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THURSDAY, OCTOBER 16, 1913.

The Montreal Star, in an excellent editorial, in which some sound principles are asserted, speaks of "the proven moral law which is one of the flowers of civilization." Well-meant, this, but inaccurate. It's the other way around. Civilization is one of the flowers of the moral law.

The Century Club, a women's association, in San Francisco, burned in a bonfire a lot of vile books from the library. They will be sneered at, of course; but they are right. The time is coming when the censorship of books will be needed more than it ever was in the history of the world. Perhaps that time has already arrived.

A sad case is reported from Italy, where a priest eighty years of age, was shot, whilst trying to pacify rioters. We presume the shot was not intended for him; but it brings the tears to think of the brave old servant of God, with the weight of his eighty years upon him, going out amongst armed and infuriated men, trying to soothe their inflamed passions, shot dead at the post of duty.

The King recently presented a new flag to the Irish Guards, almost all of whom are Catholics. This regiment was organized in compliment for the services of Ireland in the Boer war. The flag was blessed by a Catholic priest in the presence of King George and Queen Mary. Send this item to Toronto, and let the Orangemen commit it to memory to nerve their arms when they join Carson's army.

Next week we shall sum up, in one short editorial, the substance of what we have written during the past few weeks on the Orange Society, and close that subject so far as THE CASKET is concerned. Much of the information we have published in these articles was never, to our knowledge, printed in Nova Scotia before. More than nine-tenths of it is from Protestant statesmen and writers, and official and Parliamentary records.

Monsignor Bickerstaff - Drew (John Ayscough) says:

"One really good Catholic does more, I honestly believe, to convert his non-Catholic neighbours than a whole course of sermons. A group of non-practising Catholics will do more to keep non-Catholics out of the church than all the nonsense which has been taught during the past three hundred years."

Non-practising Catholics and ill-living Catholics do incalculable harm, no doubt; and reluctant admiration is often won by the good lives of good Catholics. But "the nonsense which has been taught during the past three hundred years" is still a powerful factor in the making and maintaining of opinions.

Last week, in our article regarding the Halifax Herald, the words "how that they may best be done," should read "how that may best be done." In our note respecting the Catholic Truth Society, the words "once stated" should read "once started." In our note respecting clean bank notes, "inspection" should read "inspection." In our reference to the Government of Ireland, the words "ten times their first membership" should read "ten times their just membership." The editor made a mistake in the note respecting fraudulent pictures. The case complained of by our contemporary was the case of pictures in a magazine, not moving pictures.

An English actress, living with a man not her husband, arrived at New York recently, and the man was at once sent back. She went back also. Good riddance. But a leading London paper said:

cessive propriety which governs the regulations for the admission of aliens to America corresponds with the daily life of the citizens within its discreet borders."

Which is to say that all comers ought to be let in, if they can show that there are just as big rascals here already. By the same reasoning, we suppose, cripples and the incurably sick ought to be admitted, so long as such can be found amongst those already in the country. English papers are very stupid, sometimes.

His Grace Archbishop Bruchesi, asking the Catholic women of Montreal to aid in suppressing immorality in dress, said:

Are modesty, innocence, and purity to be banished from our families? It is especially the duty of mothers and elder sisters to inculcate a high degree of modesty in their young daughters and sisters. If you women unite against this innovation you will have a salutary influence. Condemn it in your family. You have friends; condemn it in your circle. Be apostles of modesty, innocence, and decent dress. Let woman's glory be her modesty, purity, and refinement. If you will help me in this crusade God will bless you.

The modesty of Catholic womanhood will respond to appeals like this. The objectionable novelties in women's dress are imported from Europe, but are originated in the European cities by women of a class our women would not wish to imitate if they knew them.

One of the most contemptible forms of thieving known in the world is the fake advertisement. On all sorts of pretences, poor people are coaxed to send on small sums and receive wonderful benefits, or chances to make money, or what not? A large proportion of such advertisements are pure frauds, and people ought to beware of them. Approach these things with all your suspicions aroused; and before closing any transaction, take advice. We say, take advice, because there are usually men to be found who have fair judgment and knowledge of such things, and who will advise those who are less familiar with such matters. But, bear in mind that vague promises of benefit from people far off whom you can never see, or sue, or get your money back from, are to be distrusted. Yet, there are honest advertisements; and one needs to develop a smell for fakes or rely on competent advice. Do not, as is so often done, be more trusting in buying by mail than you would be in buying at home. Keep your money in your pocket until you know what you are getting for it.

A correspondent of the Montreal Star complains as follows on a subject on which his complaint is not the first and should not be the last:

Sir,—In looking over the "Pathe's Weekly" programme outside one of our moving picture theatres in a small town in the Maritime Provinces yesterday, I noticed the following:

"Dedication of a monument in Valley Forge to the memory of the soldiers who fought under Washington, by Miss Wilson, daughter of the President."

