subjects of thought, so that the mind shall be steadily occupied with one or other of these five subjects during the whole service."

THE PROFESSOR'S QUESTION.

"And what is this service called?"

"I listened intently for I knew the revelation was at hand and I wondered how the professor would stand it."

"It is called the Rosary."

The professor held himself in hand splendidly, there was just a moment's hesitation, that was all.

"But I thought—I thought that the Rosary was a string of beads on which Catholics counted their Hail Marys, and that they used it in worshipping the Virgin?"

The young priest looked at his watch and then rose. "I have got to go now, I am late as it is, but I think that you will remember that we thrashed that question out pretty thoroughly the other day, and that we agreed that Catholics do not 'worship' the Blessed Virgin, and that any expressions they use in regard to her are entitled to the most charitable interpretation that it is possible to give them."

"Yes that is so," slowly replied the professor.

The other guests had departed and the Armenian servants were busy clearing the table, soon we were left alone over our coffee. For some time we remained in silence. The professor was first to speak.

"I am from Missouri—I want to know. Tell me all about this business. Do you use them yourself?"

"I happened to have my beads in my pocket. For reply I took them out, and laid them on the table."

"Well I never expected to come across a respectable middle-aged Episcopal minister who carried a string of popish beads in his pocket!"

"How does it go?"

He took them up and examined them. "I have seen millions of these in stores here, but I never handled one before. Show me how it works. These little beads are the Hail Marys I suppose, one, two, three, yes ten of them, then a bit of chain, then a big bead and another bit of chain and ten more little ones. How does it go?"

"Yes, the little beads are for the Hail Marys, when you come to the first little bit of chain you say Glory be to the Father, etc., you know that?"

The big bead is for an Our Father, when you come to the next bit of chain you stop, and think about the subject that is to occupy your mind during the next decade, the next ten beads, you know."

"Oh, yes—the undercurrent of course, the undercurrent seems to me the best part of the whole thing, but I suppose I am prejudiced. There are some people I could name in Chicago, who would never speak to me again if they saw me even handling this thing. I guess they are prejudiced anyhow. Say, what's this little tag with a cross on the end?"

"That's where one begins, the little tag is for a preparation for the service. The cross is a sign for you to cross yourself (I don't, he muttered). "In the name of the Father and of the Son and of the Holy Ghost," and to say the Apostle's Creed. On the large bead that follows, you say Our Father and then three Hail Marys. Then on the large bead that comes next you begin the actual service by saying an Our Father, then you go either way, it is just the same whichever way you go, on the first bit of chain you take up the first subject of Meditation, then the ten Hail Marys, concluding with the 'Gloria' on the chain. Then you begin again with the Our Father on the large bead, followed by the second subject of Meditation, and so on."

He fingered the beads all round. "How does it end?"

"When you come to the 'tag' you say a prayer or two and finish up."

WHAT OF THE GREEK?

"Say now, do the Greeks use these things?"

"Look at the Greek stores," I answered; "you will find them full of beads, the number and arrangement of the beads differ a little from the Greeks when it comes to the question of the invocation of Saints. On that point they are solid. You should get hold of a translation of their Service Book and see for yourself."

Another silence punctuated the conversation. We finished our coffee, and he said:

"Prejudice apart, it seems a good business proposition for saying prayers, though it's different from the way I have been raised. It's the undercurrent that attracts me, and the Hail Marys that stick in my throat. I can't say prayers out of a book. I have been raised to say prayers out of my head, but nine times out of ten my thoughts just wander about anyhow, and I say 'Our Father' and am through. But it's the Hail Marys that stick. Have you got to say Hail Mary, or could one say something else? 'Lord have mercy' would suit me better."

"There is no compulsion about it, a free American citizen is at least at liberty to say any prayer he likes!"

"GABBLING" THE ROSARY.

"I have always wondered how good Roman Catholics, and mind you for all our people may say about them, I know lots of good papists, could find it worth while to gabble a whole string of Hail Marys," he said meditatively.

"I am not so sure about the word 'gabble,'" I replied. "I used to think that way myself once, till one day I was in church, in Paris, where I happened to be placed just where I could see a nun saying her rosary. I could watch each bead as it fell from her fingers, and I thought I would see how fast she did gabble her prayers, so I started to say the words to myself just at the same time she was saying them, so that I could test her pace exactly."

"And the result?"

