

# THE CASKET.

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## THE CASKET.

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THURSDAY, JUNE 5, 1913.

We have received two papers containing articles on Freemasonry, evidently for the purpose of our commenting on them. We shall do so as soon as possible.

The city of Rome has a graft scandal; and Mayor Nathan threatens to resign. Nathan is himself a worse scandal than any mere stealing of money; and we hope he will resign.

A press despatch dated Princeton, New Jersey, May 23rd, says that Paul Patton, son of Dr. Francis L. Patton, until recently President of Princeton Theological Seminary, has entered the Catholic Church. His father, Dr. Patton, has been considered a foremost educator in the Presbyterian Church.

Lord Ashebourne, Lord Chancellor of Ireland, is dead. His eldest son, who now becomes Lord Ashebourne, is a Catholic. He entered the Catholic Church whilst a student at Oxford about twenty years ago. He belongs to the National party; is a supporter of the Gaelic League; and speaks Irish Gaelic himself. One more English family swallowed by "the Irishry."

The Baptists have a small schism in Saskatoon, according to a press despatch. The first Baptist Church there recently announced willingness to receive members without immersion provided they are professing Christians; and a petition is being circulated amongst the Baptists of that province calling for the disfellowship of that congregation.

A contemporary informs us that Cardinal Cassetta, one of the Italian Cardinals, has divided up many acres of his private lands into lots on which houses for working people may be erected, and has also provided the materials for building the dwellings. Not long ago we told of the case of an Austrian nobleman who was voluntarily dividing up his estate amongst his tenants.

America's notes of the Constantinian celebrations in Spain show what a formidable task the infidels have set themselves to undermine the religion of that fine nation. In Madrid there was hardly a house that did not display a cross in flowers or in lights. Crosses and altars were erected in the streets. But the substantial part of the jubilee was the general communion of children in the parish churches.

The Anglican Synod at Halifax gave utterance to some unquestionable truths, and advocated some things in which all right-thinking people will heartily agree with them. We may make particular reference to the utterances concerning disorderly houses. There is a certain toleration extended to such places by municipal and city authorities sometimes which is much to be lamented. And we ought not to stop with lamenting it.

The papers report that Queen Mary has compelled the young Prince of Wales to resign from a college club which indulged in conduct of which she disapproved. Queen Mary has shown firm determination to set and observe right standards, and it is understood that she has always enforced them in her own family. It is said that she is sternly opposed to the animal dances which a depraved taste has introduced in some places; and that London people fear exclusion from Court receptions if they are known to countenance them.

Chicago, May 20. — A movement to revive the old custom of publishing the banns for a reasonable period preceding a wedding was started today at the annual conference of the Chicago diocese of the Episcopal Church when a resolution, authorizing a return to

this custom, was adopted. The delegates representing this diocese at the general conference of the Church in New York in October, will make an effort to have publication of the banns made compulsory in all episcopal churches in America.

The Catholic practice once more is proved to be right by the evils that attend the substitute which has been tried in its place.

Church Progress informs us that Father Jolly, a priest in Fort Morgan, Colorado, has been dealing with the misrepresentations of the Catholic Church by a Baptist minister. This man made the statement that 95 per cent. of the social outcasts in six large American cities were Catholic girls. Father Jolly communicated with Judge Ben B. Lindsey, the famous Juvenile Court Judge in Denver; and he replied as follows: "I have never heard any one make that statement and I do not believe it. My experience is that fewer Catholic girls go wrong than of any other denomination. Such a statement as you quote in my judgment is absolutely untrue."

Some weeks ago we gave the facts concerning the movement for Home Rule for Scotland. A bill is now before the British House of Commons, and has been read a second time, though it may not be passed at the present session. We do not hear of one Catholic saying a word against it; and Catholics have, in the past, suffered a great deal in Scotland. There is no ill-feeling now, however, because of that. The present bill provides for only one Chamber in the new Scottish Parliament. The revenue and taxation provisions are not the same as are contained in the Irish Home Rule Bill. Ireland and Scotland may open their new Parliaments in the same year.

The attempt of the infidel "antichrists" of Spain to poison the minds of the children is characteristic of political Freemasonry as known in Europe since the 18th century. The scheme has two main branches,—first, to get the Catechism out of the schools; second, to flood the country by means of circulating libraries with the works of the rottenest of French, Italian and English writers of blasphemy, infidelity and dirt. The same devilish work has poisoned a considerable part of the population of France; and has given to Portugal its reign of terror; will Spain throw off the attack. We think she will. But the difficulty about it is, that the national and political institutions of those countries, whilst republican in name, are, in reality, not responsive to the will of the people, but are operated and controlled by a small class of professional politicians.

The United States Department of Agriculture reports that the loss of farm animals last year from disease and exposure comprised over six and a half million swine, nearly two million cattle, over two and a half million sheep, and more than half a million horses and mules. The total value exceeded two hundred million dollars. Of this vast loss, one hundred and forty million dollars worth were food animals. The greatest mortality is amongst swine. Something like nine-tenths of that is due to cholera, which it is said can be very greatly reduced. Only six years ago the United States exported half a million cattle and over four hundred million pounds of beef. Now exports have almost ceased. This loss of one hundred and forty million dollars worth of food animals in a year is a serious matter indeed, having in view the present high cost of living. Farmers everywhere might well give the most earnest attention to all reasonable discussion or any useful information, by which any part of the present heavy loss in this direction can be cut off or reduced.

The New York Sun recently furnished some very interesting figures bearing on the state of agriculture in the United States and on the cost of food, as follows:

A valuable, if melancholy, contribution to the facts of the high cost of living is afforded by the figures relating to beef of the Bureau of Foreign and Domestic Commerce. Only 12,656 head of cattle have been exported from this country in the eight months ended with February, 1913, against 270,219 in the corresponding period ended with February, 1907, and only 4,700,047 pounds of fresh beef, against 175,800,049 pounds. The question of what caused the falling off is in part answered by the number of cattle on the farms; 56,527,000 on Jan. 1, 1913; 72,531,000 on Jan. 1, 1907. In the eight months ended with February there have actually been imported into this

county \$3,670,000 worth of cattle, against \$271,892 in 1907. The value of the exports of cattle in that time was only \$750,491, against \$21,022,290 six years ago, and the value of fresh beef \$595,228, against \$10,310,008.

The rush to the cities may be, and probably is, to a great extent, the cause of all this. We, in Canada have had the rush to the cities also. The tide must, and will turn some day. The turn may come by reason of the high cost of living; and if it does, the high cost of living will not be looked back to as an unmitigated evil after all.

The Star informs us that a delegation of priests waited on the Board of Control, with a petition signed by practically every parish priest in Montreal, stating that in the interests of the morals of the youth of the city and of the public in general, the appointment of a theatrical censor was necessary; that this was particularly the case in respect of the vaudeville acts performed at the moving picture shows; and that these vaudeville turns, given between the moving-picture reels, had become more daring since the appointment of censors of films. Four priests addressed the Board. The Protestant Ministerial Association also sent a resolution to the Board asking for the appointment of a censor. The Board will probably appoint one if they have the power. The censorship of moving pictures and vaudeville is getting to be an old subject now in THE CASKET; but, as in many other things, we must keep hammering away until something is done.

A play was condemned in the Magistrate's court in Toronto last week as immoral, and fines were inflicted. A discouraging feature of the affair is, that after it was known that the play was complained of, there was a rush to see it. We have long contended that to enact and enforce laws against one party to a moral offence is not enough. Whether it be the selling of liquor, or the selling of filth, in print or verbal, all parties to the transaction must be made liable to punishment. If, for instance, the sensation hunters who rushed to hear and see this play after it was made the subject of court proceedings of which they had notice, were themselves liable to be brought to trial, the rush would not have been so great. A filthy theatre was closed last year in Montreal. A number of miserable wretches of performers were punished. Thousands of young men had openly patronized that theatre and its indecencies for a long time; but, according to the present conceptions of law-making, they were not guilty of any offence. Although their money paid the wretches who performed, and their appetite for dirt kept the theatre going, they were guilty of no offence. This theory of the placing of responsibility must break down sooner or later.

The attention of the Catholics of the world has been fixed, this spring, on Malta, on account of the holding there of the Eucharistic Congress. A contemporary publishes the following account of "A sudden sick-call in Malta." There are places still in Nova Scotia, we are proud to say, where Catholics kneel bareheaded on the roadside when they see the priest going by on a sick call and know he is bearing the Blessed Sacrament:

### A SUDDEN SICK CALL IN MALTA.

As I write these lines the Viatum passes along this street. It is 9.30 p. m. I hear a tinkling bell, and the deep sound of men's voices chanting. I go to the balcony to look out, and as I do so all the inhabitants of every house in the street appear at their windows and balconies bearing lamps and candles. The street, a moment ago dark and silent, is brilliantly illuminated. First comes a man bearing a banner, attended by a boy ringing the bell. Then some thirty or forty men and boys carrying candles; then half a dozen of the clergy, in cassocks and cottas, attending the priest who carries the Host under a canopy. A crowd of men and women follow, quite a hundred in number already, and at every step more join in, reciting prayers as they go. And this is all spontaneous—a sudden sick call! but it will serve to show the love of the people for our Lord in the Blessed Sacrament. So great is their own faith that the Maltese cannot understand how anyone can entertain the slightest doubt of the Real Presence of our Lord in the Eucharist; and to such as deny the Real Presence they refuse the title of Christian.

From time to time we hear, in Canada, advocacy of an extension of divorce laws, looking towards the easier obtaining of divorce. The argument is used, for instance, that divorce ought to be made as easy for the poor man to obtain as for the rich man. Those who argue so, for-

get the nature of the commodity which they seek to cheapen. Because a rich man can pay any possible price for intoxicating liquors and there are many people who have a thirst and have no money at all, shall we therefore say that liquors should not be taxed at all? The question cannot be disposed of by taking it down any such controversial sidetrack. The question is, the morality or immorality of divorce; and those who do not believe in its absolute immorality cannot fail to recognize the immorality involved in the practice of it. The divorce courts of the United States are choked up with collusive divorces; and it seems that they have become such a scandal in England as to call forth the following remarks from a Judge of the King's Bench:

Mr. Justice Darling made some trenchant observation in the King's Bench division on the subject of collusive arrangements for the procurement of divorces. "It is a disgrace to the divorce court," His Lordship said, "that some people had misconduct committed in order that divorces might be obtained. Collusive arrangements were made by which money was passed and the men practically sold their wives for money down. It is the part and business of the divorce court to see that this does not happen."

But it happened. The Divorce Court cannot supervise people's previous conduct; nor find it out, except occasionally.

Efforts to get cheaper supplies of foodstuffs have been, and are now being, made in several places. We have chronicled such of them as have come under our notice from time to time. A report made in March by the Chairman of the Committee on Markets of the National Housewives League, at New York, says that the chief causes in that city are large profits and charges for handling, selling and distributing foods. The question of transportation and of getting the producer and the consumer into closer touch seems to come up in nearly every inquiry on this subject. The League above referred to passed a resolution against any great expenditure on any one terminal market, and favoring the establishment of ten or more receiving terminals at different points along the Hudson and the East River. The League also recommended that a co-operative company, composed of producers and consumers, establish retail food stores centrally located in various residential districts, as one means of reducing the cost of living. Co-operative companies can do a great deal in the direction of lower prices provided they are loyally supported. The selfishness and shortsightedness which causes people to let them go down sometimes under competition, is properly repaid when they find themselves gripped all the worse by high prices when the co-operative shop is gone. This, we believe, has sometimes occurred. We wish we could say that public men, either in Canada or in the States have grappled to the best of their ability, in the last few years, with this problem of high prices. Apart altogether from the larger requirements which people have of their own free will, and without necessity, set for themselves, there are many aspects of the problem which, one would suppose, would attract the earnest attention of men whose time and thoughts are given to public affairs and whose position enables them to gather full and detailed information which is beyond the reach of the average citizen.

After tomorrow "the stranger within the gates" must conduct his marriage preliminaries under the calcium light of publicity. The new marriage act of last session, which requires non-residents of a municipality, county or district to give three weeks' notice of an intended marriage comes into force on Thursday. The act makes it necessary for non-residents desiring to secure a marriage license to advertise their intentions in local newspapers once a week for three weeks and to present affidavits and copies of the notices to the issuer of license. Exception to this will only be made under special circumstances and upon direct appeal to the registrar general. This legislation, while aimed at secret marriages generally, is especially aimed at the "Gretna Green" at Windsor, where the marrying of young people from across the boundary line has become a profitable business. In addition to the advertisement clauses, the act contains sections making clergymen and others qualified to perform marriages subject to a heavy penalty for marrying persons under the influence of liquor or mentally deficient.

This is a despatch from Toronto dated May 14th. The thing had been for years past a horrible scandal. But the Ontario border towns are not the only places where these hasty and clandestine marriages have been a crying evil for a long time past. There are "marrying parsons" in many

large cities in the United States who have no scruples and ask no questions. It is no wonder that, as we read the other day, even some Protestant clergymen are beginning to talk seriously of going back to the good old Catholic custom of publishing banns. We are glad that Ontario has passed this law, so far as it may put an end to the "Gretna Green" marriages. But we wonder why we have not heard more about this matter, in recent years, from the Synods and Assemblies and Conferences which have been so busy warning all good and loyal Canadians against the insidious encroachments of the Pope and his decrees, or holding up their hands in horror over an occasional decision of the church authorities in Quebec that a couple had gone through the marriage ceremony under impediments and that therefore the marriage was liable to be annulled.

The difference between true reform and false reform was fully exemplified by the events of the very century which saw the "Reformation," as it has so long been called. Ranke, a Protestant historian speaking the close of the Council of Trent, says:—

"The faithful were again subjected to the uncompromising discipline of the Church."

This was the Catholic idea of reform—not "reform" by breaking up Christendom into numbers of sects.

Seminaries were founded where young ecclesiastics were brought up under strict discipline, and in the fear of God. The parishes were regulated anew, the administration of the sacraments and preaching subjected to fixed ordinances, and the co-operation of the regular clergy subjected to determined laws. The bishops were held rigidly to the duty of their office, especially to the superintendence of the clergy. It was a regulation attended with weighty results, that bishops solemnly bound themselves by a special confession of faith, signed and sworn to by them in observance of the decrees of the Council of Trent, and to submissiveness to the Pope.

This is Protestant testimony to the solidity of Catholic reform. It is worded and stated with a little inaccuracy; but it is valuable testimony from outside the Church. Macaulay also gives his testimony:—

"In the course of a single generation, the whole spirit of the Church of Rome underwent a change. From the halls of the Vatican to the most secluded hermitage of the Apennines, the great revival was everywhere felt and seen. All the institutions, anciently devised for the propagation and defence of the faith, were furnished up and made efficient. New engines of still more formidable power were constructed. Everywhere old religious communities were remodeled, and new religious communities were called into existence. Within a year after the death of Leo, the order of Camaldoli was purified. The Capuchins restored the old Franciscan discipline—the midnight prayer and life of silence. The Barnabites and the Society of Somasca devoted themselves to the relief and education of the poor. To the Theatine order a still higher interest belongs. Its great object was the same as that of our early Methodists—to supply the deficiencies of the parochial clergy."

"The Church of Rome, wiser than the Church of England, gave every countenance to the good work. The members of the new brotherhood preached to the great multitudes in the streets, and in the fields, prayed by the beds of the sick, and administered the last sacraments to the dying. Foremost among them in zeal and devotion was Gian Pietro Caraffa, afterwards Pope Paul the Fourth. In the convent of the Theatines at Venice, under the eyes of Caraffa, a Spanish gentleman took up his abode, tended the poor in the hospitals, went about in rags, starved himself almost to death, and often sallied into the streets, mounted on stones and waving his hat to invite the passers by, began to preach in a strange jargon of Castilian and Tuscan. The Theatines were among the most zealous and rigid of men; but to this enthusiastic neophyte their discipline seemed lax, and their movements sluggish."

The Spanish gentleman was St. Ignatius Loyola, founder of the Jesuit Order. At the very same time, what was the condition of the "reformed" churches? We do not know of any more eloquent denunciation of it than that of Luther himself a few years after the "Reformation" began; and it had become worse at the time referred to. The splitting up had assumed large proportions. Discipline there was none. The variations were already many and increasing in frequency and in extent. Here is the contrast between real reform and false reform.

Senator Curry of Amherst, N. S., has given unconditionally \$85,000 to Acadia College at Wolfville, N. S., and an additional sum to bring the whole up to \$125,000 on condition that the institution raise a like sum for the department of applied science.

## THE CASKET AND THE TRAMWAY STRIKE AT HALIFAX.

We have a letter from Halifax about our comments on lawlessness and disorder shown there during the recent tramway strike. Our correspondent says:

"You start with the statement, on its merits you know nothing. And before learning you start to slander those who were obliged to stop the cars in order to save the lives and limbs of wives, sisters and mothers from destruction by run-away cars in the hands of an armed scab fleet (in the employ of a company who declined arbitration and declared war)."

We said we knew nothing about the merits of the strike. We have no need to learn anything about that, because our correspondent himself makes it plain that the merits of the strike had nothing to do with the disorder and the attacks on the cars. "Save lives"? "Run-away cars"? "Armed scab-fleet"? Nonsense! We personally saw two cars on Hollis Street, not running away, well handled, no "wives nor sisters nor mothers" on or near them; and we saw half-grown boys who ought to have been learning their lessons for next day's school, chasing them and hurling sticks and stones at the men who were running, those cars. No true Canadian, unless unduly excited, could fail to condemn such conduct. There were lives in danger, but not the lives of "wives, sisters or mothers."

Was it to protect "wives, sisters and mothers" that stones were thrown into the cab which was carrying the well-known business man, Mr. R. L. McDonald and his daughter to the Queen Hotel? Was Mr. Dunfield's head broken to "save wives sisters or mothers" or to "stop run-away cars"? And what about the "wives, sisters and mothers" of these men? Our correspondent's language shows the spirit in which these things were done. We do not wish to use harsh language; but we feel like doing so when we are charged with slander in this matter. We slander no man. We aim to tell the truth, even though it be disagreeable to excited people. Our correspondent would do well to clear his mind a little, and to realize that the Ten Commandments are not to be hung up, and the Criminal Code of Canada cast aside, every time men have a grievance.

