

Mother's Little Tune.

Once when the music played for me,
And twice when it played again,
I thought of older melody
That was sung by a mother of men.
It was mother's tune that she always hummed.

Health and Holiness in Convents.

(Rev. Arthur Barry O'Neil, in Ecclesiastical Review.)
Health is a faithful ambassador.
An ounce of sanctity with exceptionally good health does more for the saving of souls than striking sanctity with an ounce of health.

Take care, then, of the body for the love of God, for many a time the body must serve the soul; and let recourse be had to some recreations such as conversation and going out into the fields, as the confessor may direct.

According to the official Catholic Directory for 1912, there are in this country some two hundred and odd separate orders, congregations and institutes of religious women, and their number is increasing from year to year. That the thousands of sisters who constitute their membership are effective auxiliaries of the clergy in preserving, strengthening and extending the faith throughout the republic is a truism which needs no comment, and that anything intimately concerning the general welfare of these sisters possesses an element of genuine interest to the readers of this periodical may accordingly be taken for granted.

Let the title of the paper suggest to the reader any erroneous ideas, let the writer disclaim at once any intention whatever of insinuating that the inmates of our convents have grown at all lax in the observance of their rule, or that their piety, zeal, fervor or spirit of mortification need any stimulating. On the contrary the members of all the half-score or dozen sisterhoods of which he has any first-hand knowledge practice the Christian virtues, observe their vows, and follow the prescriptions of their rule with an exemplary fidelity which has frequently compelled his admiration and made him blush for his own shortcomings.

NOT REMARKABLE FOR LONGEVITY.
An examination of the mortality statistics of our religious communities of women will probably show that the longevity of sisters is by no means so notable as one might reasonably expect to find it. A distinguished English physician, Sir James Crichton-Burne, has said that "every man is entitled to his century"; and, if we place any reliance on the United States census reports, we are justified in adding "a fortiori, every woman." According to these reports, for every man in this country who has reached the age of 90 there are two women equally old; and female outnumber male centenarians in a still higher ratio. Now, given the conditions that are universally conceded to make for longevity; the simple life or "plain living and high thinking," regularity as to meals and sleep, sensible dress, temperance, cheerfulness, contentedness of spirit, congenial companionship, etc., it would seem that sisters should be exceptionally likely candidates for the attainment of extreme old age.

As a matter of statistical fact, relatively few of them reach four score years, or even the traditional biblical limit of three score and ten. In view of their number in this country—some 50,000—it is both surprising and lamentable that the occurrence of a sister's golden jubilee, the fiftieth anniversary of her religious profession, should be a comparative rarity, and a diamond jubilee, the seventy-fifth anniversary of professional duty, a veritable phenomenon. It may sound somewhat extravagant in the statement, but it is probably verifiable in fact, that from 30 to 40 per cent of American Sisters die before "their time comes," their death being, of course, subjectively, entirely in conformity with God's will; but, being objectively, merely in accordance with God's permission, which is quite another matter. Now, long life is a blessing. As Spirago says: "It is a great boon, for the longer one lives the more merits one can amass for eternity." So precious a boon is it that God promised it as a reward for keeping the fourth commandment, a

fact of which St. Paul reminds the Ephesians (VI, 2, 3): "Honor thy father and thy mother . . . that it may be well with thee, and thou mayest be long-lived upon earth." Accordingly, any procedure, any scheme of life, which contributes even indirectly to the shortening of one's days assuredly needs exceptionally strong reasons to justify it; and with all due deference be it said, such procedure, negative if not positive, is not uncommon in our convents. Neglecting to take daily exercise out of doors may appear a small thing in youth or in early middle life, but there is nothing surer than that such neglect is seriously detrimental to health; and exceptional cases apart, poor health is the correlative of a truncated career rather than of normal length of days.

HEALTH VS. SPIRITUALITY.