"The result was that she had me every time! I always got to the end before she dropped the next bead. At first I found myself a long way ahead of her, and I had to slow down considerably in order that she might come in a good second."

"Did you ever try that game again?"

"Yes and always with the same result. Sometimes I have heard the priest and the people say it together, the priest saying the first half and the people the last, of each Hail Mary, making a regular service of it, and then they seemed to say it slower than ever."

We were silent. The professor still handled the beads and said half to himself, "So this is a Rosary."

"Would you like to keep it?" I asked, "as I saw he was still handling the beads."

"I guess not," he said slowly. "I guess not. If I were to die and this thing was found in my pocket my old mother would think I had gone straight to hell, but I have got ten fingers, and I'll try that plan. I shall not use the Hail Mary, though I may even come to that some day."

Some Good Old Rules.

To get a wrong thought out of the mind, put in a noble one. To dispel darkness let in sunshine. To drive out bad temper, teach self-control. These are good old rules that many people never seem to reach or understand.

Scolding a child rarely helps along an inch. It belongs to the past deeds done and over with. Inspiring a child tells for miles ahead. It belongs to the present deed and the long future. It belongs, also, to the most deep and complete power of a mother over her child. The mother who has understood, who has inspired her boys and her girls, is never outgrown, never superseded by newer affections.

The thought of her remains the fundamental one, to the very end of life. This is the power that every mother longs for—and the power that she can and ought to have if she is wise enough to hold earnestly to the best things for her child.

As You go Along.

"Twid do your soul a world of good To lift a fallen brother From trouble to the mountain high, Through one cause or another. Perhaps the very thing he needs Is but a cordial greeting, To turn his darkened sky to blue With all its storm clouds fleeing."

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We want to send everybody interested in gardening or farming our new free 1910 Seed Catalogue. If you will write us to-day, we will include, free, a package of our Asparagus Beet. This Beet is most delicious. You get two distinct dishes from one vegetable. Use the ribs as Asparagus—the leaves as Spinach or greens. Our new Catalogue is one of the most complete published this year. If you prefer, we will send free package of our Burbank's Giant Crimson California Poppy, or D. & H's Excelsior Swede. Instead of the Asparagus Beet. Let us know to-day which you want.

Kindly mention this paper. It is important to us.

DARCH & HUNTER SEED CO., Ltd.,
London, Ont.

FARM FOR SALE

The valuable and well known farm situated at Beech Hill road, about 2 1/2 miles from the Town of Antigonish. It consists of 200 acres, 85 of which is in good state of cultivation, and 115 in pasture 65 is intervalle land, and 50 well wooded. Soil is a fertile loam. Farm cuts annually fifty tons hay. Dwelling 34 x 26; barn 16 x 24. Pasture is well watered; well, at house and well at barn, will be sold on easy terms. Apply to

WILLIAM CHISHOLM, Beech Hill
Box 325, Antigonish.

SHERIFF'S SALE.

1908, C. No. 456.

In the County Court, for District No. 6

Between D. GRANT KIRK, Plaintiff,
and
EDWARD J. FITZ, Defendant.

to be sold at public auction, by the Sheriff of Antigonish County, or his Deputy, at the Court House, Antigonish, on

Wednesday, the 28th day of May, A. D. 1910.

at the hour of 10 o'clock, in the forenoon.

LAND

situate, lying and being at Linwood, in the said County, and bounded and described as follows:

First lot: Bounded on the south and east by lands of George Pitt, and towards the north and west by lands of Stephen Pitt, containing sixty acres, more or less;

second lot: All that wood lot on the western side of the lot above described and bounded on the east by lands of Edward J. Pitt, on the south by lands of George Green, on the West by lands of John Tait, and on the north by lands of said Stephen Pitt, containing thirty acres, more or less, together with all the buildings, easements, privileges and appurtenances thereto belonging, or in any wise appertaining, the same being the lots of land conveyed to the said Edward J. Pitt by Stephen Pitt, and recorded in the Registry of Deeds Office for Antigonish County, in Book 61, page 110. The said lots of land having been levied upon under an execution issued upon judgment duly recorded in the Registry of Deeds Office for the County of Antigonish, upwards of one year.

TERMS: Twenty per cent. deposit at time of sale; remainder on delivery of deed.

DUNCAN D. CHISHOLM,
Sheriff of Antigonish County.

ALLAN McDONALD,
Solicitor of Plaintiff on Execution.

Dated at Sheriff's Office, Antigonish, N. S., 24th Feb., 1910.