Strikers have no right to prevent other men from working. A man's rights, moral and legal; do not change in the least because people choose to call him a "scab."

Where did those who stopped the running of the cars get their authority? They were not even on strike themselves. And if they had been on strike themselves, that would have given them no right to smash or destroy property or crack heads. The fact is that it was an outburst of fury, a riot under the lash of excitement. It was sinful, criminal and shameful. Our correspondent gets down to the real reason of the outburst when he talks of "rich gluttons." He says: "As is too often heard a Catholic journal is always ready to back up the rich glutton."

Rubbish! And, worse than rubbish, falsehood! We care nothing about the "rich glutton"; but we do care when we see men forget the essential principles of religion and the general laws of their country, under the mistaken notion that they can help the poor man in that way. Nine of every ten of our readers are poor men. They are the men we write for. They are the men we care for. They are the strength and bulk of the Catholic laity; but their strength turns to weakness and their bulk becomes a hindrance if they defy Catholic teaching and pick up from unscrupulous or excited ranters false notions of the rights and wrongs of men.

There is the danger. This is what we are talking about. This is what we care about. We do not care about the smashing of a street car; but it is our business as a Catholic paper to protest against the smashing of principles. We leave the merits of any particular strike to those concerned in it; but we raise our voice, as in duty bound, when violence and sin break out in a serious manner, in a public place, and on the part of a considerable number.

What about "rich gluttons"? Are "rich gluttons" to be dealt with by force and violence, or by enlightened and civilized methods? If property is to be destroyed because it belongs to "rich gluttons," we can point out quite a lot of property in Canada that may as well be destroyed first as last. If we are going to be savages, let us do the thing on a good, large scale.

Continued on page 4.



The Church.

"I go to sleep every night with a firmer feeling of security because we have in this city the Roman Catholic Church." These words are culled from a sermon recently delivered by a widely-known Methodist minister of Chicago, Rev. Charles Bayard Mitchell, D. D., LL. D., and are the concluding words in a long panegyric in praise of the Church's stand on matters threatening present-day society.

"The greatest single debt in the world," is the light in which William Allen White would have civilization regard the Catholic Church. He says: "The Holy Roman Catholic Church, whether we like it or dislike it, still must be admitted by serious-minded persons of every faith to be the cement that is holding civilization together. For if the influence of the Catholic Church were removed barbarism and anarchy would arise rampant in the world. . . . The debt of civilization to the Catholic Church is the greatest single debt in the world. . . . Reverence is due to this great fundamental force in modern civilization working toward the common coming of the kingdom for which every earnest man and woman is striving, each in his own way, and, by striving, becomes the brother of all men."

GLADSTONE. No man can regard lightly any words of the late Prime Minister of England, William Ewart Gladstone; and we can never forget his tribute to Roman Catholicism: "She has marched for fifteen hundred years at the head of civilization and has harnessed to her chariot, as the horses of a triumphal car, the chief intellectual and material forces of the world. Her greatness, glory, grandeur and majesty have been almost, though not absolutely, all that in these respects the world has had to boast of. Her children are more numerous than all the members of the sects combined; she is every day enlarging the boundaries of her vast empire. Her altars are raised in every clime, and her missionaries are to be found wherever there are men to be taught the evangel of immortality and there are souls to be saved. And this wondrous Church, which is as old as Christianity and as universal as mankind, is to-day, after its twenty centuries of age, as fresh and as vigorous and as fruitful as on the day when the pentecostal fires were showered upon the earth. Surely such an institution challenges the attention and demands and deserves the most serious examination of those outside of its pale."

WOODROW WILSON. Some years ago Woodrow Wilson, now President of the United States, delivered an address before the student body of Princeton University, lucidly setting forth the enormous service rendered by the Church to civil government during the Middle Ages. He said in part: "No society is renewed from the top; every society is renewed from the bottom. I can give you an illustration, concerning that that has always interested me profoundly. The only reason why government did not suffer dry rot in the Middle Ages under the aristocratic systems which governed them, was that the men who were the efficient instruments of government—most of the officials of government—the men who were efficient—were drawn from the Church, from that great Church body which we now distinguish from other church bodies as the Roman Catholic Church.

"The Roman Catholic Church then, as now, was a great democracy. There was no peasant so humble that he might not become a priest and no priest so obscure that he might not become the Pope of Christendom.

"Every chancellery in Europe, every court in Europe, was ruled by these learned, trained, and accomplished men, the priesthood of that great and then dominant Church.

"So, what kept government alive in the Middle Ages was this constant rise of sap from the bottom, from the ranks, from the rank and file of the great body of the people through the open channels of the Roman Catholic priesthood."

Mr. Wilson's view of temporal power is particularly interesting, in that it contradicts the objections made by those who know nothing of statesmanship and at the same time comes from the lips of a very great statesman, who surely should know the A B C of his profession.

GUSZOT. The French Protestant statesman and historian, says something of the same order in his History of Civilization, Vol. I, pages 136-7: "The Church has exercised a vast and important influence upon the moral and intellectual order of Europe, upon the notions, sentiments and manners of society. This fact is evident. The intellectual and moral progress of Europe has been essentially theological. Look at its history from the fifth to the sixteenth century, and you will find throughout that theology has possessed and directed the human mind. Every idea is impressed with theology. Every question that has been started, whether philosophical, political or historical, has been considered in a religious point of view. . . . We shall find the same fact hold if we travel through the regions of literature; the habits, the sentiments, the language of theology there show themselves at every step. This influence, taken altogether, has been salutary. It not only kept up and ministered to the intellectual movement in Europe, but the system of doctrines and precepts by whose authority it stamped its impress upon that movement, was incalculably superior to any which the ancient world had known. . . . We must still acknowledge her influence upon the progress and culture of the human race to have been beneficial. That she has assisted in its development rather than its compression, in its expansion rather than its confinement."

This fair-minded manner of recalling pages of history by some supposed to have been clouded by "Dark Ages"

and "priestcraft," is not confined to a few writers, but is prevalent among many. Let me give you but one more example for the present.

PROFESSOR LODGE. In a lecture delivered some years ago by Professor Lodge, then of Columbia University, among other points the following paragraphs contain tributes of particular interest:

"It would be difficult to over-estimate the importance of the historic functions performed by the Catholic Church during the middle ages.

"She unified the education of Europe. The instruction of youth was cast in molds of her make. She was the conservator of the learning, culture, and civilization of antiquity. She was the ark in which were preserved the forms of literature when all Europe was submerged beneath the surging tide of barbarism. She lifted her aegis above the poor, the weak and the helpless. She stood between the overburdened taxpayer and the extortions of the emperors.

"She strove to transform the barbarian hordes who had poured like an invading flood over the sunny plains of Gaul and Italy into citizens of the commonwealth of God. She held up before the multitude high ideals of Christian life. She sought to fire the heart with noble ambitions, to enrich the mind with the culture of past centuries and to lift the life to a plane of loftier activity.

"Her history during this period is made resplendent by the heroic deeds of many a saintly character. She threw the whole weight of her great influence on the side of law and order and civilization, when these were engaged in a death struggle with the forces of barbarism. When disintegration was everywhere else, the Catholic Church was striving to integrate the thought, the life and the culture of Europe. More than this, within the bosom of that Church itself, the principles of free self-government were allowed very considerable play. From the monks of the chapter who elected their abbot, to the college of Cardinals, who chose their Pope, free election characterized the government of the Church.

"Now, when we look through the long tracts of history and see what splendid service this Church has rendered to God, and to humanity, and to civilization, however great may be the divergencies between our theological opinions and the opinions recognized by that Church, we are bound to speak the truth of history and award the meed of praise where honor is due."

Save for the allusion in the last paragraph to the "opinion" recognized by "that Church," one might suppose the above to be a page from some history or tract emblazoned with the imprimatur of at least a dozen Bishops. Instead, it is the sincere tribute of one who admits that he holds to views "which are separated by the whole diameter of thought from Catholic doctrines."

Prof. Lodge thus concludes his remarkable lecture: "While, therefore, I most strenuously object to very many articles of Catholic theology, I refuse to shut my eyes to the glories of the Church's history, and to the magnificent martyrdoms with which her children have adorned the history of the race, I have, moreover, a profound admiration for the statescraft which has guided her history. Her leaders have known how, in every age, to change her line of battle as the front of battle changed. She always presents her face to the foe. She has a wonderful power of adjustment to meet the exigencies of the situation. Profound wisdom has directed her entire development."

Speaking of the "development" of the humanity of the Church (if I may use such a term), it is a pleasure to quote these words from an address of Henry L. Jost, Mayor of Kansas City, Mo., delivered on March 7, of this year. Speaking of the Church, he said that "being the foremost factor in civilization, its work of development has been of such magnificent degree that it ill becomes us who are on the outside of its organization ('fuori le mura') to challenge or question its worth as a divine instrumentality."

I have before me a letter from a very dear friend, dated Nov. 30, 1908. Rev. H. E. was an Episcopal clergyman, one of the most cultured gentlemen I have ever known, and possessed of a truly saintly character. His devotion to Our Lady would have edified a Breton peasant; his no less sincere love for Pius X. did not detract from his allegiance to his own superiors. I wish I could tell you a few of the glowing tributes he paid Mother Church from time to time; I wish I might publish some of a dozen letters I received from him after my reception to the Bark of Peter in 1908. But he, from whose pen they came has gone from this "vale of tears" into the keeping of the Eternal Father; and I have not permission to use the letters written during his lifetime. One sentence only shall I give you, that you may see what genuine charity there is in those dear souls "outside the wall."

"Boy, dear, I wonder if you realize what treasure you have gained? True, I must not think you did well to leave us; but I may think and I do think that you will never lose what I knew you to have and to be as an Anglican, whereas you will gain treasure daily and in abundance. . . . The Roman Church is so wonderful and so glorious in its magnificent work for the salvation of the world."

Naturally, the convert to "the Roman Church" receives letters from his former co-religionists ranging from the heartlessly cruel to the almost sympathetic; and I have no lack of these. But I shall reserve quoting from their pages until another time. Let me conclude this present paper with but one more "tribute": "The Holy Catholic Church. . . . Look on Thy Bride, O Lord, Thy Bride the Church, in her captivity; Lift up her veil, that all the world may see Her truth and majesty." —Sophia May Eckley in New York Freeman's Journal.

Helpful Memorials.

There is undoubtedly a growing sentiment against the use of great numbers of flowers at funerals. It is a common thing now to read in the announcement of a death the request that no flowers be sent. In the first place the flowers are a nuisance. They come with their little card of sympathy, are in the way for a while and then are piled into a special carriage to lead the funeral procession, and then to be heaped upon the grave in every conceivable shape of set-piece and in all stages of decay.

What is the meaning of the strange custom? Surely it is not in keeping with the ritual of the Church in the Requiem Mass. You will find no flowers on the altar at a funeral service. Flowers are for joyful occasions. And a funeral is not that. The Church surrounds the catafalque with a splendid awe. There she brings us face to face with the mystery of death. She does not mince her words. The day of death is a day of everlasting import to the poor soul for whom she offers up the Holy Sacrifice. And much as she would comfort the living mourners she insists in prayer after prayer, that it is not of them she is thinking but of the departed that may need supplication to be cleansed and made fit for entrance into eternal rest. What she urges us to do is to pray for the dead. There is no question of fine caskets, of the floral sympathy of friends; these are but poor externals that can do nothing for the soul in need. A cartload of flowers is not as valuable to the dead friend as one little Hail Mary lisped for his rest.

We should consider it a duty to view these things through the eyes of Mother Church. With us Catholics Purgatory is a vital thing. It is a reality from which we should not seek to get away. As Father Faber says, no good Catholic ever spoke lightly of Purgatory. And knowing that we, too, will undergo its purifying pains it is good for us too look the facts straight in the face. You are not doing your duty to your dead friend by putting a bundle of flowers upon his grave. He is asking for bread, and you offer him a stone. He needs prayers, Masses, and you try to satisfy him and your own conscience by the gay blossoms that seem so hypocritical in the attempt to make death other than it really is. How the custom of spreading flowers on graves grew so it is hard to explain; at least it may be said that it is not Christian, and that it is entirely out of harmony with the rubrics of the Church on the solemn occasion of Masses and prayers for the dead.

In our issue of two weeks ago our readers may remember what was said on the matter in the columns that are devoted to the Missions. Mention was made of the departure that has been made by some Catholic societies that sent to the Society for the Propagation of the Faith offerings for Masses or for Perpetual Memberships for the benefit of their departed brother, in place of the formerly appropriate tender of sympathy in a meaningless piece of flowers.

Let us look at things from the point of view of the friend that is suffering in Purgatory. It is for love of him we claim to offer these tributes. That would be his choice if we could ask him to decide between the flowers and the Masses for his soul. It is plain what his choice would be. And if we, too, wish that when we die our friends will not content themselves with a floral tribute but will have Masses said for us, let us foster the charity that now uses the memorial card with the promise of prayers and Masses instead of the wreaths whose only reason seems to be to try to dress up death. If we would give our departed friends a bouquet, let it be a spiritual bouquet not for his dead body but for his living soul.—The Pilot.

Healthful Occupations.

But few people are aware that there are occupations that bring health, just as there are others that bring disease in their train. There is, for instance, the coal tar occupation.

Tar, with its strong, clean odor, acts as an antiseptic, and those who work in tar are immune to epidemic diseases. They are also very robust. The feeble and anaemic, taking up this trade in its various forms—the making of dyes, the preparation of disinfectant—soon become strong. Steel workers also profit in health from their occupation. The molten steel gives off certain gases that have a beneficial effect on the lungs and nasal passages. Though subjected to extremes of heat, steel workers practically never get consumption or catarrh.

Dairying is another healthful occupation. Jenner, of smallpox fame, discovered that dairymen never get smallpox. It is also true that they practically never get consumption. Bakers, if their bakeries are but clean and airy, follow a trade that fattens the veriest skeletons. Butchers are noted for their ruddy, robust build; they, like the bakers, seem to absorb through their pores the nutriment they work in. Chocolate and cocoa makers in like manner are stout, healthy folk.

It is well known that sealing-wax making is good for consumption—that for incipient consumption it is, indeed, almost a certain cure. All sealing wax factories have on their waiting list a number of consumptives, anxious to try the occupational cure.

The Real Friend.

"He is not at home." This is the answer we receive when we have inquired for some dear friend, with whom we expected to spend a few pleasant hours. The same reply greets us again and again the same day, and in sore disappointment and disgust we make our way home, vowing that before we make another call we will make sure that our friend will be at home. But why is it that we forgot to call at the house of another friend? Why is it that in our day's journey we have passed His house several times,

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and have not even stopped to inquire for Him? Would we be at all likely not to find Him there? Would we not find a welcome there? "Come to Me!" says that Friend at any time of the day or night, "and I will refresh you. You need not make any appointment with Me; I am always at home to receive you."

Suppose, accepting His invitation, we go to His house? We kneel in prayer and speak to Him; we close our eyes, and suddenly there steals over us an indescribable feeling of pleasure, of joy, of sweetness. We seem to be surrounded by a peculiar kind of atmosphere, which presses in upon us, making it difficult for us to breathe. Our eyes fill with tears, not of sorrow, but with tears which bring sweet contentment. Our lips are sealed, but our heart sends forth prayer unceasingly. We are in communion with our Friend!

Queer, How Mothers Are.

Queer, isn't it, how mothers are? How peacefully content seem they just to sit back, and, day by day, Let others go the joyous way; Let other people travel far, Let others have the smiles and fun, Help others get their labors done, Ready to comfort any one! Queer, isn't it, how mothers are?

Queer, isn't it, how mothers are? How, when there came an unseen treat, A chance to go somewhere and meet Some clever folk: a front-row seat To see some splendid, world-famed star— How mother simply shook her head, Pretending not to care, and said, "No, darling; please—you go instead."

Queer, isn't it, how mothers are? Not caring as to what they wear, Although they are so fair, so fair, But how they work, and how they care, And bring some little jeweled bar For daughter's hair! How long they'll sew To make her dress "just right you know."

Queer, isn't it, how mothers are? How sweet they make it to forget! How they can smooth each little fret, Each ugly little care and jar! How, in whatever thing they do, The heart of them shines out anew, Forgetting "I" and thinking "You!"

Queer, isn't it, how mothers are? —Detroit News.

A Power-Driven plow, behind which the operator walks, as with a horse-drawn plow, is a recent invention. The power plant consists of a two-cycle, 9-hp. gasoline engine mounted between the handles and geared to two spiked drive wheels. The downward pull of the plow cutting its way through the soil holds the drive wheels to the ground and the spikes prevent slipping. When the plow strikes a root, stump or large rock, the spiked wheels slip and the machine can be thrown out of gear instantly. It is then easily raised above the obstruction by lifting on the handles, the engine is thrown into gear again, and the plowing proceeds. A number of attachments are provided, including turning points for breaking land, a seeder for planting corn, cotton and other seed crops; disk harrows, weeders, listers, sweeps, and the like, for cultivating; a spraying attachment including tank and pump, and a mower cutter bar and rake attachment. When not in use as a plow or cultivator, the engine may be used for driving stationary machinery.

Notice to Surveyors of Highways

Surveyors of Highways will call for their forms of return, etc., upon the following persons who are the Apportioners of Statute Labor for their respective districts:

- Arisaig—Dan. D. McPherson, McArra's Brook. Maryvale—Allan McDonald, B. S., Maryvale. Cape George—Hugh James MacPherson, Georgeville. Morristown—James Brophy, Morristown. Antigonish—Allan MacDonald, M. C., Town. Lochaber—John J. Inglis, North Lochaber. South River and Dunmore—Angus D. McPherson, U. S. River. St. Andrew's—Dan A. Boyd, St. Andrews. Tracadie—John McKeough, Esq., Afton Station. Habor au Bouche—Michel V. Webb, Harbor Bouche. Heatherton—John R. McDonald Esq., Heatherton. Pomquet—Wallace Dorant, Pomquet St. Joseph's—Alex. G. Chisholm, Pinkietown.

Each Surveyor will be supplied with a copy of the Road Act by the Apportioner. The attention of surveyors is directed particularly to that portion of the Act comprised within Section 11 to Section 26. These sections can be easily read and understood. Surveyors are hereby reminded that they must qualify under penalty by taking the prescribed oath,

Before entering upon their duties They are further reminded that returns must be made to the Municipal Clerk.