Underlying this disregard of the open-air exercise which all physicians declare to be essential to bodily well-being, there is probably in the minds of many sisters an inchoate, if not a fully developed, conviction that vigorous, robust health is more or less incompatible with genuine spirituality, that an occasional illness of a serious nature and a quasi-chronic indisposition at the best of times are, after all, quite congruous in professed seekers after religious perfection, incipient followers of the saints. That is a pernicious fallacy of which their spiritual director and confessor should strenuously endeavor to rid them. Ill health directly willed by God is doubtless a blessing, but it is also an exception. In the ordinary course of God's Providence, men and women, in the cloister as in the world, are in duty bound to take such care of their bodies as will result in the greater efficiency of their minds and souls and in an increasingly acceptable service of their whole being to their Heavenly Father. Health is to be sought for, not as an end, but as an excellent means, most frequently indeed as an indispensable means of attaining the true end of both religious and laity, holiness or sanctity.

The saints themselves thoroughly understood this truth, and their preaching frequently emphasizes it, even though the example of some of them in the matter of austerities and penances does not apparently conform thereto. Apparently, for in many a case it was precisely the superb health of the saintly body that rendered the austerities and penances possible. Like the trained pugilists of the present day, those old time spiritual athletes could "stand punishment" to an extent that would permanently disable physical weaklings. It is to be remembered, also, that some of these unmerciful castigators of their bodies—St. Ignatius and St. Francis of Assisi, for instance—frankly avowed in their later years that they had overdone the business of chastising the flesh. St. Ignatius took good care to offset the influence of his Manresa example in this matter by making due provision, in his rule and his counsels to his religious, for proper heed to bodily health. Time and time again he gave, in varied expression and amplified form, the advice stated in this, his general precept: "Let all those things be put away and carefully avoided that may injure, in any way whatsoever the strength of the body and its powers."

SUBLIMATED COMMON SENSE.

Since sanctity is, after all, only sublimated common sense, it is not surprising to find other saintly founders, reformers and spiritual directors of religious orders giving the same judicious counsel. "If the health is ruined how is the rule to be observed?" pertinently asks St. Teresa. Writing to some of her nuns who were inclined to follow their own ideas in the matter of prayer and penance, the same great Carmelite advises: "Never forget that mortification should serve for spiritual advancement only. Sleep well, eat well. It is infinitely more pleasing to God to see a convent of quiet and healthy children who do what they are told than a mob of hysterical young women who fancy themselves privileged. . . . Govern the body by fasts and abstinence as far as health permits," says the Dominican rule. "I have seen," writes St. Catherine of Siena, "many penitential devotees who lacked patience and obedience because they studied to kill their bodies and not their self-will." To every religious order and its members may well be applied the words of a Jesuit General, Father Piccolomini, to his own subjects. "It may be said that an unhealthy religious bears much the same relation to the order of which he is a member as a badly knitted or dislocated bone does to the physical body. For just as a bodily member, when thus affected, not only cannot perform its own proper functions; but even interferes with the full efficiency of the other parts, so, when a religious has not the requisite health, his own usefulness is lost and he seriously interferes with the usefulness of others."

TESTIMONY FROM HIGH SOURCES.

Were further testimony needed to expose the fallacy that health is something to be slighted rather than cultivated by a fervent nun, it could be furnished in superabundance. "Health," says Cardinal Newman, "is a good in itself, though nothing came of it, and is especially worth seeking and cherishing." In 1907 Pope Pius X, then Cardinal Sarto, reported to Rome, concerning his seminary in Venice: "It is my wish, in a word, to watch the progress of my young men both in piety and in learning; but I do not attach less importance to their health, on which depends in a great measure the exercise of their ministry later on." A distinguished director of souls in our own times, the late Archbishop Porter, favored one of his spiritual children, a nun, with the following sage advice: "As for evil thoughts, I have so uniformly remarked in your case that they are dependent upon your state of health, that I say without hesitation: begin a course of Vichy and Carlsbad. . . . Better far to eat meat on Friday than to be at war with everyone about us. I fear much you do not take enough food and rest. You stand in need of both, and it is not wise to starve yourself into misery. Jealousy and all similar passions become intensified when the body is weak. . . . Your account of your spiritual condition is

not very brilliant; still you must not lose courage. Much of your present suffering comes, I fear, from the past recklessness in the matter of health." This is merely repeating in other words what St. Francis of Sales, three centuries before Archbishop Porter, wrote to a nun of his time: "Preserve your physical strength to serve God with in spiritual exercises, which we are often obliged to give up when we have indiscretely overworked ourselves."

OPEN-AIR EXERCISE NECESSARY.