"Presentation of a Revolutionary Flag to the Daughters of the Revolution."

In addition to this there were at least two American naval scenes in connection with some big function. Nothing appeared from Canada or Great Britain.

And this is just an ordinary sample of what is served up week by week to our young Canadians.

We have remarked on this before; and we have seen several moving pictures which gave a grossly partial coloring to the wars between the Americans and the British. Such pictures should not be permitted in Canada. If they offended American feelings they would very quickly be suppressed over there. It is necessary to teach our children true history; and true history is not always creditable to Great Britain; but we ought not to allow it to be taught in a partisan way by moving pictures.

Catholic Truth Society. This paper is to be printed in pamphlet form, and we hope to obtain from it much information that will be of interest to our readers. The learned Judge urged that the laity should avail themselves of the means offered for adding to their stock of knowledge, and take a more active part in this work. The officers for the year are as follows: Patron, His Grace the Archbishop; President, Sir Malachy B. Daly, K. C. M. G.; Vice-President, Rev. Wm. Foley, D. D.; Treasurer, J. A. Osholm, K. C.; Secretaries, W. W. Page and Edward Cummings. Rev. Father Collins, who has been actively engaged in the good work of the Society, received the thanks of the meeting for his services. He resigns his office, on going to Windsor, where he replaces Father Brown who goes to Amherst. We wish the Halifax workers all success, and hope they will soon have co-workers in this diocese.

"Origin of Life Still baffling Science Experts. No nearer solution of the problem than a thousand years ago." Such is the announcement of the headlines over a long despatch from Birmingham, England, regarding a meeting of the British Association. Well, talking about "a thousand years ago," the fact is that the people of England knew a good deal more then about the "origin of life" than some of them know now. It is true they had no "British Association" then to worry them with speculative nonsense, and with wild grabs in the air, and carefully leaping over shadows on the ground—after the manner of an un-Christianized science. But one thousand years ago they had the Catholic Church and the Bible, and the same old account of the creation of the world and of man which the Catholic Church and the Bible are giving yet. But the Catholic Church and the Bible are getting old; some people think them old-fashioned, and have been trying to find out for themselves how life originated. And now listen to them:

Prof. Bernard Moore of Liverpool, began the debate, announcing that he believed he had found the first step in organic evolution. The whole world of plants and animals, he said, depended for the continuance of its synthesis of organic compounds from inorganic on the green coloring matter of the plant acting as a transformer of light and energy into chemical energy.

In considering the origin of life, said Prof. Moore, a start must be made in the purely inorganic world possessing no trace of organic matter, either plant or animal. He detailed how, by taking colloids together with water and carbon dioxide in the presence of uranium salt, formaldehyde would be obtained. Formaldehyde he described as the simplest organic structure, and to it, he said, he had traced the first step in the evolution of life.

There you have it. If you don't understand it, you have the comfort of knowing that there is grave doubt whether any one does understand what it means. And, if any reader prefers some other scientific explanation, he may rest assured that there are many others in stock.

Many differences of opinion were revealed in the debate, but on one point there was complete agreement—that we are no nearer a solution of the problem than we were a thousand years ago.

A thousand years ago, this sort of thing would have been called ignorance; and it is ignorance. Will it take learned fools, generation after generation, another thousand years to work their way back to the simple faith and belief in God, His Church and His word, which prevailed in England a thousand years ago?

THE MANUFACTURE OF PREJUDICE.

When John Ayscough said that the bad lives of bad Catholics do more to keep non-Catholics out of the Church than "all the nonsense that has been talked these three hundred years," he does not make sufficient allowance for the harm done by educating the young in prejudice. Consider the mischief likely to be done amongst Protestant children, by the following verses, which we clipped from a Protestant contemporary:

ABSOLUTION.
A peasant boy of pious constitution,
Went to a Romish priest for absolution.
"Can you absolve my sins?" he cried.
"Assuredly I can!" the priest replied.
"What price," the youth demanded,
"is the least you charge for this?"
"A shilling!" said the priest.
"And may I ask," the lad presumed
to say,
"To whom for absolution do you pray?"
"Why to the bishop," said the priest devoutly.
"What does he charge?" the rustic questioned stoutly.
"A shilling!" quoth the priest.
"And do you know

To whom for absolution does he go?"
The priest surveyed the querist with surprise.
And said: "The Bishop to the Pope applies."
"Well," asked the boy, "what payment does he claim?"
"A shilling," was the answer still the same.
"The Pope—to whom does he make application?"
Inquired the youth with little hesitation.
"He prays to God!" the priest rejoined again,
Astonished at the persevering swain.
"What does He charge?" was still the rustic's cry.
"Oh, nothing! nothing!" was the priest's reply.
"Ah, then," the peasant cried, in accent willing,
"I'll pray to God myself—and save my shilling!"