NOT LATER than twenty days from the 31st day of July in each year

and that these returns should be completed and sworn to before being handed in to me. ALLAN MACDONALD, M. Clerk

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SYNOPSIS OF DOMINION LAND REGULATIONS Any person who is the sole head of a family, or any male over 18 years old, may homestead a quarter-section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-Agency for the district. Entry by proxy may be made at any agency, on certain conditions, by father, mother, son, daughter, brother or sister of intending homesteader. Duties—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least eighty acres solely owned and occupied by him or by his father, mother, son, daughter, brother or sister. In certain districts a homesteader in good standing may pre-empt a quarter-section alongside his homestead. Price \$3.00 per acre. Duties—Must reside upon the homestead or pre-emption six months in each of six years from date of homestead entry (including the time required to earn homestead patent) and cultivate fifty acres extra. A homesteader who has exhausted his home stead right and cannot obtain a pre-emption may enter four purchased homestead in certain districts. Price \$3 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$200. W. W. CORY, Deputy of the Minister of the Interior



The Seen and the Unseen.

(By Rev. Abram J. Ryan.)

Nature is but the outward vestibule Which God has placed before an unseen shrine. The Visible is but a fair, bright vale That winds around the great Invisible; The Finite—it is nothing but a smile That flashes from the face of Infinite; A smile with shadows on it—and 'tis sad Men bask beneath the smile, but oft forget The loving Face that very smile conceals. The Changeable is but the brodered robe Enwrapped about the great Unchangeable; The Audible is but an echo, faint. Low whispered from the far Inaudible; This earth is but a humble acolyte A-kneeling on the lowest altar-step Of this creation's temple, at the Mass Of Supernature, just to ring the bell At Sanctus! Sanctus! Sanctus! while the world Prepares its heart for consecration's hour. Nature is but the ever-rustling veil Which God is wearing, like the Carmelite Who hides her face behind her virgin veil To keep it all unseen from mortal eyes, Yet by her veils and her holy prayers, And ceaseless sacrifices night and day, Shields souls from sin—and many hearts from harm. God hides in nature as a thought doth hide In humbly-sounding words; and as the thought Beats through the lowly word like pulse of heart That giveth life and keepeth life alive, So God, thro' nature, works on ev'ry soul; For nature is His word so strangely writ In heav'n, in all the letters of the stars, Beneath the stars in alphabet of clouds, And on the seas in syllables of waves, And on the grasses and the stately trees, And on the rivers and the mournful rocks The word is clearly written; blest are they Who read the word aright—and understand. For God is everywhere—and He doth find In every atom which His hand hath made A shrine to hide His presence, and reveal His name, love, power, to those who kneel In holy faith upon this bright below. And lift their eyes, thro' all this mystery, To catch the vision of the great beyond. Yea! nature is His shadow, and how bright Must that face be which such a shadow casts? We walk within it, for "we live and move And have our being" in His ev'ry-where. Why is God shy? Why doth He hide Himself? The tiniest grain of sand on ocean's shore Entemples Him; the fragrance of the rose Folds Him around as blessed incense folds The altars of His Christ; yet some will walk Along the temple's wondrous vestibule And look on and admire—yet enter not To find within the Presence, and the Light Which sheds its rays on all that is without, And nature is His voice; who list may hear His name low-murmured every-where. In songs of birds, in rustle of the flowers, In swaying of the trees, and on the seas The blue lips of the wavelets tell the ships That come and go, His holy, holy name. The winds, or still or stormy, breathe the same; And some have ears and yet they will not hear The soundless voice re-echoed every-where; And some have hearts that never are enthralled By all the grand Hosannas nature sings. List! Sanctus! Sanctus! Sanctus! without pause Sounds sweetly out of all creation's heart, That hearts with power to love may echo back Their Sanctus! Sanctus! Sanctus! to the hymn.

JOHN MAYGER'S CURE.

John Mayger was a wood carver who had served his apprenticeship under an expert journeyman in his own small town of T—, Moved with the desire of bettering himself, he determined to start for other parts where the opportunities were greater and the wages much more generous. He carried with him the highest testimonials of his skill and integrity, but unfortunately the dingy solitude of his lodgings in the large Canadian city of M— soon proved as great a bane to him as it had done to so many others before him. Neither innocent recreation nor congenial company was to be found of evenings by the unfriendly newcomer, and very few weeks had passed before he made his way to a nearby saloon. Needless to say, John Mayger was soon a heavy drinker; before the year was out he was a drunkard. He had found employment at his trade shortly after his arrival in M— His new master was a German who, like thousands of his race, knew how to be a devout and practical Catholic as well as a shrewd man of business. Herr Bauer had taken an interest in John Mayger, who was a skilful workman, and whose honesty

was above and beyond all suspicion. Yet warnings and pleadings and threats had but little effect. So that, although the employer had eventually to dismiss him, it was hardly a fortnight before the natural generosity of his disposition and the interest in his business combined to make him take the unhappy carver into his service again. Things went on in the same old fashion till one day John Mayger made a serious mistake in a design of panelling that had been entrusted to him. It was an important piece of wood carving for a millionaire's drawing-room, and John had now so lost his nerve through excessive drinking that he felt compelled to prime himself with strong liquor in order to steady his hands when responsible work was given him. This serious bungling in his latest task made the poor drunkard realize that things had come to a crisis. He knew that this employer would no longer keep him, nor could he give him a testimonial of character. If John Mayger was discharged he would starve. With these reflections uppermost in his mind, he made a pitiful appeal to his employer to be allowed to remain in his service on any conditions. "On one condition only," retorted Herr Bauer, speaking with a sternness which concealed regret and even affection for the skilful young man thus brought so low. "On one condition, a severe one, but you may take it or leave it. It will be a long time after what has occurred before I can trust you again with the simplest work. My confidence is destroyed. It will be for you to restore it by becoming a sober man. Meanwhile, if you care to do second-class work here at a second-class workman's wages of ten dollars a week, you may do so, but none the less the moment I see the sign of drink on you or even see or hear of you entering a saloon, you will leave the premises on the spot—and for good."

The wage reduction was stiff indeed. John Mayger had been earning double that amount every week, and yet he was compelled mournfully to admit the sum Herr Bauer was going to deduct weekly nearly represented the amount he weekly spent in drink. His master seemed to read his thoughts. "I feel that this arrangement will not leave you much to spend in liquor, John, but what you shall receive will about keep you. It is to take it or leave it. The young man consented. But the kind-hearted employer contrived matters so as to save his self-respect. He was still permitted to retain his own work-table, and many a delicate piece of carving came his way to feel the cunning of his hand. John Mayger's battle with the drink for the next few months was terrible. But he fought a winning fight in which his will power was greatly aided by the pinch of poverty. The stern condition imposed upon him by his employer was continually before him, and urged him to struggle manfully every time the insidious craving appeared. He knew the uncompromising character of Herr Bauer, and it made him feel that his last chance had gone. And yet John Mayger thought that all was not right. Business is business, it is true, but not that stern contract that he had not entered into a year before meant, if it meant anything—that Herr Bauer was making money out of a workman's disgrace? This view of his affairs was pointed out to him by a fellow-carver, who persuaded him that he was getting little satisfaction out of life, and that an occasional stroll down town would harm no man. This point of view appealed to John Mayger, who had begun to grow despondent over his poor prospects. But while determined not to touch a drop of strong liquor or to enter a saloon, he saw no reason why he could not, now and then, enjoy the music and glitter of the "Blue Lion" down the avenue. John was strictly sober, and the condition still held him fast, but—he had broken his promise. It was here that the tide turned on him. One evening he was coming out of the "Blue Lion" when he walked almost literally into the arms of Herr Bauer. "Good-night, sir," said John. "Good-night," said his employer. "I want to see you in the office first thing to-morrow morning, John."

John went to bed with heavy misgivings, which were fully justified in the morning. Herr Bauer was cheerful and friendly in manner, but quite determined. It was dismissal. When he had said as much he drew out of the safe a post-office depositor's book, opened it and pointed to a credit account of five hundred and fifteen dollars. "See here, John," he began, "here is a savings bank account which I opened for you with the first ten dollars I deducted last year from your weekly salary.—Sacred Heart Review.

Nothing is too high for her to whom God owes His human life; no exuberance of grace, no excess of glory but is becoming, but is to be expected there where God has lodged Himself, whence God has issued. Let her "be clad in the king's apparel," that is, let the fullness of the Godhead so flow into her that she may be a figure of the incommunicable sanctity, and beauty, and glory of God Himself; that she may be the Mirror of Justice, the Mystical Rose, the Tower of Ivory, the House of Gold, the Morning Star. Let her "receive the king's diadem upon her head," as the Queen of Heaven, the Mother of all living, the Health of the weak, the Refuge of sinners, the comforter of the afflicted. And "let the first amongst the king's princes walk before her," let angels and prophets, and apostles, and martyrs, and all saints, kiss the hem of her garment and rejoice under the shadow of her throne.—Cardinal Newman.

When ironing lace lay it on a Turkish towel, and press the lace smoothly on the wrong side.

Solving the Weather Problem.

WEATHER BUREAU'S ACTIVITIES A MARVEL OF SYSTEM—HOW THE WEATHER FORECASTER WORKS—READING A WEATHER CHART—PRACTICAL VALUE OF FORECASTS TO MARINERS AND FARMERS.

We live at the bottom of an aerial ocean. Its variations of heat and cold, sunshine, clouds, and tempest, affect not only the health and happiness of man, but his commercial and industrial welfare. The more we know about the weather we are likely to have, therefore, the greater is our opportunity to make the most of conditions. This is why the Government Weather Service forecasts are of value. Weather forecasting has become a science, and nowhere in the world is the excellence of the work of the American forecasters equalled.

Weather forecasts are a composite of the work of practically the entire service. They are influenced by too many conditions to enumerate in detail, so we will study the main factors, and pass over the less important facts. Every morning at eight o'clock, Washington time, and earlier as one goes west, the observers in the various Weather Offices note the pressure of the air, the temperature, the humidity, the rainfall and snowfall, and the cloudiness. Fifteen minutes later the facts thus obtained are reduced to cipher form, in order to facilitate telegraphic transmission to the Weather Bureau at Washington, and are then filed at the local telegraph office. Such messages have the right of way over all others, and in consequence are speedily in the hands of the Chief Forecaster and his assistants. To most of us the information that pours in, in this fashion, would be a hopeless jumble, but the Weather Bureau handles it all with as much system as characterizes the conduct of a well-managed business house.

As fast as the dispatches are received at the Bureau in Washington, they are sent to the Forecast Division. A reader receives them, the reader being a man to whom the cipher is like English. He reads the cipher telegrams aloud, and here is where we secure an idea of just how carefully the forecasting the public hears about is accomplished.

As the figures are read, different clerks copy them, but the copying is an extremely interesting feature of the whole plan, because it is in this fashion that the different varieties of forecasts are practically made at the same time. One clerk constructs a chart showing the changes in temperature during the preceding twenty-four hours. He draws broad red lines to separate the colder from the warmer regions, and narrow lines to indicate changes in temperature of more than ten degrees, these running in oval or circular form, indicating that atmospheric disturbances move and operate in the form of great progressive eddies, and that there are central points of intensity from which the force of the disturbance diminishes in all directions.

This work gives a key to the method of performing the task of forecasting. The temperature chart is only one of a number. There is the barometer chart, for instance, which indicates barometric changes of a day and night. Heavy red lines separate the regions of rising and falling barometers. Narrow lines indicate the areas where the barometric change has been greater than one-tenth, and so on.

This chart is of great use to the forecaster, because it indicates, in connection with the general weather chart, the increase or decrease of intensity at storm centres, a fact that enables the issuance of storm warnings. There are two other charts of special interest, one showing the humidity of the air, and the other the cloud areas.

Now comes the general weather chart. This shows for each station the air temperature and pressure, the velocity and direction of the wind, the rain or snow fall since the last report, and the amount of cloudiness. The readings of the barometer on this general weather chart are reduced to sea level, so that variations in pressure due to local altitudes may not mask and obscure those due to storm formation. Thin lines, called isobars, are drawn through places having the same pressure.

By drawing isobars for each difference in pressure of one-tenth of an inch, the high and the low pressure areas are soon enclosed in their proper circles. The word "high" is written at the center of the region of greatest air pressure, and the word "low" at the center of the area of least pressure. Under the influence of gravity, the air presses downward and outward in all directions, thus causing it to flow from a region of great pressure toward one of less.

For instance, if the barometer read 29.5 at Chicago and 30.5 at Bismarck, North Dakota, the pressure would cause the air to move from Bismarck toward Chicago so rapidly that a "norwester" would be experienced at Chicago, the velocity of the wind being at least fifty miles an hour. Remember just what the highs and lows are, for in reading about the weather at various times you will note the terms are constantly used.

It is a curious fact about storms, that wherever they originate their tendency is ultimately to reach New England. If we studied the weather history of New England we would find that there was a preponderance, or greater number, of small storms than in other sections of the country, while the really fierce storms are experienced along the coast. This is one fact that has had so much to do with making New England coasts a danger point for the mariner far in excess of the danger probabilities of the Pacific. The forecaster learns all this as he studies the problem of weather prophesying, and he further learns that if it were not for the Rocky Mountains, we would not have nearly as much cold weather in the Middle West as is the case under present conditions. The reason for this latter fact is, that the mountains prevent the warm Pacific air currents penetrating farther inland. Were they able to pass this barrier, much of the severe weather now experienced in the regions named would never be

known. The interior of North America and of Siberia have geographic conditions that cause the most severe cold waves of any parts of the world.

Not all the weather predicting is at Washington. The forecasters in larger towns and cities are in communication with the forecasters in other places of the region in which they are located, and in this way are enabled to forecast local conditions. When the charts indicate the formation of a large volume of dense, cold air in the Northwest, as shown by the barometer readings, the forecaster at Washington is active at once. He calls for special observation every few hours from the stations within and directly in advance of the cold area. As soon as he becomes convinced that the cold wave will sweep across the country, with its attendant damage to property, destruction to animal life, and discomfort to humanity, the well-arranged system of sending out warnings is brought into play. By means of telephones, the telegraph, flags, bulletins, whistles, maps and other agencies the people everywhere are notified of the advancing cold from twelve to thirty-six hours before its arrival.

The forecaster's work is not confined to learning whether it is cold or hot, wet or dry. He warns the farmers of the coming of frost, which he discovers by noting the presence of unseasonably cold air, which is so clear that it allows a free escape of heat from the earth by radiation at night. In addition to these warnings there is the flood forecasting. The Weather Service has established a gauging station in the Rocky Mountains in order to determine the amount of snowfall, the ratio of spring melting, and their relation to floods.

In keeping watch for storms the forecaster bears in mind that between July and October, inclusive, there are annually about ten tropical storms that touch some portion of the Atlantic or Gulf Coast. On an average not more than one of these is destructive—sometimes none at all. Timely warnings are usually issued, and in consequence little loss of life and property occurs. These storms always originate in the tropics. The late Father Vines, S. J., who gave much study to tropical storms, said it must be admitted that cyclones do not form at any place within the tropical zones, but that they single out for their formation definite regions within those zones.

Normally, there is a belt of heavy air, of about ten degrees of latitude in width, lying just north of the tropics, which acts as an almost impassible barrier to the movement of cyclones northward. The region of greatest pressure of this belt is about the middle of the Atlantic Ocean. By August, the heat of summer acting on the North American Continent has raised the temperature of the air over the land much more than it has that over the water, and the land portion of the high-pressure belt is dispersed, leaving an opening for the escape northward of tropical storms, which form in the ocean.

From this place of origin, the hurricanes are carried northward by the general circulation of air outward from and around the center of the greatest air pressure, or "high." This summer circulation of the air of the Atlantic brings the tropical storms nearly or quite to our South Atlantic or Gulf States before they recur to the northeast in pursuing their course around the "high."

The wonderful sweep of the West Indian cyclone is shown by the fact that storms of August and September may form southeast of the Windward Islands, cross the Caribbean Sea, recurve in the Gulf of Mexico or near the South Atlantic Coast, and pass northward over the Atlantic Ocean and be lost in the interior of Europe or Asia.—Benziger's Magazine.

The General Intention.

"The Decree on Daily Communion" is the general intention of the Apostleship of Prayer during the month of June. That is, we are asked to pray especially this month, and to offer our good works and suffrages, for the greater diffusion of the practise of frequent, even daily, Communion, as commended by the Holy Father Pope Pius X., in his celebrated decree of 1905. In that decree the saintly Pontiff whose object is "to restore all things in Christ" gave us the ideal Christian life, the daily reception of the Blessed Eucharist. Since the Holy Father has spoken, there has been a wonderful increase in the number of those who receive the Body and Blood of Christ every morning; and persons who once were satisfied to partake of the heavenly banquet three or four times a year at best, have now become regular monthly, weekly, and even daily communicants. It must be very pleasing to the Holy Father—the "Pope of the Blessed Sacrament"—as he has been appropriately called—to see the spread of this most devout and salutary practise. Yet he wishes that still more of his children throughout the world partake more often than they do of this Food of the Strong. And so the "general intention" of the Apostleship of Prayer for this month is the decree in which he declared that even the laity in the work-day world might communicate every day provided they were in the state of grace and had the proper dispositions. Let us keep that decree before our minds this month, and pray that the truths set forth in it may create in priests and people a desire and purpose to spread more widely among the faithful the practise of daily Communion. The intention, it may be said, is a most fitting one for this month of the Sacred Heart; for nothing is more conducive to a frequent reception of the Holy Eucharist than devotion to the Sacred Heart of Jesus. Find a soul devoted to the Sacred Heart and you find one devoted to the Blessed Sacrament, and eager to receive it often.—S. H. Review.

After peeling onions, rub the hands with parsley or celery if you would counteract the onion odor.

160-Page Poultry Book Free



To prevent glass fruit jars from cracking while filling them, hold a wet dish towel around them.

There is nothing better than washing soda and hot water for scrubbing the deal kitchen table.

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\$5.00 down and \$5.00 monthly buys a lot in exclusively Catholic town, Celeste, in the hills of beautiful Southern Alabama. Lots \$74.00 and up. Winter homes. Health Resort. Fine investment-Excellent business opportunities. No interest, no taxes.

Homeseekers' Excursions to Western Canada.