Enough of theory; what about practice? In the present writer's opinion the practice in all convents should be that every Sister not incapacitated by illness or infirmity should take out-door exercise of some kind for an hour or two daily. Sisters who are on "their feet all day" in the kitchen, the laundry, the cloister, the infirmary, or "all over the house" as portresses, ought to have at least a half hour in the morning and another half hour in the afternoon or evening out in the open where they can breathe unvitiated air and promote the oxygenation of their blood. As for teachers, and others engaged in sedentary occupations, whether in the sewing-room, the library or the office, a full hour in the forenoon and another in the afternoon can hardly be considered extravagant concessions to their necessary energizing and recuperation. "What!" exclaims some scandalized superioress, "lose two hours a day, or even one, when there is so much work to be done? The idea of wasting so much time!" Fardon, Reverend Mother; the time, so far from being wasted, would be most profitably employed—yes, and could easily be spent fully as meritoriously as the period given to meditation, spiritual reading, or even a visit to the Blessed Sacrament.

The individual Sister who pleads lack of time for even an hour a day of outdoor exercise is speaking either absolutely or relatively. If absolutely, if her "obedience," the aggregate of her assigned duties is so onerous that she really has no time left after its accomplishment and the performance of her spiritual exercises, then the misfortune is hers and the fault is her superior's. And fault there undoubtedly is. The most graphic instance of false economy is to lessen the efficiency, undermine the health and ultimately shorten the life of a religious subject by overloading her with work, mental or manual. The inevitable result is periodical illness, prostration, collapse; and an all too common consequence is a sojourn in the hospital for a surgical operation, or several operations, a protracted invalidism, and finally the death at 35, 40 or 50, of a woman who should be rendering effectual service to her community for a quarter or a third of a century longer. Apart from any consideration of economy, such suppositions, action on the part of a superior might readily involve a question of justice. The parents who send their daughters to a convent boarding-school, and the pastors who engage Sisters for their parochial schools, have a quasi-right to the full efficiency of the teachers, and if the latter are overtaxed such efficiency is nominally impossible.

In all probability, however, the case supposed rarely if ever occurs, unless in an emergency and for a brief period. Our individual Sister is very likely speaking only in a relative sense. Her statement that she lacks time for exercise may well be slightly hyperbolic. The average nun, like the average religious or secular priest, can usually find, or make, time for what she believes to be genuinely worth while. Hence her failure to safeguard her health by taking judicious outdoor exercise is doubtless not her superior's fault, but her own. That she does not recognize the existence of any fault in the matter is probable enough; as likely as not she considers that her abstention from physical exercise in order to give additional time to supererogatory work or prayer is merely a manifestation of laudable zeal. Of Sisters of this stamp let the writer say with St. Paul: "I bear them witness that they have a zeal of God, but not according to knowledge."

As to the kind of outdoor recreation that will best subserve the preservation or the restoration of Sisters' health, comparatively little need be said. The mere breathing of the fresh air after being cooped up for hours in classroom or office is worth while, even if the lungs are the only organs exercised; but exertion of the limbs and the various sets of muscles is, of course, strongly advisable. Gardening is a species of manual labor not generally considered unfit for even the daintiest and most cultured ladies, and the cultivation of flowers at least (supposing vegetables to be eschewed) might wherever possible congruously occupy some portion of a Sister's leisure. The community cemetery, to which among all graveyards may surely be given with most propriety the beautiful German name, "God's acre," supplies another field for health-giving physical activities. In looking after the orderly trimness of walks and alleys, in planting and pruning trees and shrubs, and in embellishing the graves themselves with living blooms, our Sisters would be both improving their own health and accomplishing a living duty toward their departed companions and friends. Of outdoor games in which religious women might indulge with no suggestion of impropriety, croquet yields a certain amount of gentle exertion and may be safely commended to even the most fragile and delicate.

THE BEST FORM OF EXERCISE.