With deep regret we must say that this is the way in which anti-Catholic prejudice has been made. We do not deny that arguments are made, based on certain views taken of the Bible and of history; but fair argument, honest differences of opinion, do not necessarily create prejudice. The prejudices of the ignorant are the strongest and the most lasting, and the non-Catholics who are most prejudiced are those who have little knowledge even of their own religion. They are saturated through and through with such lies as are taught in the above verses. Once get them thoroughly soaked in such stuff as that, and Catholics by the score, by the hundred, by the thousand may assure them that we pay nothing for absolution; that priests and bishops and the Pope confess their sins to priests, not priests to bishops and bishops to the Pope. Their assurances will not be heeded. The prejudice is fixed forever. Hardly anything but a miracle of God's grace can clear the mind of it.

We say that the Catholic Church has never had fair play in these respects, in four hundred years. All these slanders are old; none of them new; all of them exploded and exposed ten thousand times, so far as human efforts can do so. But there they are; up they pop, regularly, and with all the freshness of undying youth. They are not so widely believed in as once they were; but the fact remains that they continue to exist and even to flourish.

On the other hand, the Catholic Church has never used any such literature, any such tales, any such calumnious attacks on non-Catholic doctrines, teaching, or practices. No one ever saw, in any Catholic paper, any such lying account of Protestant practice as the above-quoted verses contain. Our Sunday-school literature consists of a concise exposition of the truths of religion, fortified with references to the Bible. We do not hand around leaflets misrepresenting conditions and practices in Protestant countries. We do not fill the ears of our children with fairy tales as to what Protestants believe and do. The Catholic Church does not fight in that way.

RECENT CONVERTS TO THE CATHOLIC CHURCH.

Not long ago we referred to some vague claims made as to Catholics joining other churches in New York and Brooklyn, and we called attention to the fact that, when such claims are made, there is always a great lack of names and the means of verifying the statements. Our readers will notice that, in the Catholic statements as to converts to our Church, such particulars are nearly always given very fully. To show that we are not depending on mere rumors for our belief that many converts are coming into the Church, and that very many of these are persons of education and high intelligence, we here give some of the particulars recently published. The following are amongst those who have entered the Catholic Church within a short time past:

Cecil Chesterton, editor of the *New Witness*, London, England, brother of the famous author, G. K. Chesterton; Francis Pritchett Badham, an English Biblical scholar and author, who was received into the Church when dying. He was a son of Rev. Francis Badham of Charlton, Fellow of Wadham College, Oxford, and a descendant of Admiral Foote, one of Nelson's famous captains; he was a graduate of Exeter College, Oxford, and the author of "Formation of the Gospels" and other works; Rev. J. Dall, Anglican clergyman, Newfoundland; Near Hallin, Jacobite (Monophysite) Archbishop of Jerusalem; Mar Abraham Darid, Archbishop of Apornea; the late Major-General John Frederick Fisher of the British Army in India; Princess Beatrice of Saxe-Coburg-Gotha, cousin of King George;