Every Wednesday, from now until the end of October, round trip tickets at a special rate will be issued by the Intercolonial railway for the benefit of those who desire a trip to Western Canada. These tickets are good for the return two months from date of issue. Apply to the ticket agent for full particulars. 4,6-12

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The undersigned will receive tenders until July 1st for the purchase of his farm at Springfield, Ont. It consists of 100 acres of good land, ten or twelve of which is rich interval. It is well wooded and watered. For further particulars apply to JOHN MCPHERSON, Ashdale.

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THE inner sole of a boot comes in for many attempts at cheapness. One reason is because it is hidden from view. Generally the imitation solid leather inner sole is brittle and inflexible. It makes foot comfort and fair wear impossible. Dampness from without together with the natural moisture of the foot soon renders the shoddy innersole useless—a solid leather out sole cannot be securely and permanently fastened to fit. If you want a boot which will not weaken and fall to pieces before it has really worn out you must be sure that the IN sole as well as the OUT sole is solid leather. The surest and safest way to protect yourself on this point is to ask for

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THURSDAY, JUNE 5, 1913.

OFFICIAL.

The following parishes and missions will be visited on the dates respectively assigned herein, when the Sacrament of Confirmation will be administered:

- June 6th, a. m., Lochaber. 7th, a. m., Giant's Lake. 8th, a. m., St. Andrew's. 8th, p. m., Pomquet. 10th, p. m., Heatherton. 11th, a. m., Tracadie. 11th, p. m., Havre au Bouche. 12th, a. m., Mulgrave. 15th, a. m., Arichat. 15th, p. m., Petit de Grat. 16th, a. m., West Arichat. 16th, p. m., Descousse. 17th, a. m., River Bourgeois. 17th, p. m., St. Peter's. 18th, a. m., L'Ardoise. 18th, p. m., Salmon River. 19th, a. m., Johnstown. 20th, a. m., Big Pond. 21st, a. m., East Bay. 21st, p. m., French Vale. 22nd, a. m., Boisdale. 22nd, p. m., Christmas Island. 23rd, a. m., Iona. 23rd, p. m., Baddeck.

JAMES MORRISON, Bishop of Antigonish.

THE CASKET AND THE TRAMWAY STRIKE AT HALIFAX.

Continued from page 1.

But our correspondent says the "rich gluttons" can get bills through the Local House "over the heads of the Civic Government." Then why was not the violence directed against the Local House? And why did it stop when the tram strike was settled? People who undertake to turn the general laws, rules and regulations produced by centuries of experience and the development of civilization, upside down, inside out, end for end, and over and over should show some glimmerings of ordinary, everyday, common sense, at least, in their actions.

If the Local legislators are the offenders, the offence did not cease when the strike was settled. Why smash cars, why break the heads of men who had the unquestionable right to work, why assault men who had nothing to do with the matters in question at all? Why not go straight down to the Province Building and smash and rip there? Why did they not break the heads of the members who voted against their plans?

If Halifax has a grievance sufficiently bad to justify rebellion and riot, the matter is not cured by the settlement of the tram strike. Does our correspondent favor a general assault next week, or next month, on the Government House, the government property, or the members of the House.

We like to see men, whether they be right or wrong, show courage and manliness. Are those in Halifax who justify the attack made on the cars, prepared to face the real question squarely, and attack the authority of the king and the law in this Province, beginning with the Governor, the King's representative, taking his Executive Council next, whom we call the Government of the day, and finishing up with the private members of the Legislature.

Intimidation! Aye, there's the rub. Under our present system in Canada we have good government sometimes and bad government at other times; but, bad or good, it is, all of it, better than indiscriminate, unauthorized, uncontrolled, irresponsible, intimidation. We have left that kind of think centuries behind us. Let all those who may feel tempted to bring it back, stop and think what that would mean.

It was the Halifax tramway company last month. It may be the Nova Scotia Steel Company next month. It may be anyone of the big employers of labor in Halifax the month after that. Revive this notion of mob government, and who will be guaranteed against the most atrocious injustice, and who can give them such a guarantee.

We wish to remind our correspond-

ent that every explosion of violence has found some persons to defend it. The murders known as lynchings; the deviltries of the suffragettes; even the bomb-throwing of the anarchists; all have found defenders. But he must not be surprised when he finds a Catholic paper on the other side.

In certain parts of Europe, when an anarchist throws a bomb into a crowd of people, his apologists call him "an executor of the popular will." The car-smashers and head-breakers in Halifax seem to have some notion also.

Well, are we ready to go back to the ways of the tribe, or do we intend to continue the methods and system of British government? Our correspondent seems to think that in a question between the Legislature and the "Civic government," the latter should prevail. Perhaps he does not mean this, but some people have meant it, of late, if we can believe the newspapers.

Now, the whole is greater than its part. To apply that axiom to this case, Nova Scotia is greater than Halifax. To apply it further, the Legislature of Nova Scotia is greater than the City Council of Halifax, which, by the way, is a creation of the legislature and a mere delegate of a party of the Legislature's powers.

If the part is to control the whole if Halifax is not to be governed by the whole Province, then the union of Halifax with the rest of the Province will be intolerable for the rest of the Province; and the rest of the Province, together with the rest of Canada and the Imperial Government, will not know what to do with Halifax. There might be a disposition to let Halifax form a separate province, though sentiment runs to large provinces these days, and Halifax would be rather ridiculously small.

That, however, is the only way in which our correspondent ideas about the predominance of the "civic government" can be carried out. In no case, can the tail wag the dog.

The dispute between Halifax and the Tramway will hardly be accepted, outside the excited portion of the city's own inhabitants, as good ground for a revolution against British rule as we now enjoy it. The fact is, Canadians are badly spoiled. Government in all parts of Canada is so uniformly good, compared with Europe, even compared with England, and compared with the United States, that we have got so spoiled that we cannot endure grievances - even not very pressing ones - mere fleabites compared with the grievances which several of the most pretentious American cities have struggled in vain against for years. But, if we are to be rebels, let us be rebels according to the best traditions of rebellions. If it were, for instance, a rebellion of the "civic government," to which our friend refers, against the Legislature and Government of this Province, of course all persons in the city holding authority delegated to them by the Legislature, would first lay down that authority. Even in rebellions, a man cannot hold a position on both sides.

Next, troops would be enlisted, officered and controlled. The outrage and violation of private rights would be punished. We should, as rebels, be as decent as the case will admit of. Next, to seize the Province Building and the Treasury (or the bankhouses which nowadays take the place of old-time treasuries). A difficulty would come up here, however, because the banks are under Dominion laws. But, possibly, people who, in broad daylight and in crowds, violated the Criminal Code of Canada, might feel inclined to resist Dominion authority also, as they did on that occasion.

Next, if successful so far, to give the Province some sort of government, in place of the system pulled down. What should it be? Precedents might be found in the American revolution; but the precedents of the French Revolution or the Portuguese Revolution might be preferred. After a time, foreign recognition would follow a certain degree of success, and the "rights of belligerents" be conferred on the new State. That is revolution.

Let us not confuse it with mere riot and crime.

Secretary Bryan of the United States and British Ambassador Sir Cecil Spring Rice on Saturday signed a renewal for five years of the general arbitration treaty between the United States and Great Britain, which expired by limitation on June 4.

Hon. N. Curry of Montreal, has just given \$85,000 unconditionally to Acadia University, Wolfville Nova Scotia and an additional sum bringing the amount up to \$125,000 on the condition that the institution raise a like amount for the department of applied science.

A general election was held in Australia on Saturday. The Government has been defeated, apparently, as the Liberals have 37 seats and the Ministerialists (Laborites) but 35. The Laborites control the Senate, and a deadlock in legislation will result, as four months must elapse before another election can take place.

Our London Letter.

LONDON, May 23rd, 1913.

AN APPEAL FOR MORE CHURCHES.

On Sunday last an appeal was read in all the Churches from Cardinal Bourne for funds for the building of new Churches and Missions. His Eminence had a tale of progress to tell during the year, despite the small resources at his disposal, but he impressed upon his flock the necessity for greater generosity than in the past. Alluding to pre-Reformation days he pointed out that then there was a Church almost at the door of every member of the population, where they could worship God and receive the Sacraments. Until such easy access was again provided this country would never be brought back to the true faith. Having enumerated a large number of missions, in suburbs and populous districts, which have been opened, the Cardinal went on to give a still longer list of places in and about London alone where a Church, schools and Presbytery are required, and where Catholics could be gathered into a respectable congregation if only funds were forthcoming. The very publicity given to this yearly appeal on this occasion is an encouragement to those who have the conversion of this country at heart, for such is the condition of affairs that things are becoming what we may call desperate, by reason of the increase in the Catholic population, not only by the growth of Catholic families, but by the influx of converts. And every priest will tell you that if he had a larger Church, more assistance, or one or two chapels of ease, he could get any number of converts for instruction.

A CHILDREN'S MUSICAL FESTIVAL.

That a great deal can be done with the boys and girls of our elementary schools, if hard work is expended on them was shown at Islington on Sunday last, when what may be described as a Children's Musical festival for the month of May took place. Some two hundred boys and girls under the direction of the Rector, Monsignor Grosch, gave a very beautiful rendering of several devotional numbers. Much of the music was drawn from Humperdinck's lovely selections of old German melodies used in that great medieval spectacle "The Miracle," and the graceful and tuneful numbers were set to Catholic words in praise of our Lady. A crowded Church listened with delight to the fresh young voices, which, thanks to the care which had been expended on their training, were never shrill or false, the volume and unison of the higher passages being particularly charming and true. This is certainly an innovation which opens up great possibilities, for many poor Churches are continually complaining that they have no choir and cannot afford to employ one. Here apparently is material ready to the hand of the Priest in his own school. The effect is doubly good, the parents came to hear their children praise God and his Blessed Mother, and the children become more deeply imbued with the spirit of devotion.

THE CHURCH AND PEACE.

Monsignor Bickersteth Drew, better known to the public as John Ayscough, the versatile Catholic writer, is in the black books of the Peace Society and his expressed views have been twisted into an accusation that the Catholic Church is the friend of War. Monsignor Drew is Senior Catholic Chaplain to H. M. Forces. He was asked by the Lord Mayor of London to speak at a meeting of the Peace Society to be held this month at the Mansion House. He declined to do so, and stated that he was not in sympathy with the aims of the Society which considered that War was never under any circumstances justified and must always remain a crime. Monsignor Drew declared that as a soldier he could not agree with such views, and that the Church did not hold them, and could even bless a just War when undertaken for sufficient cause. He added that he was a member of the Anglo-German Society established to bring about a better understanding between the two peoples, a movement which was certainly preventative of a long threatened war, but this was quite different from the Peace Society standpoint, and therefore he must decline the Lord Mayor's invitation. It is curious that our non-Catholic friends elect to take this pronouncement as an ex-cathedra declaration of the Catholic Church, while they treat the explanation, given by a well-known Catholic theologian, of a much-discussed passage in the life of Benvenuto Cellini, the goldsmith, as merely a personal opinion. In the latter case, the Pope of the day had been accused by Justice Darling of abetting Cellini from all murders and crimes he might commit during his life. Father Thurston, S. J., showed that the accusation was not from sin but from canonical interdiction, or excommunication, which Cellini had incurred. The ways of the Protestant mind are subtle and not easily followed.

FATHER BERNARD VAUGHAN RECOUNTS HIS EXPERIENCES.

Father Bernard Vaughan had a huge audience and a great reception when he appeared on the lecture platform at Queen's Hall on Tuesday evening to give his experiences during his American tour. The popular Jesuit was full of anecdote and of appreciation for his American hosts. He had preached in "glory holes" of Pacific liners, in gold, copper, and coal mines; from the Hudson to the Klondyke, and from San Francisco to the Rockies. He had visited lumber camps and cattle ranches; had been among nigger revivalists down South, and in Indian camps, where by the way he was made a Chief. He had experienced all kinds of weather and all sorts of accidents. He had been in a wrecked train which was reduced to "toothpicks," and on a ship which ran aground. When the ladies crowded round him saying, "Shall we be saved?" he replied, "That depends on yourselves. I

have however the highest authority for saying that it is as easy to get to Heaven by water as by land." To those about to emigrate he said "Go, if you have pluck and are determined to work hard to win your way to the front. Then you will succeed and nowhere in the world will you get a finer living wage." Finally he thought America was very rejuvenating in its effect on people. When he was told by a friend that if he did not go slower they would have to send a hearse to bring him home, he replied that if he stayed much longer he would need a perambulator, for he was growing younger every day.

KING GEORGE ERECTS MEMENTOES OF THE SAINTS.

His Majesty King George will soon be in the blackbooks of the Protestant Alliance again. He has been erecting on the Windsor estates, sign posts which recall the past history of the roads and ferries. Unfortunately so far the sign posts erected have dealt with the history of pre-Reformation British Saints, who are thus recalled to minds which had forgotten their existence. At Fitcham Cross roads now one of these signs delicately carved in wood shows an episode in the life of St. Felix of Burgundy. This is really dreadful, for if the Royal idea spread to other great landowners, our Alliance friends know full well that the country would simply be spiced with a pageant of Catholic history.

AN ANCIENT SANCTUARY NOW A STABLE.

An interesting discovery was made this week in London. A quaint old shoeing forge had attracted the attention of some antiquaries, who made investigations. They have now identified this tumble down forge, as the erstwhile chapel or private oratory of the pre-Reformation Manor House of Stockwell, which was built by Sir James Boreford in 1351. There are many other nooks and corners of old London where unsuspected relics of the faith which once made her glorious lie hidden away.

A NEW LAW OF CHARITY.

The Dean of St. Paul's has enunciated a new rendering of the Christian law of charity, which has called forth much violent comment from all sides. He declared publicly last Sunday that if anyone knew anyone else was untrustworthy in any way, it was their duty to warn Society against that person, in fact to hunt the man or woman down and not let them have another chance in life, for that is what it amounts to. This is how the Dean interprets what he calls the responsibility of the race. There is all the mercilessness of the Puritan in this doctrine, who spends his time in pulling out the mote in his neighbour's eye and cannot see the beam in his own. It is another expression of a religion which proclaims itself at every turn to be only a heresy.

CATHOLIC ENTERTAINMENTS.

Some interesting entertainments are taking place in London just now. The new Spanish Ambassador, that good Catholic, Senor Merry del Val, brother of the Cardinal, and a Spaniard with Irish blood in his veins, gave a reception on the birthday of the King of Spain, Saturday last. All the leaders of the Spanish Colony in London were present, including the Spanish Consul General, the Count and Countess de Torre Diaz, several members of the de Zulueta and Pinto Leite families and many other well known folk. Senor Merry del Val is also one of the patrons of the private costume ball to be held early in June on the roof garden of Selfridge's in aid of two French Catholic Charities, "La Croix Rouge" and "Les Creche Francais." Selfridge's is a huge American emporium on Oxford Street, and the proprietor, Mr. Gordon Selfridge, who boasts of the best paid staff in London, has kindly lent his fascinating roof garden for the dance in question. Amongst the other patrons who are busy selling tickets are the Duchesses of Norfolk and the French Ambassador.

A BIGOT'S WILL.

The lengths to which non-Catholic spite will go are shown by the will of Mrs. Ellen Mary Bibby who, dying worth £20,355, has left the whole of her property to her sister absolutely on condition that the sister relinquishes the religious state which she has embraced at the Convent of Notre Dame, Mount Pleasant, Liverpool. Naturally the lady, in the world Miss Katherine Perry, will not comply with the request. The testatrix left instruction that if such a contingency arose, the income of her estate was to be paid to the Nun on condition that not a penny of it is used for the benefit of the Convent or anyone connected with it. So that the bequest is a very useless one, apparently made from sheer perversity.

THE DUBLIN FEIS CEOLL.

The Feis Ceoil, the great Irish Musical festival, is now in progress in Dublin and is drawing crowds to the Irish Capital. Unfortunately the madrigal "Camella Fair," over which there was such a heated discussion, has been retained, and two mixed choirs are giving it. It will be remembered that because two Priests on the Committee objected to this piece as sung by young men and women, they were roundly abused and treated with ridicule. The result was that they resigned their seats on the Committee. The word objected to, "kiss," is said to only occur twice in the madrigal, but its supporters do not add that it is repeated in every conceivable hiss by the choirs, about twenty two times according to the musical score. The Priests, we may assume, have a knowledge of young masculine and feminine human nature, and they were convinced that the constant repetition of this word by a mixed choir was not conducive to the best kind of behaviour.

Fully 5,000 delegates are in Toronto attending the Presbyterian Conference.

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References - Bishop Morrison, Antigonish, N.S. Rev. F. W. Kiley, P.P., North Sydney Rev. J. W. McLean, Bras d'Or, N.S. The Catholic Clergy of P.E. Island.



GENERAL NEWS.

Alfred Austin, poet laureate of Britain since 1896, died on Monday, aged 77 years.

The Scottish Home Rule Bill passed its second reading in the House of Commons on Friday.

Mr. George Graham of Wolfville, N. S., was found dead near the I. C. R. track on Monday, having been struck by an L. O. R. train.

Two vacant seats in the Quebec Legislature were filled on Monday by the election of Mr. Cannon for Dorchester, and Mr. Trahan for Nicolet. Both are Liberals.

Convicted of the practice of cannibalism and human sacrifices forty members of the "Leopard Society," a secret organization, have been hanged in Sierra Leone, a British colony, on the west coast of Africa.

One life was lost, several persons had narrow escapes and a property loss of \$10,000 is the result of an explosion followed by a fire at the Nova Scotia Car Company plants, Halifax, on Saturday afternoon.

Joules Goux, a Frenchman, driving a French car, the Peugeot, won the third annual 100 mile automobile race at the Speedway, Indianapolis, Ind., on Friday, in 6 hrs. 31 min. 33.45 sec., at an average speed of 78.59 miles an hour.

Early in July a direct steamship service between Italy and Canada will be begun. One boat will be run to Quebec and Montreal and another to Halifax and Boston. The sailings will be from Genoa, Naples and Palermo.

A most important step towards a solution of the differences between the Balkan allies is the agreement for a meeting of the Premiers of the four Balkan States, which will be held at an early date at St. Petersburg, for a joint discussion of all the questions arising out of the war.