The best exercise, however, for Sisters (as for all other people) is the simple, easy, inexpensive, natural one—walking. Says an English physician: "Walking as an exercise is without question the least injurious and can be made the most universally beneficial of all outdoor sports. It is suitable for all ages. It is within the reach of the poor as well as the rich, and it can be granted to the physical ability of the most delicate or

prescribed so as to tax the utmost capacity of endurance in the strongest." An American medical author, Dr. Kintzing, is more specific. He states that women of the medium stature and ordinary strength need to walk daily from four to six miles. And he adds: "The value of a daily promenade in the open air. The returns in retained vigor, youthfulness, brilliancy of complexion (sic), and robust health repay the exertion a hundred fold. Spasmodic essays do not suffice. One day overdoing, omitting several, housed up in bad weather, discouraged by inconveniences, are ineffectual. When one is properly dressed and properly shod, the tramp soon becomes a pleasure anticipated rather than a task."

That last phrase, "rather than a task," suggests a reflection which it may be worth while to express. Should there chance to be any middle-aged Sister afflicted, as are a good many middle-aged priests, with undue obesity, about as profitable and meritorious a form of mortification as they can take up is the reduction of their weight to the normal figure by means of judicious walking and dieting. As it is generally admitted we all eat about a third too much, a degree of abstinence that will sensibly mortify the appetite may be practiced without the slightest injury; nay, with positive benefit to health and strength. As is well said in the preface to Francis Thompson's "Health and Holiness": "The laws of perfect hygiene, the culture of the 'sound body,' not for its own sake, but as the plant, durable instrument of the soul, are found more and more to demand such a degree of preserving self-restraint and self-resistance as constitute an ascesis, a mortification, no less severe than that enjoined by the most rigorous masters of the spiritual life." Supernaturalized as it surely would be by the purity of intention so characteristic of Sisters, such mortification would be not less a spiritual asset than a physical boon.

May it not be hoped that such of the clergy as come into contact with these self-sacrificing daughters of religion, and more particularly those clerics who preach their annual retreats, will exert their influence in the direction indicated in this paper? It will be entirely safe to assure the Sisters that they cannot do better for themselves than follow the advice of the church, their community and St. Theresa to her nuns: "Take care of the body for the love of God."

Moose Jaw, Sask., July 29.—The City Council has passed a resolution unanimously condemning a local paper, The Evening Times, for its front page editorial on the financial conditions of the city. In part, the resolution reads as follows: "That this council desires to place on record its strong disapproval on the article published recently, owing to its gross misstatements of local conditions, wherein the credit of the city and its business men is impugned, and that a copy of this resolution be forwarded to the Board of Trade with the request that support be given the motion with a view to restoring confidence in the city which has been seriously impaired by the publication aforesaid."

Moose Jaw, Sask., July 29.—Mayor Pascoe emphatically denies the report published in a local paper announcing that the city's bankers have refused to accept cheques drawn by the city. "Any inconvenience that has been experienced in connection with the city's financial arrangements has been caused by our inability to dispose of the city's debentures," said the Mayor.

Bishop Forbes.

The Rev. Joseph Guillaume Forbes, of St-Jean-Baptiste church, Montreal, has been appointed Bishop of Joliette in succession to the late Bishop Archambault. The new bishop was born in Ile Perot, near Vaudreuil, in 1865. His great-grandfather came to Canada with the Highlanders shortly before the cession in 1763, a Scotch

Catholic, whose son and grandson married French Canadians. The father and mother of the new bishop recently celebrated their golden wedding. The new bishop was ordained in 1888, and began his sacerdotal life in the parish of Caughnawaga, where, in order to equip himself for his duties, he learned the Indian language. He has written

several devotional works in the Iroquois tongue. Here Father Forbes remained for fifteen years as assistant, and later became head missionary. His brother is head of the community of the White Fathers in Quebec, and a second cousin, the Right Rev. William McDonald, is Bishop of Alexandria.

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A Memory of Lourdes.

I had been working hard all day as a nurse—carrying the sick and helping to keep order among some thirty thousand pilgrims,—when a clear, childish treble suddenly called out: "Monsieur, I want to speak to you. Will you come here a moment, please?"

she added: "Could we go to the shop at once and buy the candle? It is not far from the Grotto." We bought the candle,—one of the largest in the shop,—and while Louise hugged it tightly, I wheeled her to her usual place among the other invalids.

tion. The negative characters, the men and women of colorless lives are dead and receive obituary notices. Chastised Even in This World A Catholic physician, quoted by the "Catholic Bulletin," gives the following result of twenty years of investigation among unfortunates whom he has visited:—"Out of 342 disunited families, I counted 320 whose members never attend Mass on Sundays; out of 417 young men who were the despair and dishonor of their families, twelve only were churchgoers; out of twenty-three bankrupts, not one went to Mass; out of forty stores which opened their doors on Sundays, not ten of them were really prosperous; out of twenty-five children who had no respect for their parents, twenty-four had not made their Easter duty since their first Communion. I was horrified at these figures, and I felt in the bottom of my heart a kind of satisfaction at seeing that Almighty God chastises, even in this world, the rebels who abandon and despise Him and profane His most sacred laws."