Rev. L. A. Carelle, Anglican curate, Northampton, England; Miss Laurence Alma-Tadema, of the Fair Haven, Wittersham, Kent, England, daughter of the late Sir L. Alma-Tadema, the famous painter. This lady is the author of four volumes of poetry, three novels, four plays and a volume of essays. Mrs. Alexander R. Lewis, of The Towers, Metuchen, New Jersey, sister of Frank H. Spearman, novelist, also a convert; a sister of this lady, the late Mrs. Elizabeth Spearman Lancaster, of Rock Hall, Charles County, Maryland, was also a convert; Hawley J. Phillips, Master at Christ Church School, Setauket, Long Island, New York, lately a student for the Episcopalian ministry at Nashotah Seminary, Watson, Butler, Pennsylvania, Charles Henry Townshend and Frank Rush; these last three were received at Graymoor, New York, by Father Paul, S. A.; Dr. W. Doster, St. John's, Kansas, his wife and daughter Caroline; this gentleman is a son of Frank Doster, for many years a Judge of the Supreme Court; Miss Katherine Koch, a teacher in the High School at Portland, Oregon; William H. Thompson, Edinburgh, Indiana, received when dying; Mr. H. L. Lubagu, before his reception, a prominent Mason, of Goliad, Texas; Mrs. Sarah Stevens, Sinsabaugh, Washington, D. C.; Miss Eleanor Daily, a grand opera star, Chicago; Mrs. August R. Wernetts, Moore, Texas; Mr. and Mrs. B. F. Meek and their four children, Beeville, Texas; Daniel Goques and F. G. Crawford, Guesselville, Texas; Hobart Wilson, Los Angeles, California, an Anglican; R. A. Braner, Lutheran, Larned, Kansas; Mr. and Mrs. John W. Priestly of the same place; Miss Rena Patch, teacher, Watertown, Wisconsin; Herbert Edward Hall, Seaford, England; Mrs. Rosina Mary Wilskerden, Leabourne Road, Stanford Hill, London, since deceased; J. Orville Stanchfield, Denver, Colorado; Lieutenant Colonel Dawson, wife and family; this gentleman is assistant paymaster United States Marine Corps, and a grand-nephew of Rev. Alexander Campbell, founder of the Campbellites Sect; Rev. E. F. Ekins, curate at St. Augustine's Anglican Church, Kiburn, London, England, a graduate of Oxford, and Ely Theological College, son of the late General Ekins; Rev. Frans W. H. Schniewees, late curate of St. Mark's and St. Clement's Episcopal churches, Philadelphia; Rev. Alexander Thompson Grant, of the Scottish Episcopal Church, ex-chaplain to Wemyss Castle, Fife, Scotland; Princess Luigi Colonna of Rome, a daughter of Count Victor Von Platen of Hanover, Germany, sister of the late Duchess of Devonshire, married to Prince Colonna fifty years ago; Mrs. Hugh Cleland Hoy, of Bristol, England, wife of a prominent Ulsterman and journalist; Neil Kennedy, M. I. C. E., of the Rio Tinto Company, London, England, since deceased; Richard Wilson, President of the Ewbank Electric Transmission Co., Portland, Oregon, since deceased; William Oscar McCurdy, Beeville, Texas, a prominent editor and publisher, received on his deathbed by the Bishop of San Antonio; Charles Louis Morice, poet and critic, France; Emile Roehard, Director of the Ambigu Theatre, France; Clarence Preston Boyer, Memphis, Tennessee; Mrs. Schaefer and two daughters, Blytheville, Arkansas; Miss Pauline Sanders, San Antonio, Texas; Mrs. M. C. Gallagher, Mrs. H. J. Denn, Miss Francis Montez Stowers, F. L. Costello, Miss Nellie McPheters and Mrs. Cummings, received at Pittsburgh, Kansas; Miss Elizabeth Young, pianist, Nazareth, Kentucky; Moreno Griffith, Paramount Chief of Basutoiland, and 106 natives; Miss Eva Chambers, Denver, Colorado; 100 adult converts confirmed on June 22nd, at the Paulist Church, Chicago; 9 converts confirmed at the Church of St. Ignatius, Los Angeles, California, on June 13, 1913; 13 adult converts confirmed in St. Liborius' Church, St. Louis, on June 22, 1913; 14 adult converts confirmed by the Archbishop of Philadelphia in St. Luke's Church, Glenside, Pennsylvania, on June 1, 1913; five adult converts confirmed by Bishop McCort in St. Matthias' Church, Bala, Pennsylvania, June 4, 1913; 14 adult converts confirmed by the Bishop of Columbus, at Moxahala and Crookville, Ohio, May 28, 1913; 5 converts received at St. Mary's Church, Avondale, New Jersey, June 8, 1913; 6 converts confirmed in Saints Joseph and Mary Church, South St. Louis, May 18, 1913; 20 adult converts confirmed in St. Mary's Church, Moline, Illinois, by the Bishop of

Peoria, June 1, 1913; 8 converts received in June 1913, in the Church of the Blessed Sacrament, Kansas City, Missouri; 31 adult converts confirmed by the Auxiliary Bishop of Detroit, Michigan, in St. Augustine's Church, Kalamazoo, Michigan, June 16, 1913; 13 converts confirmed by the Archbishop of St. Louis at Patosi, Missouri, May 25, 1913; 8 adult converts confirmed in St. Gabriel's Church, Philadelphia, by Bishop McCort, May 10, 1913; a number of converts, said to be nearly 40, confirmed by the same bishop at the Gesu Church, Philadelphia, May 17, 1913; 15 adult converts received at St. Philip Neri's Church, Philadelphia; 14 converts during a recent mission in St. Malachy's Church, Philadelphia; a number of converts during a mission at St. Thomas Aquinas' Church Germantown; 17 converts confirmed at San Antonio, Texas, May 17, 1913; 82 colored converts at Mobile, 30 at Pascagoula, Mississippi, and 24 at Pritchard, Alabama, by Father Albert, S. J.; 142 converts confirmed between January 1st and June 12, 1913, by the Bishop of Covington; 20 adult converts confirmed in St. Joseph's Church, Limerick, Ireland.

Of the progress of the missions in India, China, and other lands we have frequently spoken.

No adequate steps are taken, it seems, to list and publish the conversions in Canada, of which there are a large number.

SOME QUESTIONS FOR THE HALIFAX HERALD.

In one of its editorials in encouragement of the North-East Ulster hysteria, the *Herald* quotes Earl Clanwilliam's words:

"The first shot fired by order of His Majesty's Government against the loyal men and women of Ulster may light a torch of civil war, which will not easily be quenched. Civil war is very contagious. You cannot have civil war in Ulster without civil war in England."