Pope Pius, beside innumerable congratulations, received many presents in commemoration of his seventy-eighth birthday, which he celebrated on Monday. The Pontiff kept his secretaries, his sisters and his niece as his guests at lunch and during the progress of the meal the band of the Papal Gendarmes played in the courtyard below.

In London there are 235,000 telephones, in Berlin 210,000, and in Paris 92,000, says the New York Evening Post. The three leading cities of Europe combined have but a few more telephones than New York City alone. On Saturday, May 24, the half-million mark was passed, and to-day New York City has over 500,000 telephones linked together in a system that requires one million and a half miles of wire and sixty-seven telephone exchanges to make it the most complete and up-to-date system in the world.

Newark Star: The United States government sells a little book of postage stamps with oil paper leaves and charges one cent above the value of the stamps. It costs a quarter of a cent to make one of these hand carriers, and the government last year sold 25,700,000 of them and made a profit of \$18,000. The \$257,000 which Americans paid for this almost unconsidered trifle was only \$23,000 less than the total postal receipts in the year 1890. And it was about one-tenth of the present income for carrying the mails.

The United States Congress has restored wheat flour to the dutiable list at the specific rate of 45 cents a barrel, with other wheat products at ten per cent, ad valorem, and the Underwood duty on oats was reduced from ten cents per bushel to six cents per bushel, with a compensatory duty on oatmeal said to be approximately five per cent, ad valorem. This rate on oatmeal was not definitely determined, but it is assumed that the recommendation will be to take oatmeal from the free list. Cattle, sheep and hogs will be left as they are in the proposed bill, dutiable at ten per cent, ad valorem, and the Underwood duty of ten cents a bushel on wheat will stand.

Evidence of the growth of co-operative trading in the United Kingdom is furnished in the report of the chief registrar of the friendly societies issued as a blue book, giving abstracts of annual returns for 1911, and furnished by all the societies registered under the industrial and provident societies act. In the aggregate co-operation as represented by societies carrying on industrial or trades, money clubs, small societies carrying on business and land societies (including small holding associations), was represented at the end of 1911 with a membership of 2,992,590. The total accounts of the societies dealt with aggregated £38,069,047, representing addition of more than \$4,750,000 during the year 1911. The co-operative societies in the return and numbering 2,410 the total membership was 2,785,332 and the aggregate sales of goods amounted to £130,021,303, which exceeds that of any previous year.

The Pope Sunday morning received in farewell audience Cardinal Wm. H. O'Connell, Archbishop of Boston, who is leaving for home on Wednesday. Mgr. M. J. Splane and Dr. F. R. Slattery, superintendent of St. Elizabeth's Hospital, Boston, were also received by the Pope. Dr. Slattery was the first physician of any nationality received since his illness with the exception of his personal attendants. The moment he was outside the audience room, Dr. Slattery was surrounded by officials of the Vatican and others, all of whom were anxious to learn of the impression he had received in describing that impression Dr. Slattery said: "No doctor could fail to note that the Pope has robust and healthy fibre. I could tell from the grasp of his hand and the vivacity of his face that there remained plenty of life, that the Pontiff has many years to live. While holding my hand I felt it as in a vice. The Holy Father does not look in the least like a

man who has been seriously ill. I could see by his general appearance and the color of his skin that his circulation is excellent.

PERSONALS.

Mr. J. L. McKinnon, Barrister, Halifax, was in Town for a few days last week.

Mr. John D. McDonald, of the staff at the penitentiary, Dorchester, N. B., is in Town spending his vacation.

Miss Violet Floyd arrived at her home in Antigonish on Wednesday last week, after having spent the past two years in Plains, Montana.

Rev. M. A. MacAdam, Rector of the Cathedral at Antigonish, recently underwent an operation for appendicitis at Carney Hospital, Boston. The operation, we are informed, was very successful and Fr. MacAdam is rapidly recovering his strength. He will be home in about two weeks. While his parishioners will be surprised to learn Fr. MacAdam was a sufferer from appendicitis, they will be glad to learn that he is now over his trouble, and will soon be able to resume his duties.

Mr. Colin McKinnon of Taylor's Road, Antigonish, who left for Scotland last January as an official of the Canadian Immigration Department, returned home last week. He visited the Highlands and the West Coast of Scotland, meeting numbers of the Gaelic-speaking people of the country. He found them eager for information respecting Canada. Large numbers have already come to Canada from the districts he visited and mostly all the able-bodied of the population are eager to emigrate. The opportunities are poor at home for the Highland farmer and fisherman, and residence in any part of Canada would greatly improve his condition.

Save "The Casket."

(Contributed.)

This suggestion should not require arguments to support it. A moment's consideration must convince the most indifferent subscriber of the propriety of preserving it, both in his own interest, and in justice to the paper. Always valuable, with age it becomes infinitely more so. It is certainly worth more than to be used in kindling the morning fire, or wrapping up the "drawing of tea" borrowed by our neighbor.

I do not pose as one who has saved THE CASSET. In that respect, I have been one of the many sinners, but I have saved some special copies, and now discover with regret that I have thrown aside a golden friend by not saving all.

How often do we say, "O! I cannot save one paper for the children will tear it up before I have had time to read them." The poor children are blamed for many things, in their innocence. The article the father values is not thrown to the children to play with. The very fond mother will not throw her new spring hat on the floor for them to exercise their little arms in pulling it from one another.

The unfortunate truth is, that as a rule, we do not realize the aim or object of such a paper as THE CASSET. We look at each week's issue as just for that week and no more, and just for the purely local items. As for any other literary information we may derive from its columns,—well, we don't need that, we know enough. We all need information, men and women. We all can receive it,—most valuable information too,—every week from THE CASSET. It is at the disposal regularly every week of every one who can read intelligently. It is furnished, almost gratuitously, by the most brilliant minds and most cultivated talents, perhaps in America; men whose literary contributions in other places and to other publications would readily command fabulous salaries.

Such educative articles, regularly placed before us, by means of editorials and contributions, are not for one week, or one year, but for all time. We should cherish and preserve them and therefore "Save THE CASSET."

Our children who are not yet able to read, will appreciate them, maybe, ten, fifteen or twenty years hence. Can we not save this casket of gems for them if we have the natural parental interest in them that we should have?

Let me, for example, refer to the last two issues of THE CASSET. First we find His Lordship Bishop Morrison's Pastoral, promulgating the "Jubilee," also the itinerary of his Confirmation tour. How interesting would a copy of this number be to those living when the next Jubilee is proclaimed? Hundreds, yes thousands of young children will receive the Sacrament of Confirmation during this summer. What more precious or interesting souvenir could they have in after life than a copy of THE CASSET containing a record of it? They cannot have it, if it is not preserved. In these numbers we have also, Rev. Dr. Thompson's able and most instructive sermon to the students in St. F. X. College. Mr. Lane's prize essay on an interesting subject, and Dr. Alexander Fraser's address, so rich in one phase of Scottish History and embellished by choice snatches of pure old Gaelic, that to destroy them, or allow them to be destroyed, would, in my opinion, be nothing short of desecration. Still, I am not very sure that some of them have not gone the way of the unfortunate already. How often during the year, will we have occasion to ascertain the date of some event, the nature of the event itself, facts in doubt or dispute, that a reference to CASSET files will decide for us at once? I mean preserved copies, destroyed copies will be of no service. Thus, the habit of preserving them, once adopted, will in a short time, be found so convenient and useful to all, that it will be continued and regarded as a household duty that must not be neglected.

To all, I repeat the custom will prove valuable. Fifty-two copies in one year put up in one volume, and so on from year to year, and it takes only a few seconds each week to do this, would soon form a very interesting library in itself.

To parents, however, raising a family of young children, I would say the custom should be, in a sense, imperative. You have noticed, at what an early age, they begin to ask you questions about the past, about what they cannot remember, conditions as they existed before their time. Just as early as they have reason enough to realize their existence, their home, the relation of "Papa" and "Mamma" to them, they instinctively conclude that there was something before this, that their "Papa" and "Mamma" also had a "Papa" and "Mamma," and then begins the sweet, innocent questioning, all pertinent and proper, remember.

Did you ever notice, how very early the child begins to seek knowledge? It needs it by nature, seeks it as it does its food and drink, and by nature also looks to its parents for it. Yes, and in proportion to the answer you give it, it learns, unconsciously at first, but it learns nevertheless. This important stage is actually the beginning of its education, and the beginning of its education, upon which so much depends, is actually in your hands.

At first, you answer its questions readily, they are easy. But the child continues seeking knowledge, its mind develops, the fields of its research expands, the questions become more difficult to answer, and they "stick" you. It is just possible you are busy at the time and you say,— "O! go away, don't bother me, I am too busy now." If you were able to answer, you would, but you were not. Did you notice the sad, disappointed look of that dear child, after receiving that rebuff? His question probably was, What priest was in the parish before the present one? Where did he go? Did he die? When? You could not tell and therefore you became impatient, sent your child away in grief, and perhaps discouraged in seeking further knowledge, which its mind craves, just as much as its little stomach craved a drink of milk, when needed. You could not satisfy your child in this case, because you kept no records, just as you could not satisfy it when it asked for a drink of milk, because there was no milk in the house. You would be sorry, I am sure, in the latter case; would you be sorry in the former?

How happy you would be, were you able to say to the child, "just wait while I am turning up THE CASSET file, and we will find out. I forget it myself just now, but here it is, all right."

After the child can read, it will make use of your CASSET library, and save you further questioning. You must be prepared, however, for that "questioning" period. It is the first knowledge the child seeks, the history of its home.

Preserve THE CASSET. It has been writing the history of the Diocese, of the County, of your home in fact, for about sixty-one years. Preserve it for the sake of your children and they will, in after life, bless you. I know of no Home Literature more suitable for growing families than connected volumes of THE CASSET. Do not give it to the children to play with in order "to keep them quiet."

If you must give them anything like that, bring that "Dime Novel" down from the shelf, gather as many as you can find of these books, and throw them to them. Stand by and urge the young ones to develop their muscles in tearing them to tatters, but "Save THE CASSET."

June 2nd, 1913.

Among the Advertisers.

- 1 car five rose flour and bran at Whidden's.
- 1 car choice field oats just received by C. B. Whidden & Son.
- For sale, small Barleigh mare, four years old. J. P. Leydon, Bayfield.
- You make no mistake in disposing of your wool at McDonald's Clothing Store.
- Red and cross foxes for sale, express prepaid. Envilla Stock Farm Cogswell, N. Dak., U. S. A.
- Buy your summer underwear, hosiery and top shirts at McDonald's and get real good values.
- Our footwear are certainly right; right shapes, right quality, right prices. McDonald's Shoe Store.
- For sale, a 15-months' old pure-bred Ayrshire bull. Apply to John A. McDonald, Middleton, Antigonish Co.
- Lost, between Hawthorne St. and Cathedral, a small gold pin, set with two pearls and a stone. The pin is one of a set and valued as a relic. Finder please leave at Casket Office.

Acknowledgments.

- Angus McDonald, West Somerville \$ 3 00
- D. J. Grant, Antigonish 2 00
- J. E. Thomson, Antigonish 2 00
- James McKinnon, McKinnon's Harbor 1 00
- Mrs. S. S. Dickinson, New York 1 50
- Michael B. McNeil, Bonaventure Pond 1 00
- Wm. McPherson, New Glasgow 1 00
- A. McDonald, Ashcroft, B. C. 1 00
- John F. Leydon, Bayfield 2 00
- Mrs. W. J. Bayfield 1 00
- Dan Roderick Chisholm, Pinketown 1 00
- William Coady, Millville, Bonaventure 1 00
- John A. Cameron, Loch Katrine 1 00
- Widow Alex. Chisholm, Caledonia Mills 1 00
- R. Britten, Vancouver 1 00
- J. D. Leary, Rockingham Station 2 00
- George E. Williams, Devils Island 1 00
- A. T. Boyle, Cluny, Alta. 1 00
- J. A. Chisholm, Banff, Alta. 1 00
- Joseph A. McLean, Marany Hope 4 00
- John Grant, Antigonish, 1 00
- J. Fraser, Puri Brook 1 00
- Kennedy McLean, Puri Brook 1 00
- Rev. O. C. Fawcett, North Bay, Ont. 1 00
- John A. McDonald, Middleton 1 00
- Peter McMaster, Addington Forks 2 00

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DIED

At Ardross, Pictou County, on May 9th, 1913, MARY MACDONALD (Doughall Lauchly), in the 64th year of her age. R. I. P.

At Antigonish Harbor, on May 5th, 1913, CAPTAIN JAMES MACDONALD, aged 77 years, after a short illness. May his soul rest in peace!

At Ardross, Pictou County, on May 25th, at the advanced age of 80 years, FLORA, widow of the late DOUGLAS MACDONALD (Lauchly). She was a daughter of the late Angus Macdonald, (Aonghas Ban N'eilean) of South Side Harbor, Antigonish Co. An invalid for a number of years she bore bravely and with true Christian fortitude and patience. R. I. P.

At St. Martha's Hospital, Antigonish, on Tuesday, May 27, 1913, MARGARET SMITH. An exemplary Christian woman, her edifying devotion and constant ministrations for many years to an invalid sister secured her the love and admiration of the community. Fortified and comforted by the last rites of Holy Church, and conscious of duty well performed, she peacefully passed away. May she rest in peace!

At Fraser's Grant, Ant., on May 29th, 1913, JOHN S., son of SIMON and JENNET MACDONALD, in the thirty-fourth year of his age. He bore his illness with patience and resignation to the Divine Will, and prepared for a happy death by frequent reception of the sacraments. He leaves a sorrowing widow, a little daughter, father and mother, two sisters and four brothers to mourn the loss of an affectionate husband and son. R. I. P.

At Antigonish, JOHN F. GRANT, formerly of North Grant, on Thursday, May 28th, in the 45th year of his age. He was a native of the Emerald Isle and had been engaged in mining in Vancouver, B. C. returned in failing health to Antigonish last December. Since that time he has been a patient sufferer and though taking advantage of all that medical skill could do for him he was always resigned to God's Will. He was of a kind and loving disposition, a good neighbor and a devoted Catholic. Frequently comforted by the reception of the sacraments his death was edifying. Besides his sorrowing widow and daughter he is survived by five brothers and four sisters who mourn their loss. Requiem High Mass in the Cathedral his remains were laid to rest in St. Nialan's cemetery. May his soul rest in peace!

At Woburn, Mass., on May 23rd, 1913, at the home of his daughter, Mrs. Mary Murray, 17 Wade Avenue, HUGH MCGILLIVRAY, Blacksmith, at the age of sixty-six years. The deceased came to Woburn from Nova Scotia about the year 1855 where he pursued his calling, with much acceptance, up to a few years ago. Two sons and two daughters survive him to fondly cherish the memory of an ideal Christian and father. The funeral services were held on the morning of the 28th. High Mass of Requiem was sung at St. Charles Church, Rev. James I. Logan officiating, interment at Calvary cemetery. The deceased was son of the late Angus McGillivray, Carpenter, of Middle South River, Ant. Co., and many relatives and friends who remember the stalwart figure, fine social qualities, and kind disposition of his early manhood, will regret his demise and in loving charity, offer prayers for the repose of his soul. May he rest in peace!

At the family residence, 311 Cambridge Street, Abston, Mass., on Monday, May 26th, Mrs. MARY MACKENZIE, widow of the late Peter Mackenzie, and daughter of the late John and Anne Smith of Pleasant Valley, Antigonish Co., aged 71 years. With her husband, in the prime of young manhood and womanhood, they emigrated to the United States, where they reared a fine respected Catholic family of three sons and four daughters—all still living. Her fine Christian qualities, and her kind, charitable, and generous disposition endeared her to a large circle of friends. Ever a loyal, true and devoted follower of Holy Mother Church she zealously inculcated into the minds and lives of her children the golden rules of her order, and lived in sweet harmony with her long life, extending upon two years, borne with a spirit of gentle, calm submission to the Holy Will, she frequently received the strengthening consolation of the sacraments, and as the inevitable end drew near was duly prepared for a happy death. So at the close of a day, with her two sons and daughter kneeling by her bedside, her soul went forth in sweet and peaceful expectancy into the dawn of a more glorious day in the realms of bliss everlasting. The funeral took place on Friday morning, with Mass of Requiem at their parish church at 9 o'clock. Tenderly and fearfully her remains were laid to rest in St. Paul's cemetery, Arlington, beside those of her dearly beloved partner, who predeceased her twenty-five years. Besides her three sons and four daughters, she left behind to mourn their loss three grandsons and two great-grandsons of her children. May her soul rest in peace!

Identification of Interests

FIRST—The Board of Directors of the Eastern Car Co.'y comprises the same gentlemen who form the Executive Committee of the Board of Directors of the Nova Scotia Steel & Coal Company.

SECOND—The bonds of the Eastern Car Company are unconditionally guaranteed as to prompt payment of principal and interest by the Nova Scotia Steel & Coal Company.

THIRD—All of the Common Stock of the Eastern Car Co. has been taken and will be held by the Nova Scotia Steel & Coal Co.

FOURTH—The almost completed plant of the Eastern Car Co. immediately adjoins the Trenton Works of the Nova Scotia Steel & Coal Co., and unexcelled facilities are thus afforded for the obtaining of construction steel, car axles, rivets, bolts, etc., free of all freight expense. NOW you can see how well guarded this young industry is and that its Preferred Stock, yielding 6.66 per cent., is well worth investigating.

J. C. Mackintosh & Co. Established 1873 Members Montreal Stock Exchange Direct Private Wires Y. T. C. A. Bldg., New Glasgow Also at Halifax, St. John, Fredericton and Montreal

FARM FOR SALE

That very desirable farm at the North Grant, known as the Grant farm, containing 250 acres, well wooded and watered and within 4 or 5 miles of the Town of Antigonish. Suitable for a Dairy or Sheep farm. Can be sold as two farms. House and barn on one. Orchards on both. 6000 feet of lumber and frame for a large barn can be purchased with either of the farms. Terms made to suit purchaser. For further particulars apply to C. F. Grant, 284 Poplar Street, Roslinville, Mass., or to F. H. MacPhie, Agent, Antigonish, N. S., April 18th, 1913. 4-17-13

**West End Warehouse**

**In Dress Goods Quality Counts**

How satisfying it is after putting a big lot of work into a dress, to be certain that it is going to wear long enough to be worth the labor.