Value of Total Abstinence. How oft has the flush of indignation mantled my cheek as I heard men, who made profession of loving virtue and of leading their fellows to virtue, discountenance in their speeches the practice of total abstinence, which is for so many the sole plank of salvation! Oh, for the charity of St. Paul, who exclaimed that he should eat no meat and drink no wine when there is danger of scandalizing a brother! O, for the charity of Manning, who declared that he needed the pledge, because his poor friend, the London dock labourer, needed it. And Manning was loyal to the last to charity and total abstinence. On his bed of death a potion was tendered to him by his physician; it was free from alcohol; the physician knew that no pardon would be given if a single drop of alcohol was put into that potion; but as it was it gave a slight exhilaration and the great Cardinal was troubled, and he would no more allow to his lips the cup from which he feared the shadow of harm to his pledge of total abstinence. Oh, for a few such leaders of men as great Cardinal Manning.—Archbishop Ireland.

Alcohol as a Stimulant. Seventy-five years ago the bill for alcoholic stimulants averaged \$1.48 per patient in the Massachusetts General Hospital. In 1911 the average cost of alcoholic stimulants of all kinds, per patient, was less than three cents in the largest hospitals in the United States—Bellevue in New York and Cook County Hospital in Chicago. On an average the hospitals to-day are only using one-tenth as much alcohol per patient as they were twenty-five years ago. In other words, wiskey, wine and beer are falling into disuse as medicines.

Moderate Use of Alcohol. I hear makers of alcohol, at last aroused by the prohibition wave, crying out that they stand for its moderate, not its immoderate use, says Dr. Howard Kelly, Baltimore. In reply to this I answer that if they make it and sell it the use is practically beyond their control, and that their plausible declarations are as light as the paper on which they are written, and can in no way affect its use, whether moderate or immoderate. I further inquire why these gentlemen have been so long in reaching this benevolent conclusion I declare that I believe their contention and their expressed desires as specious and false, and, further, I aver that, judging by such scientific evidence as we now have, there is no such thing as the moderate use of alcohol.