That is plain enough, surely. And the Halifax *Herald* has taken some pains in the editorials we have seen, to make it clear that it at least sympathizes with the North-East Ulster intimidators who seek to browbeat Parliament, Government and King. There is a word in the above passage which is found in almost every sentence of Orange speeches, writings and sermons,—"loyal." "Loyalty," always "loyalty." What is loyalty? Stroud's Judicial Dictionary says:

"Loyalty.—Attachment to the person of the reigning sovereign does not complete the idea of loyalty. That comprehensive term includes within its meaning not only affection to the Person, but also the office, of the King; not only attachment to loyalty, but, as the word itself imports, attachment to the law and to the constitution of the realm; and he who would, by force or by fraud, endeavour to prostrate that law and constitution (though he may retain his affection for its head) can boast but an imperfect and spurious species of loyalty."

First question:—Where does that leave Sir Edward Carson and his friends? And where does it leave Senator Dennis and the *Herald*? And please do not let us have any false pretences in answering this question. No false assumption of non-existing facts. The *Herald* would do well to be more critical of its informants and to tell them to stop pretending that four Counties, two of which are about one-half Home Rulers, are to be called "Ulster." (We may say that the *Herald* seems latterly to understand that only four Counties have Unionist majorities, and to stop pretending that that part of Ireland historically known as Ulster, is in some way or other entitled to be treated as a separate geographical division, and to stop pretending that the Home Rule Bill is being carried by John Redmond and not by a majority of the members for the three kingdoms. This is the favorite false pretence of the campaign, that John Redmond, — having got a stranglehold on Premier Asquith, is forcing this Bill on a reluctant English people; and that John Redmond is to be considered as an outsider who is merely "butting in." Let us pause a moment on this. It is important. So important that no one can understand this subject at all who does not understand it. This false pretence is but a sprig or offshoot of a greater false pretence, which has been ingrained into British politicians for generations, namely, that Ireland was not a full partner in the Union, but a conquered State, an annex to Great Britain, a country to be governed, not by her own people, but by the people or government of Great Britain, without reference to the members from Ire-

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October. Come, forsake your city street! Come to God's own fields and meet October.

Not the lean, unkempt and brown Counterfeit that haunts the town, Pointing like a thing of gloom, At dead summer in her tomb; Reading in each fallen leaf Nothing but regret and grief. Come out, where, beneath the blue You may frolic with the true October.

Call his name and mark the sound, Opulent and full and round: "October."

Come, and gather from his hand Lavish largesse of the land; Read in his prophetic eyes, Clear as skies of paradise, Not of summer days that died, But of summer fructified! Hear, O soul, his message sweet. Come to God's own fields and meet October.—T. A. Daly, in Carmina.

Experiences in Travelling.

(By Drummer on Foot). Though I have general outlines for several sketches, I have none well enough connected, or satisfactorily completed for publication, at this date. My readers may be interested in notes of my travels. Some may imagine I enjoy sweet recreation "on foot," but it is not always so.

The road is not my own, though travelling as I do, I foolishly imagine I should have special privileges. What with an "auto," sometimes without warning, coming dangerously near from the rear, and a snarling, vicious dog in front, determined to keep me on the track, just where I wish to get off for safety, the way of the "Drummer on Foot" is not always easy.

I admit it is very difficult to regulate the "auto." When it most needs it, it is not an easy matter to apply restrictions, for it is so deuced fast, but a well directed bullet from an unerring rifle is the only effectual application for the vicious cur. There is no earthly reason for allowing them to live.

In my wanderings I strayed into the town of Antigonish. I had short interviews with several aged people, and obtained some valuable information. Colin Chisholm (Christopher), a former parishioner of St. Andrews, accorded me an interesting chat about persons and places of old. He is approaching the ninth decennial mark in his life's journey, is mentally clear and bright, and just decently retired in his way. One can see him every morning, wending his way to the Cathedral to assist at Divine Service, an edifying example for any Christian.

Mrs. A. McDonald (Denoon) at the Station, an aged and respectable lady, cheerfully granted me an interview. It was inspiring to be brought back by these, and, as it were, permitted to live for a time with the good people of three quarters of a century ago, or more. I may have to ask for further information from these and others, in order to complete my sketches, based on data furnished by them.

The town itself does not seem to change very much. It is a pretty, tidy place, providing the weather is dry. The several educational institutions on the hill give it an important and progressive appearance, and the new hotel, "Royal George," would do credit to much larger places. Business men are most attentive and courteous, for business reasons perhaps, but courtesy is good under any conditions. Professional men are always ready for a pleasant chat, if they are not too busy. Medical doctors are a hard working class, for they seem to be as much exercised in preventing people from getting sick as in curing them when they do.

To a country man, accustomed to early rising, the first hours of the morning in Town seem decidedly slow. There is no real need, however, for early rising there as yet, for factories are not very numerous. Mercantile business is the chief pursuit, and it cannot properly begin till the country man arrives with his products, and sets the business wheels in motion.