**Quality is inbred into our Dress Goods**

This dependable quality means a better and more satisfactory clothes service for you. It will pay you well to see the pleasing line of new dress fabrics we are showing.

**Your Wool, Butter and Eggs Wanted**

Highest Market Prices

**Chisholm, Sweet & Co.**

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The Canadian Bank of Commerce, by reason of its large number of branches in every Province of Canada, with direct representation in London, Eng., New York, San Francisco, Seattle, Portland, Ore., Mexico and St. John's Nfld., with Agents and Correspondents in every part of the world, is able to offer unsurpassed facilities to the travelling public, enabling them to obtain money in the simplest way at any point on their journey the world over. The Travellers' Cheques and Letters of Credit issued by this Bank overcome the annoying difficulties of obtaining funds abroad, especially in places where identification is difficult. Cheques and Drafts on all the countries of the world, drawn in sterling, francs, marks, lire, kronen, etc., can be cashed or purchased at reasonable rates.

**ANTIGONISH BRANCH**

**W. H. HARRISON, Manager**

**Consider Comfort**

Only a properly made shoe can give that feeling of comfort. Why sacrifice it by wearing cheaper footwear merely for a saving in first cost. INVICTUS shoes are made so carefully and so true to natural foot requirements that they are bound to give you comfort and satisfaction. Why not try a pair?

**INVICTUS**

**GORMAN, The Shoeman**

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

Manufacturers of DOORS, WINDOWS, MOULDINGS, and FINISH OF ALL KINDS, BIRCH and SPRUCE FLOORING, SHINGLES BRICK, LIME, LATHS, PLASTER Etc. BUILDING MATERIAL OF ALL KINDS FURNISHED AT SHORT NOTICE. ESTIMATES GIVEN ON APPLICATION.

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**FLEET FOOT**  
**Outing Shoes**  
 For Everybody  
**THE PERFECT SHOE FOR SUMMER SPORTS**  
 ASK YOUR DEALER.



**FARM FOR SALE**

The subscriber offers for sale the 150 acre farm, with house and barn thereon, owned by Allan D. Cameron, at Springfield. It is well wooded and watered. Situate within one mile of School, Telephone and Post Office, and about three miles from Church and Stores. Good title can be given. For price and terms apply to  
 J. C. McNAUGHTON, Agent,  
 Antigonish, Antigonish, May 14, 1913.

**Teamsters and Laborers Wanted**

Wanted a few teamsters and one hundred men to work on Railroad at Centreville, Kings Co., Nova Scotia. Easy shovel work.  
**HIGHEST WAGES PAID**  
 KIRK & COOKE  
 Contractors

**HERE IS GOOD ADVICE TO TAKE**

It will help those who have **Kidney and Bladder Trouble.**  
 There are other "old enemies" similar to the one mentioned in this testimonial. Kidney and Bladder Troubles are always enemies to good health. As soon as you start to take GIN PILLS these ailments begin to disappear. It is the same in cases of Lumbago, Sciatica and like complaints. This letter illustrates the benefit of GIN PILLS.

Winnipeg, Jan. 6th.  
 "I have been a sufferer from Lumbago for some years past and during Christmas week had a very acute attack which confined me to the house. About the latter part of April, I met your Mr. Hill and mentioned my complaint to him. He advised me to take GIN PILLS. I have been taking them at intervals during the early part of the present winter, and up to date have had no return of my old trouble—in fact, I feel better than I have for years and think that my old enemy has vanished for good and all."  
 H. A. JUKES.



50c. a box—6 for \$2.50—money back if not satisfied. Sample free by writing National Drug and Chemical Co. of Canada, Limited, Toronto.

**Notice to Farmers and Dealers**

We are open for one hundred tons of washed wool, for which we will pay the

**Highest Cash Price**

Also Calfskins, Hides, Pelts, Tallow and Furs. Get our prices before you sell elsewhere and you will be satisfied you are selling in the right place.

**Colonial Hide Co.**

George St., NEW GLASGOW, N. S.  
 Near Church's Livery

**HALEY'S MARKET**

- GROCERIES**  
 A complete and up-to-date line  
**MEATS**  
 Fresh and cured, at all seasons  
**FISH**  
 Fresh, smoked, pickled and dry  
**FRUIT**  
 Everything in season  
**CONFECTIONERY**  
 Large assortment, choicest and best.  
**Crockery and Agatewares**  
**CASH! One Price to all, CASH**  
 Produce at highest prices taken in exchange for goods at our one-price—the lowest  
**COAL AGENT**  
**EDWARD HALEY**

**I Don't Want To.**

There's a lazy little spirit that takes supreme delight  
 In spoiling children's faces. Deary me!  
 Such a tiresome, tiresome elf. I've wished often to myself  
 He was out of sight forever at the bottom of the sea.  
 Just look at Freddy's lips when asked to pick up chips,  
 Or rock the little sister, Baby Grace.  
 "I Don't Want To" (that's his name) begins his little game,  
 And you'd hardly know 'twas Freddy's pretty face.

How quick his ugly mask, though 'twas an easy task,  
 Slipped o'er little Ellen's face to-day.  
 When mamma kindly said: "Please, daughter, bring my thread;  
 'Twill take you but a moment from your play."  
 "I Don't Want To." There he goes whining away through his nose,  
 Spoiling all the lovely faces. Deary me!  
 The smiles he puts to rout, and the dimples I've no doubt,  
 If they were drops of water, would almost fill the sea.

**When a Pope Passes.**

In his work "L'Election Papale" (the Election of a Pope), M. Lucius Lector gives an exhaustive account of the dramatic finale that supervenes upon the close of a Pontiff's life. The work contains many chapters dealing with the historic etiquette and privilege that attach to St. Peter's Successor, both at the period of his election to the Sacred Chair and at the last act in his mortal career. We seize upon the latter part of the work as containing much that appeals at once to one's sense of the awe-inspiring and the movingly dramatic.

As soon as the illness of the Pope has assumed a grave character, says Lector, the Cardinal Secretary of State notifies first the Cardinal Dean (or senior of his rank), in order that he may assemble his fellow Cardinals at the Vatican and, secondly, the Cardinal Vicar, whose duty it becomes to order special prayers for His Holiness in all the churches. The Diplomatic Corps is also notified. Supposing the Pontiff not to be too ill, he calls around him his domestic prelates as well as the dignitaries of his pontifical family or entourage. The Grand Penitenciar assists the dying Pope, whose personal confessor is also present; the bishop-sacristan (always a monk of the Order of St. Augustin, says Lector, and nearly always titular Bishop of Porphyris) takes the Viaticum to him and administers Extreme Unction, after which the Grand Penitenciar hears the meribund Pope recite his profession of Faith as formulated by the Councils of Trent and the Vatican.

The generals of the great religious Orders are present so as to give the dying Pontiff especial indulgences which they have the privilege of conferring. At the moment of the last agony, the gentlemen of the Guard are warned so as to be at hand to commence their vigil. If his condition allows of it, the Pontiff addresses his brethren for the last time, recommending to their care all things in the Church, and speaks a word or two, perhaps, as to the election of a successor, also indicating where he wishes to be buried and concluding with his last blessing. There is, says Lector, nothing in the world so moving as these supreme allocutions of the Father of the Christian Church. As soon as the Pope has breathed his last, the Cardinal Camerlengo is informed, and with his prelates, officers and attendants, this dignitary takes official cognizance of the decease of the Pope and arranges for the government of the Church in the interregnum. Thus on February 7, 1878 Cardinal Pecci (afterwards Leo XIII, took up his quarters in the Vatican) and, indeed, never left it again. Etiquette does not permit the Cardinal Camerlengo to enter the death chamber till the Pontiff's passing has been announced to him officially.

Dressed in violet, which is the Papal mourning color, and wearing a rochet covered with a black cape under his distinctive robe, the Camerlengo proceeds to the threshold of the death-chamber, and is led to the couch upon which the dead Pope lies, no hand having as yet touched his body. A white veil covers the Pontiff's face, a group of Penitenciar of St. Peter continue to recite the prayers for the dead. Kneeling upon a violet cushion, the Camerlengo prays for a moment in silence, whilst the chamberlains remove the veil from the Pope's face. Then he approaches the bedside in order to take official cognizance of the death of the Vicar of Christ. He is then handed a small silver (ivory) hammer, with which he taps the forehead of the deceased, at the same time calling out thrice in high-pitched and mournful tones the baptismal name of the departed Pontiff.

In the case of Pope Leo the name was Joachim, in Italian, Gioachino, a name which lends itself well to solemn and dramatic intonation. Turning then to those present, the Camerlengo announces that the Sovereign Pontiff is "truly dead," and all begin the recital of the De Profundis. At the same moment the chief Chamberlain hands the Cardinal the Fisherman's Ring, who will have it broken, together with the official leaden Seals of the Papacy, in the presence of all his colleagues when the first meeting of the Sacred College takes place. To the same chief Chamberlain—a prelate always—will belong the privilege of handing the Pope-elect a new Ring, and will do so kneeling on the steps of the Papal throne, after which ceremony the new Pope will put on his white silk skull-cap, transferring his own of purple to the head of the kneeling Chamberlain, who is by this very fact apprised that he is to be appointed a Cardinal. But this is anticipating matters, somewhat.

When, in the death chamber, the formalities connected with the attestation of death are completed, the Cardinal Camerlengo retires to one of the neighboring halls in order to make

the official notifications for the period of the Church's mourning. At this time, Rome is apprised of the Pope's availing himself of the tolling of every available church bell in the city. Telegraphic dispatches are made to all parts of the world, to the chiefs of the Hierarchy as well as to the heads of all civil governments. The Camerlengo thus becomes during the interregnum the provisional head of the Church, and as such, and with three Cardinals-Assistants, takes control of the meeting of the Sacred College which is convened on the day following the Pope's demise.

He is accompanied and protected by a body of the Swiss Guards, who render him the same honors as are given to a reigning Pope, Pope Leo (says Lector), who filled this role on the death of Pius IX, gave immediate orders to seal the private and official closets and cabinets of the departed Pope, and preceded by a corps of the Swiss Guard, went through the vast palace giving his orders with an energy and severity that caused a general and wholesome astonishment. An interesting item is cited by Lector, who mentions that when he leaves the death chamber, the Camerlengo puts off the robe (mantelletta) that hides his rochet. The reason for this is that when they are in the presence of the Pope, all Cardinals wear the mantelletta over the rochet as proof that their power of jurisdiction is temporarily suspended.

To display the rochet during a vacancy in the Holy See is, therefore, says Lector, a sign that they possess to some extent a kind of supreme authority, each in his own province. As soon as the Camerlengo has left the death chamber, the first care is given to the body of the dead Pope; the embalming of the body has to be effected within twenty-four hours of death, and this once accomplished, the body is dressed in the usual robes—white soutane, lace rochet, mozetta and red shoes, and laid out upon a couch of dark crimson close to the Papal chamber. Then the public is admitted to take one last look at the remains of what was once the Vicar of Christ upon earth.—N. Y. Freeman's Journal.

**How I Held My Husband's Affections.**

Under this heading the following article appeared in the May number of "Extension Magazine" and was awarded the first prize offered for short letters on the subject. It is full of splendid thought on a subject that causes much anxiety to many a young woman.

To hold a husband's affection is comparatively easy. To some women, indeed, it may have proven a task, but the reasons for their inability are not difficult to discover. Too many girls have changed radically in the last decade. They expect too much. The honeymoon is scarcely passed before they want their own home, or a piano, or a maid, expensive dresses and hats and things beyond what the average husband can afford. It must be apparent to those interested in a happy home that some sacrifice must be made, and some economy practiced early in married life. The girl who has had some training or experience is fortunate, and most of us have or should have had. Comparatively few girls are reared in plenty, and fewer still marry in affluence. Most men must make their own way in life; hence the importance of knowing what to do.

To hold a husband's affection means to make the home a place where happiness reigns supreme. To achieve this will require some study and considerable thinking, initiative and patience. It can not be done permanently without a knowledge of household duties. If you were employed by a firm or corporation, do you suppose that you would be promoted to or made forewoman without a knowledge of how the work should be done, or how to direct others to do it? Then it is unreasonable to suppose that you can make a success of your home without a thorough knowledge of your particular department, which is right at the hearthstone, and the most difficult to manage.

There is this question to consider: Of what use is the average school-educated girl or young lady, with all her pretty uselessness and pleasant idleness society has taught her, to the average young man drawing a fair salary and about to wed? None at all! Now, assuming that your husband must go to work at seven o'clock in the morning, do not let him get his own breakfast of coffee and rolls, or bacon and eggs, as the case may be, but arouse yourself and "be on the job with him. And when he returns for the evening meal, meet him with a pleasant smile, and, above all, that dainty pinkness that pleased him so well before marriage. Have flowers on the table, white, clean linen and shining china. It may not be noticed at first; but gradually it will change the whole nature of the man, and cultivate the beautiful in his nature. Instead of gadding about or listening to lectures at clubs on "How to Tame the Brute," it is more important that a woman put forth her best endeavor to learn "How to Feed the Brute."

The apparent necessity of a knowledge of housework is readily appreciated. If you can not cook, go to a cooking school, attend lectures, or read books on the art of cooking. There is no valid excuse for ignorance on that score. It is, moreover, a very interesting theme, this science of domesticity. You can inject your own individuality into the subject and be in a class by yourself, thus making it a pleasure instead of drudgery. Learn to do something worth while. While it may not be literally true that you can reach a man's heart through his stomach, nevertheless without fairly good health you cannot make him happy. Without properly prepared food there is no such thing as good health. Consequently, strange as it may seem, the kitchen is the secret key for holding his affections at home. If you cannot prepare the meal properly and keep house systematically you are in the wrong from the start. If you do not have to do the cooking yourself, it is certainly evident to the average well-balanced mind that it is necessary that you know how it is to be done, in order that you may direct others.

Be honest, be frank, and make no excuses that are not true. Face the music; of course, there should not be too much music. The little details of home life are the ones which count most. Think not of yourself, but of your work. The interesting and attractive are made so, not by their physical but their intellectual qualities, and the simple every-day virtues. The most beautiful woman, if she be dull, coarse, or shrewish, quickly loses the power to please and becomes an object of indifference or repulsion. Absolute honesty and confidence must be established between man and wife. In time, with kindness, loyalty and truth, wonders will be worked.

Life is said to be dull and monotonous; and yet its variety is so endless that it is never the same for any two human beings. For each one it varies from day to day and from year to year. The fatal monotony of sameness lies in our heavy, sluggish natures. If we arouse ourselves we find infinite entertainment. Thus the importance of self is manifested. You must cultivate an individuality. Why should you pattern after your neighbor who, loaded down and staggering under the prevailing social custom, can not be natural.

Do not go crazy over what is called society. It is not in society that you will find your trustworthy friends. The emblem of society is really very often only a signal of distress. Fit yourself for society, then avoid it as much as possible; in your own home you will find the best society. Those who live for pleasure alone live without joy.

Equality of the sexes is not in the nature of things. Man and woman were made for, and not like one another. The woman's place is the home. The difference between man's vocation and woman's seems to be this: One is abroad, the other at home; one active, the other passive. He goes out to seek his path; hers usually lies close to her feet. Yet each is as distinct, as honorable, as difficult. Each must be resolutely true.

I once heard a married woman say, with great glee and satisfaction: "Oh, my husband saves me all the trouble in housekeeping; he orders the dinners and goes to the butchers to choose it, pays all the bills and keeps the weekly accounts. He never wants me to do anything."

I thought, "My dear, if I were you I should be very much ashamed both of myself and my husband."

When a house boasts both of master and mistress, each should leave to the other the appointed work and both qualify themselves rightly to fulfill the same, abtaining as much as possible from mutual interference. A man who can trust his wife or his housekeeper should no more meddle with her home duties than she should pester him with questions about his office business. No, doubt, countless occasions will arise when we will counsel each other in worldly affairs. It is an obvious law to us women, then, to cultivate a good mental attitude. Any effort for a serene home life must begin with the woman. If there are servants in the family, treat them as you would members of the family. Then there will be no sneaking in the back doors and wild-goose stories when you check up in the morning.

I cannot emphasize too strongly the importance of the little things that mean so much to the average man, such as personal neatness and tidiness, dressing the table with clean, white linen, and decorating it with flowers in season and sometimes out of season, especially at Christmas and Easter time. Even old, cracked and chipped dishes are a jarring note.

I know from personal experience the value of these little things and their influence on a husband. If a woman does her best to please her husband, I know he will be happy and she successful in holding his love and affection.

**Whooping-Cough.**

Many persons regard whooping-cough as tedious and annoying, but quite without serious importance. Unfortunately that mistake often leads to the neglect of the disease itself and the failure to isolate the patient properly. Recent statistics show that of the children under one year of age who had whooping-cough, five in four die. The mortality decreases rapidly with advancing age, and at five years of age, only one patient in fifty dies. Ten thousand children die of this disease every year in the United States.

Even when whooping-cough does not result fatally, it is still to be dreaded, for it may be followed by consumption, since the patient's powers of resistance are often greatly weakened by the violent and exhausting cough.

The disease is highly contagious, although the offending germ has not yet been discovered. Consequently, the mother or the nurse of a child take it into public conveyances, or to entertainments, or send it to school or to church—anywhere, in short, where it will expose other children to the infection.

The disease begins like a simple cold in the head that rapidly goes to the chest. The cough is at first short and sharp, but gradually increases in severity and occurs in paroxysms. At the end of one of these attacks the air is pumped completely out of the lungs, and the child feels that he must take a deep breath at once. But now a spasm of the larynx occurs, and only a small opening is left for the air to enter. Through this opening the child draws his eager breath, and thus makes the peculiar noise or "whoop" that gives the disease its name.

Often vomiting follows a severe attack of coughing, and sometimes there is nosebleed or hemorrhage from the throat or into the eyes.

Never neglect the treatment of whooping-cough. At present, we know of no cure for the disease, but the child should always be under the care of a physician, who can do much to mitigate the severity of the cough, and to prevent serious complications.

**Looking at The Host.**

Pope Pius X., on May 18, 1907, granted an indulgence of seven years and seven quarantines for looking at the Sacred Host when it is elevated during Mass or exposed on the altar, and saying: "My Lord and my God." The Abbot of Ampleforth, in his beautiful meditations on the Mass, recently published, speaks of the upward look as "the consecration of our eyes, to preserve them from danger throughout the day." Yet, even now, a glance round the church, at elevation, will show that of fifty people scarcely two will give to the Sacred Host the prescribed form of veneration or respect for themselves the rich reward of it.—*Press Fortnightly Review.*

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A Lesson in Reverence.