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- (For additional acknowledgments see page 5) D J Gillis, S W Margaree, 1.00 Sarah J McDonald, S W Margaree, 1.00 Jos B McDougall, " " 1.00 A A McLellan, " " 1.00 D D McFarlane, " " 1.00 Donald H Cameron, " " 1.00 A A McDonald, " " 1.00 Mrs Bella McDonald, " " 1.00 Jos J McDonald, " " 1.00 Duncan McLellan, Glitta Dale, 1.00 John P Coady, Margaree Forks, 1.00 John J Coady, " " 1.00 James H Coady, " " 1.00 Mrs Colin Campbell, " " 1.00 Sarah J Coady, " " 1.00 Martin J Coady, " " 1.00 Peter J Coady, " " 1.00 M A Dowie, " " 1.00 J J Tompkins, " " 1.00 Peter McDonald, " " 1.00 James Dowie, " " 1.00 J J Coady, " " 1.00 Edward LeBlanc, " " 1.00 Thomas Tompkins, " " 1.00 John A Chisholm, " " 1.00 David A Chisholm, " " 1.00 Douglas Campbell, " " 1.00 Luggie Gillis, " " 1.00 Mrs Jos Miller, " " 1.00 John F LeBlanc, " " 1.00 Norrid McDonald, N E Margaree 1.00 Peter J Coady, " " 1.00 John L Tompkins, " " 1.00 Maurice Dunn, Emerald, 1.00 Patrick Tompkins, Emerald, 1.00 Jos R Murray, " " 1.00 Michael J Tompkins, East Margaree, 1.00 Rev R McDonald, " " 1.00 J J McNeil, Scotch Hill, 1.00 J I McNeil, Scotch Hill, 1.00 Mrs A Taylor, Margaree Harbor, 1.00 Mrs A W Chisholm, " " 1.00 Mrs W Chisholm, " " 1.00 John D McLeannan, " " 1.00 John A McLeod, " " 1.00 Martin Burns, " " 1.00 A K McDougall, " " 1.00 J A Denn, " " 1.00 Dr A J McNeil, " " 1.00 Daniel Collins, " " 1.00 John A Dunn, Emerald, 1.00 Belone LeBlanc, Belle Cote, 1.00 Thos Donette, " " 1.00 A D McLeannan, " " 1.00 A Fraser, Souris, P E I, 1.00 Rev P T Ryan, Souris, P E I, 1.00 John McIsaac, Rear Georgeville, 1.00 Duncan Chisholm, Fraser's Grant, 1.00 John C Chisholm, Metcalfe, Ariz, 1.00 A B McDonald, St Andrews, 1.00 Dan J McDonald, Ashdale, 1.00 Mrs W J McDonald, Morristown, 1.00 P D Hanrahan, Fairmount, 1.00 Thos Funch, Antigonish, 1.00 Alex Steele, Dominion No 4, 1.00 John DeLaney, Port Hood, 1.00 E Crawley, Streets Ridge, N S 1.00 Nell Feeley, Wentworth Centre, 1.00 Wm Mahoney, Leroy, N S, 1.00 Mercy Hospital, Springfield, Mass, 1.00 Paul P Bates, Louisburg, 1.00 Michael McKinnon, Highland Hill 1.00 John A Gillis, " " 1.00 John J Bailey, New France, 1.00 Daniel Walsh, Trenton, 1.00 George McDonald, Truro, 1.00 Mrs W J Ross, Inverness, 1.00 Mollie Baston, " " 1.00 Dr McMaster, " " 1.00 Mrs A McLeannan, " " 1.00 John B McIntyre, " " 1.00 Angus A Gillis, " " 1.00 Frank A McEwen, " " 1.00 Thos Gallant, " " 1.00 Duncan McIsaac, " " 1.00 J J Kennedy, " " 1.00 A J Kennedy, " " 1.00 Rev A L McDonald, " " 1.00 John McFarlane, " " 1.00

The Secret of Millet's Success.

Jean Francois Millet, the painter of the "Angelus," spent the first twenty years of his life on a farm — which accounts for the accuracy of his landscapes. The truth of every detail caused a friend to exclaim, wonder, and Millet replied: "Don't be surprised. I was a farmer myself until I was twenty years old." His first studio at Barbizon was the cellar of an old barn, cold and damp, with no means of heating, and unfit even for an animal. His was no royal road to fame. He knew what it meant to be without food or fire, but his capacity for work and his power of endurance finally helped him to an eminence in his profession that genius alone could not win for him.

Must Fit The Job

Every young man going out into the world to seek employment must remember that one of the most important things he must learn is to make himself fit for his job.

There is nothing in the world requiring energy and patience that really agrees with one at first.

Schooldays are pleasant only when they are a memory. If the mountain will not come to you you must go to the mountain. The business mountain, the job, the atmosphere of the office will never rush to meet the beginner. It is up to the beginner to meet the mountain. And he will have to do it quick or some one else will step in and take his place.

If you are willing to learn, willing to adapt yourself, then size up your job, the atmosphere of the place, and try to make yourself at home as soon as possible. Try to fit in, to become a part of your surroundings.

If you can not do that, if you find that you will never fit in where you are, then be fair to your employer and still more to yourself.—Industrial Enterprise.

Why Hughie Emigrated.

English exchanges are quoting a capital story told by T. P. O'Connor, M. P., at the Scottish Liberal Club, Edinburgh. He said: "Mrs. McGerraghy of Belfast was asked recently why her son had emigrated, and she said: 'Poor Hughie worked on the Island, and when he was going to his work one day he met one of them Papists, and he knocked him down, and then he kicked him, and after that a big policeman came along and arrested poor Hughie, and he was sentenced to thirty days' imprisonment, and when he came out he said he was — if he would live in a country where he had to suffer for his religion.'"

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