Preparations for a "bazaar," had already begun and was conducted by the ladies, of course. They are the busy class in town and country. At one time they were merely helpers. In recent years they are the leaders, and I am ready to concede most successful as such. On them must depend the success of the bazaar. If the object be what I understand,—the amelioration of the condition of the "helpless incurable"—it surely deserves to be a great success. It appeals to all Christians. For most patients there is, at least, some hope to comfort them; for the "helpless incurable" there is not even this comfort, nothing but surely approaching death, sometimes slow, often painful, in which condition he pitifully appeals to his Christian friends for such help as they can bestow. Surely this would be the essence of charity, and I bespeak for the fair the practical sympathy of all who can help, even moderately.

One travelling as I do, ready to glean all kinds of information, old and new, must, now and again, meet interesting conversationalists. These are met with, chiefly, amongst women. They are, it is true, inclined to be inquisitive, but interestingly so, as a rule. They have a convenient way of proceeding with their work, whilst keeping up a racy talk. Whilst in conversation with one of these interesting characters, the talk turned to "Women Suffrage," when she asked my opinion of it.

"I think it would be all right. Women are as strong in talent, as well educated and, naturally, as much interested in the country's progress, as men are."

"Well, that is true, but after all, it yet seems to me, it would be somewhat unwomanly for us to go to the Polls to vote, or take any active part in politics."

"That is a mere lingering sentiment, owing to long continued conditions, that have deprived you too long of your public rights."

"I cannot see how any reasonable man could object, you now take your places in the higher professions. If you do not vote, perhaps you influence the men, as to how they should vote."

"Indeed, we do. I read more than my husband does, and always insist on his voting the right way, and he does."

"Possessing that superior judgment then, you certainly should possess the privilege of exercising it."

"I wonder what effect would it have on past customs, if we were accorded the privilege?"

"I wonder too." "I believe women would take upon themselves more of the ordinary duties of men."

"How is that?"

"Well, for instance, the woman could shortly be seen, with her hatchet, shingling the new outhouse, while her "Habby" could be seen hanging out the washing on the clothesline. It would appear funny for a few days, but conditions would readily adjust themselves, and it would be no longer surprising."

"My, what an idea! What other conditions would you anticipate?"

"Well, a more or less general reversal of conditions. The men would assume the household duties to a large extent, and vice versa."

"Again, when you are hurriedly getting ready to attend a public meeting, perhaps it would yet be necessary for you, to give him instructions as to the feeding of the baby, and the time to retire with it, in case you were detained unusually late."

I here noticed, she began to suspect my sincerity, when she exclaimed somewhat petulantly:—"Ah! Away with you," and there being no alternative, of course, I a—went.

D. O. F.

The Rosary.

THE VOCAL PRAYERS OF THE ROSARY. SPECIAL INDULGENCES DURING OCTOBER.

The Reverend W. Lascher, O. P., in his little volume, "The Rosary of the Blessed Virgin," gives the following admirable exposition of the prayers and indulgences of the Rosary:

The vocal prayers of the Rosary are one hundred and fifty Hail Marys, divided into tens, and one Our Father before each decade.

The Glory be to the Father is now universally said after each decade, but it is not, strictly speaking, part of the Rosary.

The Our Father is the best of all prayers, because it was taught by Our Lord Himself, and, as St. Augustine says, "If we pray well, we can ask nothing but what we find in the Lord's Prayer."

St. Thomas Aquinas says, "that not only (in the Lord's Prayer) are all necessary things asked for, but also they are asked for in the right order; and hence this prayer, besides teaching us to pray, forms aright the whole disposition of our heart."

The Hail Mary was brought straight from heaven by the Archangel Gabriel, and was inspired by the Holy Ghost to St. Elizabeth. In saying it we renew the joy of the Blessed Mother of God in hearing the Salutation for the first time.

St. Dominic was pre-eminently the Apostle of Vocal Prayer. He not only practised it himself, as all the saints have done, but he made it popular; that is to say, he made it understood and loved. It is recorded in many places in his life how much he loved to exercise his voice in the service of God. He would spend hours in ejaculatory prayer. He strove to spread the same practice far and wide, thereby forestalling certain objections that prevent some from adopting vocal prayer as much as they might.

It is a great mistake to imagine that vocal prayer is not a perfect prayer. When properly recited, it has all the conditions of prayer. Some persons almost seem to regard vocal prayer as a distraction. So far from this being the case, it ought to be, and is, when it has the fitting condition, a help to meditation.

Vocal Prayer has these great advantages:

1. It is a great help to temptation, especially when bad thoughts assail the mind. The Holy Name "Jesus," devoutly pronounced, has a divine power against hell. So the simple word Credo may banish all the sophistical arts of the demon of falsehood.

2. It is a test against pride and delusion. To pray with the voice is the prayer of children; it humbles the soul and fosters a childlike spirit. Likewise it guards the soul from the subtle errors of quietism, etc. There is no surer test for detecting illusion than to bring our meditation into conformity with the simple vocal prayers of the Church.