Recently down in Yale some young students who were conducting the celebration of a Greek letter society allowed their alleged humor to get the better of their reverence for things that are sacred to their Catholic fellow-citizens.

They dressed up as nuns and indulged in antics that roused the resentment of the Catholics who were shocked by such caricatures. But the redeeming feature of the affair was the quickness with which the young men published an apology for their thoughtless offence against good taste. The apology was as follows:

To the Citizens of New Haven: We, the undersigned, realizing that by our thoughtless conduct during the Omega Lambda Chi celebration on Monday last, when by taking part in the proceedings, disguised as nuns, we showed an unintentional violation of good taste and common decency, do hereby offer to the citizens of New Haven a public apology for our conduct, which was considered insulting, and more particularly, since we have given offence to the Catholics of New Haven, we would have it understood that our disguise was meant in no sense whatever as a parody upon any form of the Catholic Church. We alone are to blame for the unfortunate misunderstanding.

That is a frank apology, and the young men who made it have shown a manhood that could well be imitated by some of their elders who would resort to any kind of subterfuge rather than admit they had been guilty of anything unmanly in deriding what their Catholic brethren hold sacred. It is safe to say that there will not be a recurrence of such irreverence in Yale.

Well could the event receive more publicity than it has received. For it touches upon a point that is often the cause of such hard feeling. Too often are we Catholics obliged to see what we reverend make sport of. It may be in the shop-window with its caricature paintings of carousing monks, pictures that are generally painted by artists that are loath to believe that even the man who has dedicated himself to God can be decent; it may be in the theatre with the comedian seeking to make a point in his horse-play by caricaturing the dress which even secular art of high class has made at least poetic.

In one of the plays now running in Boston there is an unpleasant caricature of monks with an attempt to be funny by parodying the Latin blessings. And it is not so long ago that the leading Shakespearean actors of this country in their production of "The Taming of the Shrew" offended the sensibilities of Catholics by singling out in the marriage procession the priest to be made the sport of the gay Petruchio. It made no difference that Shakespeare did not warrant the horse-play; and it seemed to make no difference that there were Catholics in the audience.

There is but one way to stop the irreverence, and that is to show respect to it. A good example was given by the Federation of Catholic Societies who protested against the antics of the "Friars" in their annual tour of the country. With most of the offenders the case is the same as with the Yale students. It is done out of thoughtlessness and from an ignorance of the way Catholics regard men and women in religion. But the thoughtlessness should not be let pass. When the irreverence does happen, all the attention of the offender to it and give him a chance to say whether it was merely heedlessness or the desire to ridicule things Catholic. — The "Not."

"Dominus Vobiscum."

What are the most beautiful words in the Mass? (We have talked of this before, and spoken of "Sursum corda" with its heavenly uplift; and of "Deo Gratias" that most perfect of all prayers of thanksgiving.) There is one expression in the Holy sacrifice with which the people at large are more familiar, perhaps, than any other. It is addressed to them, time and again the priest at the altar turns to his congregation and speaks those words. They are so well known to us all, that it may be we give them little heed: "Dominus vobiscum!" "The Lord is with you!"

What a sweet and friendly salutation! It sums up everything that a Christian heart would speak to a brother's heart. It is a blessing and a good wish. It is greeting and parting, both. The old Irish "God bless I here!" is the "Dominus vobiscum" over again. The "Adieu!" of France, the "Adios!" of Spain, is literally, "to God,"—a giving of the beloved one to the hands of the Lord, Dominus Vobiscum in another run. And our own "Goodby" is a literal translation of that kindly blessing of the Mass,—"goodby," "God be with you," "Dominus vobiscum!"

Perhaps, as we have said, the Dominus vobiscum is so familiar to us Sunday ears that we give it no heed at all. Yet we should never be without a pure pleasure in our ears. It is God's Minister, at the altar, and in the midst of the Great Office, blessing us and wishing us all. When the priest says Dominus vobiscum he means it; he means every word of it, "the Lord be with you!" Beautiful salutation! Handclasp a kiss of peace, blessing and affection, love and well-wishing, all in those simple those so-familiar words, "Dominus vobiscum!" What a treasure trove is the language of Divine Sacrifice.

We confess our liking for a man no, like United States Senator Nelson, of Montana, is not afraid to make such a manly statement as the following: "My success I attribute to my earnest prayers and those of my friends. When I signified my intention of entering the senatorial race, was told that the odds were so against me that I would not even make a contest. Knowing the value of prayer, I entered the race, and next day I took my seat in the Senate. My prayer alone is responsible."

Woman Under the Law.

Under the heading "Man Made Law" Law Notes for May has some considerations for the demand of certain women for the ballot — for it is absurd to say that all women, or even a large proportion of women, desire it — which is decidedly interesting and illuminating. Law Notes states briefly what women would gain by being put on an equality with man in the matter of voting, and contrasts it with what she would lose if she were deprived of those privileges which man made law now gives her. It says:

So varied and multifarious are the special rights and privileges of women that one would never have done cataloguing them. Hardly a topic of the law fails to disclose some rule or principle that discriminates in favor of the weaker sex. Realizing the incompleteness of the results of our research, we offer it nevertheless — as a beginning and foundation for the investigations of others.

Woman, whether married or single, is exempt from the disagreeable duties of military and jury service. She is not required to give up going to the matinee because the poll tax took her spare change. Nor need she do her one, or two, or three days' work on the highway, as male inhabitants are required to do in some localities.

There are many special exemptions from execution on and sale of her property. She has in some States an extension of time for redeeming her property from judicial sales, and if she alleges fraud, duress, imposition, unfairness of dealing, or what not, the courts always have been astute and zealous to let her rescind and repudiate her conveyances; frequently to the injury of innocent persons who supposed she would stick to her word and deed.

Again there are numerous special laws relating to the employment of females. The right of the wife to the exclusive control of her own wages is often protected by statute. Woman is exempted from arrest in civil actions, or is accorded special privileges where her incarceration is permitted. She may recover damages from a man who fails to fulfill his promise to marry her, but if she jilts him, he must nurse his broken heart without the panacea that is said to be universal. And she may sue for her own seduction, however much she may have acquiesced therein!

When convicted of crime woman is not required to do the hard labor ordinarily imposed upon male offenders. She is not made a member of the chain gang that works on the roads in some sections of the country.

But it is not until after she is married one of these mere men whom she now accuses that we find her swaddled about with the tender wrappings of the law's seamless garment. Here she may be said in the phrase of the sporting page to be "in soft." Everything she has is her own to squander if she pleases, while hubby may be stripped and even cast into jail by reason of her acts. He is obliged to pay her bills, but she does not have to pay his, although abundantly able to do so. The husband may be arrested and prosecuted criminally if he fails to support his wife, but no matter how wealthy she is or how ill or poor he is she is not so liable. He may reside at the poor farm while my lady speeds by in her limousine.

If the husband owns real estate he can not sell or dispose of it by will in such a way as to affect the wife's dower without her consent; but she can sell or dispose of her realty by will without his consent. She may be worth a million and cut the husband off without a penny by her will or conveyance, but he can not cut her off by either without her consent. If he dies leaving children, a widow, and an estate, no matter how large, consisting of personal property, she not only gets her widow's allowance, but comes in equally with the children for a share of the personal estate, while he under the same circumstances, no matter how wealthy she may be, gets nothing. She is favored by exemption and homestead laws, and in conveying property is protected from fraud and imposition by the statutory provisions relating to acknowledgments.

In some places the personal property of the wife is assessed against the husband, and by the income tax law he must report and pay the tax on her income. If the wife commits a crime while in her husband's presence it is presumed that he coerced her to do so, and he will be presumed guilty and she not guilty. If she slanders her neighbor he must pay the damages, but if he defames another he must stand the consequences himself. And the civil damage act enables her to dash from her hubby's lips the cup that cheers.

We omit an extended reference to the numerous provisions of law that have been adopted for the protection of women because they are females. From anything approaching a practical standpoint who can say that the pitiless ballot is worth these many substantial advantages that "man made law" has secured to woman? — Sacred Heart Review.

Kerosene applied with a brush or cloth makes a good silver cleaner. Rinse in scalding water.

Hair ribbons may be ironed while still damp if one wishes to have them a little stiff.

At a dinner one evening recently there were a number of famous artists. Frivolity prevailed, and soon the conversation turned to art.

Said one of them: The other day I painted a little deal board in imitation of marble with such accuracy that, on being thrown into the water, it immediately sank to the bottom. "Faugh!" said another. "Yesterday I hung my thermometer on the easel supporting my view of the Polar regions. It fell at once twenty degrees below freezing-point.

"All that is nothing," remarked the third artist, in conclusion. "My portrait of a prominent New York millionaire was so lifelike that it had to be shaved twice a week."

Earning a Living.

"How does he earn his living?" is a question that is often asked and answered. Most men, of course, have to work for the means of subsistence, and nowadays many even of those whom the labor of others has relieved from this necessity are so averse to passing their days in idleness that they take up some occupation and "earn their living." The phrase implies that a person wins by his toil whatever food, clothing, shelter and recreation are required for at least his physical well-being. To keep the body vigorous and healthy is considered of the first importance. The higher its vitality, the greater often is its earning power; the fuller it is of life, the more productive is its energy and efficiency.

But is it on'y for his body that a man must earn a living? Should he not also safeguard and support the life of his soul? The Church has always insisted that he should. Her high mission indeed is to teach him how to do so. The life of your soul, she reminds each of her children, is divine grace. But this life is best sustained and promoted to-day through the Holy Eucharist, and the most effective way of keeping the soul constantly supplied with fresh currents of this life is by the practice of frequent Communion. The Jane intention accordingly of the League of the Sacred Heart is the "spread of Daily Communion."

The Holy Father, as is well known, blesses and approves the monthly intentions of the League before they are recommended to the prayers of Associates. He must have been particularly pleased to sanction and hallow the object proposed for the coming June, as Pius X., if ever there was one, is the Eucharistic Pope. It is now seven years since he issued the renowned decree *Sacra Tridentina Synodus* which restored to its ancient position the practice of daily Communion and revolutionized the ideas of both sheep and shepherds regarding the requisite dispositions for receiving worthily every day. The Blessed Sacrament, all were told, is meant to be more the support than the reward of virtue, and was instituted primarily to be the soul's food. Moreover, to receive with profit, it is enough to go to the altar free from grave sin and with a right intention.

Wonderful as is the impetus the promulgation of this decree has given to the practice of frequent Communion, a vast deal, of course, remains to be done. So the strong prayers of the Leaguers have been enlisted to advance the cause. More Catholics must be made to realize the importance of "earning a living" for their souls by going often to Holy Communion. Just as they cannot win their body's daily bread without labor and hardship they must not shrink from the toil and sacrifices it may cost them to approach the altar frequently. Just as Ruth, our Saviour's ancestor, once "stood in tears amid the alien corn" and under the hot sun gleaned after the reapers

the yellow grain that became the daily bread she needed for maintaining her health and strength, in like manner the Catholics of to-day who are really determined to "earn a living" for their souls must endure bravely whatever discomforts or annoyances going often to Communion may entail. The patient labor of Ruth, it should be noted, found its reward in her joyful marriage with the master of the wheat field. The generosity of the frequent communion will receive as its guerdon uninterrupted union with Christ, the Giver of Life. — America

Preserving Fence Posts from Decay.

Wood-rot, in all its forms, is due to the action of fungi working under suitable air and moisture conditions. In fence posts these conditions are most favorable at or near the surface of the ground and hence it is there that the decay first starts. Some woods, like the cedar and tamarack, are more resistant to fungus attack and may last, as fence posts from eight to ten years. Unfortunately, however, the supply of these woods has grown very scarce and the farmer is faced with the alternative of importing durable material at a high price or of applying preservatives to the common non-durable woods which grow in his own wood lot. As the latter alternative is not only cheaper, but also much more effective, it is of considerable economic interest to the farmer to know how these wood-preservatives are applied.

Creosote, a "dead" oil of coal tar, is perhaps the best preservative for this purpose, as it does not dissolve out of the treated wood, when in contact with moist earth. It costs from eight to fifteen cents per gallon.

There are two methods of applying the creosote but before either method can be applied it is necessary to have the posts well seasoned if the best results are desired. This seasoning is best accomplished by peeling the bark from the posts and then stacking them in loose piles in the open air for several months, so the amount of water in the wood may be reduced to the smallest percent possible.

The brush method consists in applying the creosote like a coat of paint to the lower portion of the post, up to a point six inches above the ground line, the creosote being first heated to one hundred and eighty degrees Fahrenheit. Two or more coats may be applied, time being allowed between each application for the creosote to soak into the wood.

What is known as the Open Tank Method, while more expensive secures deeper penetration and gives better results, especially when the posts are split or checked. The creosote is heated to the boiling point in a metal tank and if such is not available a simple and effective apparatus can be made by boring two holes, about two feet apart, in the lower half of one of the staves of a watertight barrel and screwing into these holes two pieces of iron piping three or four long feet which are connected by a shorter vertical pipe with two elbow-joints, thus forming a complete circuit somewhat resembling the handle of a mug.

The barrel is then filled with enough creosote to cover both upper and lower pipe holes and a fire is kindled under the lower horizontal pipe which heats the creosote in the pipes and creates a circulation which continues until all the creosote within the barrel is at boiling-point. The posts are then placed in this boiling liquid for about five hours after which they are immediately transferred to another barrel of creosote, or else the fire is put out and they are allowed to remain in the tank until the creosote becomes thoroughly cooled.

In this process the preliminary heating drives some of the contained air out of each wood pore and when the posts are allowed to cool in the creosote, a partial vacuum is then created in each pore which draws the creosote into every fibre. Poplar posts, which ordinarily last but three to four years, after the above treatment will last twenty years and the same applies to all other tree species in Canada. All that is essential is thorough seasoning before treatment. Further information can be obtained on application to the Forestry Branch, Ottawa.

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A wood lot of 100 acres, with heavy timber, both hard and soft. It is about two miles from James River Station and will be sold at a reasonable figure. For further particulars, apply to

MRS. CATHERINE MCADAM, St. Joseph's

WHY

Send to Ontario when you can get better wire at home for less money. I will deliver to any station on the I. C. Railway at the following prices

Woven Wire Fencing

GUARANTEED the best all No. 9 heavy weight full size wire: 10 wires, 32 inches high, 38c per rod 9 " 40 " " 35c " 8 " 47 " " 32c " 7 " 44 " " 30c " 6 " 42 " " 28c " 5 " 40 " " 26c " 4 " 38 " " 19c "

Medium weight, No. 9 top and bottom, No. 12 intermediate: 11 wires, 44 inches high, 34c per rod 9 " 42 " " 32c " 8 " 40 " " 30c " 7 " 44 " " 28c " 6 " 42 " " 26c " 5 " 40 " " 24c " 4 " 38 " " 19c "

Cash must accompany order. Rolls contain 20, 25, 30, 35, 40, and 50 rods each.

Poultry Netting and Fox Fence kept in stock.

EDGAR FILLMORE AMHERST, N. S.

Property for Sale

The undersigned offers for sale his property at Malignant Cove, Antigonish Co., by the salt water. It has a good finished house, containing 13 rooms and excellent cellar, with hot air furnace, out-houses, a store, and large barn, all mineral rights and his whole interest in cold storage. For further particulars apply to D. J. CHISHOLM, 31 3rd Ave., 4-3tf Viauville, Montreal.

Garden and Flower Seeds

We have just received our new stock of Garden Seeds in bulk and in packages.

New Maple Sugar and Maple Syrup right from the bush. Guaranteed Pure.

A few half barrels of those good herring still unsold. We have a good stock of Hams, Bacon, Beef, Ham, Codfish and all kinds of Canned Goods.

We have just received a supply of the Celebrated Hartley's Marmalade and Jams.

Our Tea and Coffee are the best value on the market.

We have all the lines usually carried in a first-class grocery and we want your trade. Give us a trial and we are confident we can give you satisfaction.

We want eggs and butter and other country produce at highest market prices.

D. R. GRAHAM ANTIGONISH, N. S.

EYES TESTED

by new methods. If Lenses will help your eyes my instruments will show you are being fitted. Call and see for yourself that I have the most complete Optical Equipment in the Province. 20 years experience. No need to patronize peddlers, I guarantee my work and am to be found every day in the same place. I carry the latest in all kinds of Lenses, Spectacles, Eyeglasses, Etc. My tests are free and the same as you pay \$10.00 in the city for.

Watches, Clocks & Jewellery carefully repaired. Expert Work. Moderate Charges.

Special attention paid to orders or customers from out of Town.

P. R. SANDERS, D. O. Optician and Jeweller ANTIGONISH, N. S.



NEW ADVERTISEMENTS

Farm for Sale - F H MacPhie Agent, pg 8
Men Wanted - Henry Batty, page 8
Auction Sale - F H MacPhie, page 8
Identification of Interests - J C MacKin-

LOCAL ITEMS.

WALDRÉN'S studio will be open till Friday evening.

SCHOONER Gladys E. Whidden will probably load at Bayfield for St. John's on next Monday.

THE INTERVAL off Church Street, known as the Salt Ponds, owned by Mr. Lauchlin Cameron, has been sold to McDonald Brothers. It contains about fifteen acres, and the sale price is said to be \$2,000.

HIS GRACE ARCHBISHOP MCNEIL blessed and opened the Lew St. Philip Neri Hostel, Toronto, Thursday afternoon. The home will accommodate fifteen regular boarders, and the same number of transients. The Women's Auxiliary have charge of the management and Miss Hogan is superintendent.

SUPREME Court Session at Antigonish opened on Tuesday, and, because of the day being a legal holiday, was adjourned until Wednesday. The cause Rood vs. McGrath occupied the attention of the Court all of yesterday. Hon. Justice Drysdale is presiding. Mr. Walsh of Halifax is present as Court stenographer.

IN MAY the weather was cold and disagreeable, with considerable rain and frosts on different nights, consequently farming has been much retarded in Eastern Nova Scotia. The majority of farmers have yet to complete planting and seeding. Notwithstanding unfavorable weather, vegetation is very promising. The grass is well advanced, also the foliage, while the fruit trees are all in blossom.