3. It is the universal form of prayer, common to all ages and countries.

4. It is the prayer of community life.

5. It is the prayer most clearly and authoritatively sanctioned in the Holy Scriptures, and by the Church.

6. It is the prayer used by Our Lord Himself on many occasions in the Holy Gospels, and by Our Lady in her Magnificat.

7. It fills the mind with good thoughts, for a word is a thought, and not an empty sound. To say good and holy words, even in a mechanical way, is a useful exercise, for the power of words over the mind is very great.

These and the like considerations made the glorious Patriarch St. Dominic, spread the Rosary far and wide. He meant it to be first and chiefly what it is—a Vocal Prayer, suited for all, and in that character it has over-spreading Christendom.

It is the most perfect expression of his own spirit. It suffices to read his life to see that the Rosary could only have come from him.

INDULGENCES SHARED IN BY ALL THE FAITHFUL FOR OCTOBER DEVOTION TO THE ROSARY.

Plenary—On Rosary Sunday, or any day within octave; Confession, Communion, visit to a church, with prayers for Pope's intentions,—pro-

vided five Mysteries are said on the feast and on every day during octave, either publicly in a church, or in private.

Plenary—For five Mysteries, whether publicly or in private, on any ten days of October (after the octave of the Rosary). Confession, Communion, visit to a church and there pray for Pope's intentions on any day at choice.

Seven years and seven forty-days every day in October, for five Mysteries either in church or in private.

All these indulgences are applicable to the holy souls.

The indulgences named above are taken from the Index of Indulgences approved by His Holiness Pope Leo XIII. at an audience granted August 19, 1890.

Courtesy and Good Manners.

LORD ROSEBERY DECLARES THAT GOOD MANNERS ARE BASED ON CHARITY AND ARE A SIGN OF SELF-RESPECT—HE DEPLORES THE DECAY OF COURTESY ALL OVER THE WORLD.

In distributing the prize at the Royal Grammar School, Guildford, England, recently, Lord Rosebery gave a characteristic speech on good manners to the boys.

After alluding to the studies pursued at the school, and expressing regret that it had been found necessary to drop German and shorthand—the most valuable commercial commodity that the boy could possess, he wanted, he said, to refer to a point in the statutes which were framed 200 years ago. It was a point which was rather left out of sight on these occasions, but which, he believed, required much more attention than was usually paid to it. The statutes said absence from church or like assemblies without just cause must be punished. Honesty and cleanliness of life, genuinely decent speech, humility, courtesy and good manners, were to be established by all good means. "Now the point I wish to elaborate for the moment," proceeded Lord Rosebery, "is that of courtesy and good manners. The necessity of that has been seen by one of the great saints of the educational calendar, William of Wykeham, the founder of Winchester and of New College, Oxford. But, at any rate, it is well for us in this twentieth century to know the emphasis laid by your founders on courtesy and good manners."

"Why did these men of the early seventeenth century emphasize courtesy and good manners? I take it for two reasons—first, that they were models of courtesy and good manners themselves. The men of the seventeenth century were, I suspect, the greatest breed of Englishmen that England has ever produced, partly because they possessed good manners themselves, and partly because they realized the enormous importance of courtesy and good manners in the common transactions of life. Now we English people, and, I am afraid, still more, we Scotch people, have never been famous for good manners. I think at one time there was a sort of John Bull feeling in England that good manners were a device for dancing, frog-eating Frenchman, whom it was our duty to despise and defeat. But that was a false view. Good manners are the spirit of charity towards your fellow-men, a part of your duty to your neighbors, but also a sign of self-respect. A man who respects himself is always well-mannered to others."

"Now, I wish to say something to you. If I knew this school familiarly, I should not say it, because I might be thought to be speaking at you instead of speaking to you, but I think that we distributors, when we visit schools, are very apt to judge the character of a school by the respect the boys pay to their masters. If you go to a school where the boys do not touch their hats to their master when they meet him, we form, perhaps erroneously, a poorer opinion of that school. Well, what is it we mean when we touch our hats to our master? Don't we mean that he is the head of the community, and that therefore, as the head of our community, we are paying ourselves a tribute by exalting him? Take the case of the king. When the king goes through the streets, if we are fortunate enough to see him, we take off our hats to him. It is a mark of respect to him in the first place, but, in the second place, it is a mark of respect to ourselves. But that we show our veneration for the head of the community to which we belong, and in that way to the community itself of which we are a part."