THE SUMMER CHANGE in the I. C. R. time-table is expected to take effect about the 15th inst. It is rumored that the night trains will cross at Antigonish, arriving here at 3.30 a. m., and that the day passenger trains will continue the present time arrangements. The proposed change is for the benefit of travellers starting from Sydney, we understand, and is in response to an agitation made by the Sydney Board of Trade. The change will be unsatisfactory to all communities between the Strait and Truro.

THE I. C. RAILWAY MANAGEMENT has made a unpopular move with its patrons, in advancing its freight rates, particularly as the increase follows the recent announcement of a surplus of a million dollars in revenue last year. The increase is general, except to points where there is water competition. Hereafter the minimum charge will be 35 cents, an increase of 10 cents. This affects country communities more particularly. To illustrate the increase, which figures out about 10 per cent., we may say the rate on first-class freight from Antigonish to New Glasgow under the new ruling is twenty cents a hundred, under the old it was 18 cents; on second class freight under the new regulation it is 18 cents a hundred, under the old it was 16 cents.

CONFIRMATION. - His Lordship Bishop Morrison administered the Sacrament of Confirmation at Maryvale, Arisaig, Georgeville, Ballentyne's Cove, and Lakevale, missions and parishes in the County of Antigonish, commencing on Saturday, May 31st, and finishing on Monday, June 2nd. The candidates numbered 40 at Maryvale, 60 at Arisaig, 90 at Georgeville, 25 at Ballentyne's Cove, and 70 at Lakevale. Rev. Dr. McPherson of the College accompanied his Lordship on his tour. A small motor car is employed in conveying His Lordship over the country. It is a very satisfactory way of travelling over country roads, effecting quite a saving of time. His Lordship will re-commence his Confirmation tour, to-day, at St. Joseph's, Antigonish.

HYMENEAL. - Mr. Peter J. Webb, formerly of Harbour au Bouche, Ant., now a prosperous business man of Victoria, B. C., was married at Victoria on May 21. The Daily Colonist of Victoria has a lengthy account of the ceremony, from which we take the following extracts:
The marriage of Mr. Peter Jeffrey Webb and Miss Mary Theresa Macdonald, late of Toronto, and sister of Mrs. Michael J. Carlin, of 1137 Rockland Avenue, took place yesterday morning, at 10 o'clock at St. Andrew's Cathedral, Pontifical Nuptial Mass being solemnized by His Lordship Bishop Macdonald.
It was probably the prettiest wedding ever held in the Cathedral, the stately proportions of which were enhanced by the most beautiful floral decorations. The aisle up which the bridal party passed was banked with white flowers, narcissus, carnations, roses and lilies of the valley and flowering plants, while the sanctuary and high altar were also beautifully decorated with white flowers.
The full choir, which had been slightly augmented, performed the musical part of the service.
The Pontifical Nuptial High Mass closed with the Magnificat, after which the bishop pronounced the benediction. The beautiful bride who was given away by her brother-in-law, Mr. Michael J. Carlin, looked lovely.
After the ceremony the bridal party repaired to the Empress Hotel, where about two hundred guests were entertained at a reception and buffet luncheon, which was held in the new wing of the hotel, the table being beautifully decorated with white flowers.
The health of the bride was proposed in the most felicitous little speech by Bishop Macdonald and responded to on her half by the groom. Mr. and Mrs. Webb left on the 4.30 boat for Seattle en route to the Eastern States. On their return they will make their future home in Victoria.
Mount St. Mary's Church, Bailey's Brook, Pictou County, was on Tuesday, May 27th, the scene of a happy wedding ceremony, the principals

being Miss Florence, daughter of the late John D. McGillivray, and Allan McDougall, of Whitney Pier, C. B. Rev. John McKinnon, P. P., officiated. The bride was attended by Miss Florence McKinnon of New Glasgow, and the groom by his brother, Joseph. Nuptial High Mass followed the marriage ceremony. After a wedding breakfast at the home of the bride, the happy couple left on a tour of the western Counties. On their return they will reside at Henry Street, Whitney Pier.

THE VISIT of the Sheep Extension Car to Antigonish was unfortunately somewhat disappointing. Though advertised to arrive in Antigonish on Thursday at 1.00 p. m., it did not reach here until 4.30 p. m., an hour at which farmers usually prepare to leave Town for home. The late arrival, therefore, caused many to forego an inspection of the car. Friday was extremely wet, and persons could not travel by team, so that only a small number viewed the car on that day. The delay in arrival, we are informed, was occasioned by misunderstanding among train officials. One authority gave permission to have car travel with express train due here at 1.00 p. m. A second and higher authority countermanded this privilege and had car attached to a freight train. It is regrettable that circumstances caused farmers to miss this interesting and instructive exhibition in sheep-raising and also to miss the practical discourses given by Mr. Telfer, the gentleman in charge of the exhibition. He quietly yet effectively explained the best methods of caring for and handling sheep, information obtained by observation and experience at the Live Stock Farms of the Government. The car was equipped to furnish a valuable object lesson for the sheep raiser. Four fine types of sheep were on view, representing the best and most profitable animals both in mutton and wool. The special attributes of each animal formed one of the subjects of the many effective discourses given. Wool on the sheep, in the fleece and from that stage along to the manufactured article was on display, as well as samples of the wool of the numerous breeds of sheep throughout the world. The best means of dipping and branding the sheep were explained, also of sheering, and of raling or tying the fleeces, an illustration of the latter being given. In the car were instruments for shearing and branding, samples of the best liquids for dipping and branding, and a dozen other articles of service to the farmer. In a corner of the car was shown a vat suitable for dipping and a model of an enclosure through which the sheep can be easily directed, one by one, into the vat. There was also an exhibition a fleece of tub-washed wool and a card showing its loss in weight, which amounted to 40 per cent., due to washing. The practice of tub-washing was strongly condemned by Mr. Telfer, because it mixes up the different parts of the fleece, thus making sorting impossible. In fact in a properly organized market tub-washing would depreciate the value of the wool very considerably. In the unorganized market, such as we have at present, people do not gain anything—in fact they lose their time by this practice. What is apparently gained in price per pound is lost by the decrease in weight of the wool. The speaker answered all inquiries and imparted much valuable information. Owing to circumstances mentioned, but a small number profited by the visit of the car. It is therefore hoped a further opportunity will be granted the people of this county to see this useful exhibition.

Misses and children's sandals, tan and patent slippers at McDonald's Shoe Store.

The College Endowment Fund.

To the Editor of the Casket:
DEAR SIR, - Please publish the following statements of the amounts received by the undersigned for the St. Francis Xavier's College Endowment Fund:

Table with 2 columns: Location and Amount. Includes Antigonish (\$524.20), West Arichat (\$31.00), Arisaig (\$28.15), Baddeck (\$46.25), Bay St. Lawrence (\$29.45), Boisdale (\$47.00), Bridgeport (\$73.70), Broad Cove (\$47.00), Brook Village (\$37.32), Christmas Island (\$74.45), Creignish (\$266.40), Dominion No. 4 (\$6.00), East Bay (\$87.00), Friar's Head (\$140.50), Georgeville & Maryvale (\$200.50), Glendale (\$200.00), Grand Mira (\$519.95), Glencoe (\$62.50), Heatherton (\$509.95), Ingonish (\$54.05), Inverness (\$412.50), Iona (\$520.50), Judique (\$507.75), Lakevale (\$247.50), L'Ardoise (\$113.50), Lake Ainslie (\$54.50), Glace Bay (\$194.50), Lochaber (\$250.00), Louisbourg (\$48.00), Lourdes (\$92.25), Mabou (\$132.80), Margaree East (\$57.85), Margaree, North East (\$60.25), Port Mulgrave (\$180.75), Merland (\$11.00), New Glasgow (\$12.00), Pictou (\$200.00), Pomquet (\$327.75), Port Hawkesbury (\$216.00), Port Hood (\$1487.00), Port Morien (\$132.00), Reserve Mines (\$285.05), St. Andrew's (\$718.75), South West Margaree (\$587.70), Sydney (\$2715.37), Sydney Mines (\$58.91), Thorburn (\$212.50), Tracadie (\$239.80), Victoria Mines (\$93.55), Westville (\$19.50), O. M. B. A. Hall Co. Ant. (\$100.00), Private Contributions (\$151.00), Total (\$26,185.38)

The above amount has been invested in Municipal Bonds to the par value of twenty-six thousand dollars, as per

the following certificate, and the balance deposited to credit of the Endowment Fund with the Bank of Nova Scotia.

Antigonish, N. S., June 4th, 1913
The Manager
The Bank of Nova Scotia,
Antigonish.

DEAR SIR, - You are holding for safe keeping, on account of St. Francis Xavier's College Endowment Fund, Municipal Bonds to the par value of twenty-six thousand dollars. Please verify hereon.

Yours truly,
H. P. MACPHERSON.
Certified correct,
BANK OF NOVA SCOTIA,
Antigonish, N. S.
A. O. PHILIP, Mgr.

Wanted, old stamps that were in use before Confederation. Will pay well for them or send in exchange beautiful framed pictures prepaid. Write to The Royal Art Co., Box 831, Halifax.

AUCTION SALE

To be sold at public auction on the premises of the late John H. Cameron, Glen Alpine, on

Tuesday, June 10, 1913

commencing at 10 o'clock in the forenoon.

- 1 Mare, 6 years old, good worker and driver.
1 Mare, 1 year old.
6 Milch Cows, 5 Calves.
3 two-year-old Steers.
3 two-year-old Heifers.
2 one-year-old Heifers.
2 one-year-old Steers.
28 Head Sheep and Lambs.
1 Melotte Cream Separator in good repair.
1 Riding Wagon.
1 Express Wagon with pole and shafts.
1 Riding Sleigh.
1 Set Bob Sleds with pole and shafts.
1 Spring, Tooth Harrow.
1 Spike Tooth Harrow.
1 Cultivator.
1 Plow.
1 Scraper.
1 Set Double Working Harness.
2 Sets Single Harness.
Also Pad and Breechen, Collars, Bridles and Reins.
1 Pitching Machine, complete.
1 Massey-Harris Mowing Machine, double, in good repair.
1 Raking Machine.
1 Grindstone.
1 Blacksmith's Bellows, and a number of blacksmith's tools.
Chains, Whiffletrees, Hay Forks, Manure Forks.
1 Organ, and other articles too numerous to mention.

Terms of Sale - 6 months' credit on notes with approved security for all amounts over \$5.

F. H. MACPHIE, Auctioneer
Glen Alpine, N. S., May 30, 1913.

J. H. W. BLISS
Piano Tuner
PORT HOOD
OLD SMITH HOTEL
June 9th, for a few days

WANTED

- 100 men for railway work, wages \$2.00 per day.
1 Railway Foreman, for each gang of 20 to 25 men he can take with him, wages \$3.50 per day for such foreman.
100 Rough Carpenters, wages \$2.50 per day.
75 Men for sewer digging, wages \$2 per day.
15 Housemaids, \$12 to \$15 per month.
Also a number good dining-room girls and women cooks. Write or wire HENRY BATTYE, Licensed Employment Agent, P. O. Box 360, Sydney, C. B.

FARM FOR SALE

That well known farm, situated at the Upper South River, Antigonish County, and known as the Cummings farm, containing 200 acres, 30 of which are intervale, a good house and large barn, cheese factory and general store, on the place, and a creamery within three miles. For price, terms and further particulars apply to ALEXANDER MACGREGOR, On the place

Or to the undersigned,
of F. H. MACPHIE, Agent.
Antigonish, N. S., June 5th, 1913.

Eyes are Bread Winners
Take care of them, they are the only ones that you will ever have. All your energies count for little if your Eyes give out. I test Eyes and fit glasses and guarantee reliable work and moderate charges.
WATCHES, CLOCKS AND JEWELRY promptly and carefully repaired. Old Gold and Silver taken in exchange for work or bought at market prices also old coins and stamps. I will shortly carry a complete stock of Jewelry.
P. R. SANDERS, D. O.
Optician and Jeweller
ANTIGONISH, N. S.

Card of Thanks.

Mr. and Mrs. D. J. Grant and family of Antigonish tender their sincere thanks to neighbors and friends for kindness and sympathy extended them during the illness and at the death of their beloved daughter.

Mrs. John F. Grant, College Street, wish to thank all those who showed her such marked sympathy during the illness and death of her late husband, John F. Grant.

Persons wishing pasture for cattle and horses can be accommodated by W. McDermid, Clydesdale.
For sale, a four-year-old horse, good worker and driver. Dearborn stock. Weight twelve hundred pounds. Apply to Edward Cashen, Fairmont.

Auction Sale

To be sold at Public Auction on the premises of the subscriber, known as the Archy McDougall farm, on

Saturday, June 7th, 1913

commencing at 10 o'clock in the forenoon:

- 1 Draught Horse, 6 years old, 1300 lbs. Clyde.
1 Draught Horse, 5 years old, 1300, Clyde.
1 Mare, 3 years old, Simon W., good driver.
1 Horse, 4 years old, Simon W., good worker.
1 Horse, 8 years old, good worker and driver.
4 Milch Cows, lately calved.
1 Milch Cow, due to calve Dec. 1st.
1 Two-year-old Heifer.
3 Yearling Heifers, 3 Yearling Steers
4 Young Calves. 2 Pigs, 3 mos. old.
12 Sheep and Lambs.
1 Double Wagon, iron axles.
1 Truck Wagon with pole and shafts.
1 Riding Wagon, used six years.
1 Riding Sleigh.
1 Set Bob sleds with pole and shafts.
1 Hauling Sled.
1 Spike Tooth Harrow.
1 Cultivator.
1 Plough.
1 Set Double Working Harness.
2 Sets Single Harness, one near new.
Also Pad and Breechen, Collars, Bridles and Reins.
1 Set Double Blocks with rope.
1 Deering Mowing Machine.
1 Raking Machine.
1 Grindstone.
1 Emerystone.
1 Cream Separator, Sharples Tubular.
2 Iron Bedsteads.
2 Children's Cots.
1 Sewing Machine, almost new.
1 Clothes Closet.
1 Dining Room Table.
1 Kitchen Table.
2 Parlour Tables.
2 Rocking Chairs.
Lot of other chairs, Dishes and Pictures.
25 Yards Carpet.
Also 20 Hens.
20 Bushels Potatoes.
Chains, Whiffle trees, hay forks, manure forks, and a lot of other articles too numerous to mention.

Terms: - 10 months' credit on notes with approved security on all sums over \$4; under that amount, cash.

M. J. DELANEY, Pleasant Valley.
F. H. MACPHIE, Auctioneer.

Clearance Sale

For Two Weeks, commencing Saturday, 31st inst.,

the undersigned will sell below cost his entire stock of

Dry Goods, Boots, Shoes, Etc.

Boots, cost price \$1, reduced to 25c. and 50c. a pair.
Ladies' Coats, cost price, \$5, reduced to \$1.25.
Ladies' Coats, \$18, reduced to \$8.50.
All Goods will be sold at real bargain prices.

ALEX. HADDIE, 5-29, 2t Heatherton, N. S.

T. J. WALLACE
OPTICIAN, of HALIFAX
will be at the
ROYAL GEORGE HOTEL
ANTIGONISH, on
Wednesday and Thursday
JUNE 11th and 12th
when he will
TEST EYES and FIT
EYE GLASSES
Please call early as several appointments have already been made, and Mr. Wallace can only stay in Antigonish two days.

Wanted
Capable Young Men to enter Training School for Nurses.
Apply in person, or by letter
W. W. KENNEY,
Sec. Commissioners Victoria General Hospital, Halifax, N. S. 5, 29, 4t

DISCONTINUED LINES
ODDS and ENDS
SHOE SALE

Save money while the season is ahead. A clean up of our BOOT and SHOE STOCK

We are going to get up some Spring Shoe Excitement. We do not intend to carry over a single pair of our broken and discontinued lines if cut prices will move them. Every odd and end line is offered less than cost, and in some cases one-half original price. Here are some of the bargains. Can you resist them? Guess not, if you intend to continue wearing shoes.

- 150 Pairs Men's Black and Tan Bals, good fitters, regular price \$4, \$4.50, and \$5, sale price to clear, \$2.50.
One lot women's low shoes, regular price \$2.50 and \$3.00, Now \$1.50.
One lot Women's Button and Bal Boots, regular price \$2.50 and \$3.00, to clear now \$1.50.

20 per cent. off.

Our entire stock of Misses and Children's Slippers, color tan and black, also other bargains in our shoe department. Don't pay the long price. Call at the bargain shoe store.

The PALACE CLOTHING CO.
HOME OF GOOD GOODS AND LOW PRICES.

HARDWARE
Now in stock at
D. G. KIRK'S HARDWARE EMPORIUM
Sherwin-Williams Ready-Mixed Paint
Brandram Bros. White Lead
Pure Linseed Oil and Turpentine
Window Glass and Putty
Tarred and Dry Building Paper
One and Two Ply Ruberoid Roofing
Steel Cut and Wire Nails
Barbed and Plain Fence Wire
Carriage Springs, Axles and Woodwork
Bar Iron and Steel
Horse Shoes, Nails and Caulks
Screen Doors and Window Screens
Creamers and Factory Milk Cans
Also a large stock of Shelf Hardware at finest prices
Just received ONE CAR PORTLAND CEMENT
ONE CAR GOLD COIN FLOUR.
Mail orders and enquiries receive special attention.
D. GRANT KIRK
Antigonish, N. S.

PILGRIMAGE
...TO...
St Anne de Beaupre, Quebec.
AND TO
Oratory of St. Joseph, Montreal.
JUNE 24th, 1913
Special train from Sydney, 5:30 a. m.
Excursion rates on all connecting lines.
24 hours at St. Anne's
12 hours in Montreal
Fares to St. Anne and return:
SYDNEY \$10.30; MULGRAVE, \$8.95;
ANTIGONISH, \$8.45; NEW GLASGOW \$7.85
TRURO, \$7.25; HALIFAX, \$8.10;
Fare to MONTREAL, \$3.50 extra.
Pilgrims cannot take in both trips. We travel together as far as Levis, then we separate.
Montreal tickets sold by organizer only.
For tickets and information apply to local agent or to
Rev. A. E. MONBOURQUETTE,
Arichat, N. S., May 5th, 1913.
Organizer