"I think there has been a decay of manners in England and Scotland and all over the world. It is not limited to our own people by any means. You see it on the Continent just as much. But depend upon it, it is a bad sign. If people have not the spirit of reverence themselves, even if it be only an outward reverence, they are not going the right way, but possibly going the wrong way. "Now, I would like to appeal to the elders for a moment apart from the boys, and ask them if they will not corroborate what I am going to say. Manners have an enormous commercial value in life. I sometimes wonder why it is not harped on more on these occasions. No one can have lived as long as I have without noticing the weight and value of manners in the ordinary transactions of life, in public life. I have seen men by appearance and manners get such a start of very much abler fellows that they have by appearance and manners to keep their place much higher in public life than their own abilities or service would entitle them to. Of course, we can't all go into public life, but we all go into some business. At least we boys, with whom I identify

myself for a very pleasant moment, we boys have to go into some calling and business of life. I am sure there is not a man or lady in this hall over thirty years of age who who has some practical knowledge of the affairs of life who won't tell the boys of the enormous advantage given them by good appearance and good manners. Good appearance, you may say, is not at our command. There I do not agree. Good looks are not at our command. They are the gift of the gods, and are the possession only of a small percentage of mankind. But good appearance, manly appearance, an appearance without self-consciousness, which is the most disagreeable feature perhaps of all appearance, is within the command of everybody in this room and everybody outside. So much for appearance. But let us take manners, which, I think, are of even more importance.

"Say three boys are applying for the same situation. One may be a monster of learning; the other may be not half so good a boy; but still the third may not have the abilities of either, but if he has good manners, instead of grunting an answer like the second, only an inarticulate sound, but gives a clear, respectful, not cringing, but respectful answer to the question asked him, it is ten to one on him against the other two. I won't put my appeal for manners on the higher consideration, such as sure signs of a noble nature expressed in outward form, though that is true enough. I will only put it to-day on the question of the commercial value of manners, and I ask every boy who hears me to bear away with him in mind the enormous value of manners from this day onward through his life, and they will give him a value which he will never possess without them, and give him a start over other boys who neither strive to nor attain good manners. I come here to give the best advice I can as the proof of long experience of life, and I venture to think that if you put every adult in this room on the rack, which I should be the last to wish, they could not give any utterance which would not square with what I have been saying."

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THE LITTLE WHITE CROSS

With a sound like the whirr of doves leaving the dove-cote the children flew out of the schoolhouse door. Every little be-ashed, anoint girl, every little be-ashed, anoint boy was well out of the yard; and the older pupils had sauntered by two and two, for the most part, along the sun-dashed, tree-shaded highway before the teacher began to put to rights the littered room. It was the end of the long term.

There was a tired smile on Rosemary's lips. Her rose-tipped, ink-smudged fingers trembled as she straightened her desk. Little memories of unimportant things drifted through her mind, incidents of the school year. She recalled the look on Billy's face that day she had to cry with him because he had robbed a bird's nest. And then, quite suddenly, she thought of the big blonde boy who had come in when the term was about half through and asked her to let him join her advanced classes.

His name was James Reid and he walked in every morning from Westport, five miles away. He always had trouble with his algebra and required her help. But he was very quiet and respectful and gentlemanly. She found herself wondering how a great chap like that happened to be so backward in his school work. Then she dismissed him from her mind.

How well the program had gone! Rosemary flitted about the long, low country schoolroom blithely enough as she reviewed the events of the day. The children had covered themselves with glory, from Mary's lamb to Patrick Henry. The pupils had been doves. But their parents had been pouter pigeons, emurpled with pride.

Now, all that remained for her to do was to leave the place snug and trim—and turn the key from the outside.

On the worn step she stood still for a moment's space. The sky was aflame. Little white clouds ran into it like moths and set their wings on fire. A breeze came to her across a slump of lilacs. She stretched her arms joyously and cried:

"In tree! For a whole long, beautiful, blessed summer, I'm free!"

And with her hat swinging by its ribbons on her arm, and her little white shod feet spurning the dusty road, she ran toward the stile which spanned the rambling stone fence. But just as she was about to run up and over the steps, a man rose from their shadow and stood saluting, smiling, at her side.

She started back with a cry which changed into a laugh.

"Why, Jim," she exclaimed, "You frightened me! I had no idea there was anyone here."

Even as she spoke she was conscious that her big pupil seemed oddly different in his bearing, that he was, in some way, strange.

"I am sorry," he replied quietly, taking her books in a matter-of-fact fashion and tucking them under her arm. "I did not mean to spring out at you like a bogey-man. But I have been waiting for you a long time. Shall we cross?"

He showed every intention of accompanying her, handing her up the quaint steps with the manner of a grand seigneur. She had reached the top platform before the wonder that had been growing in her eyes shaped into words.

"James Reid," she said, "what is the matter with you?"

She was the schoolteacher again. For a moment she had been just a young girl. But now she looked at her biggest pupil, just as she had looked at Billy Brooks the day he robbed a nest. Here was something unaccountable — to be accounted for. "What is the matter with you, James Reid?"

And he replied in the voice of an honest schoolboy:

"Nothing, ma'am. But there was a laugh in the corner of his blue eyes that she had not seen before. A twist to his humorous mouth that had never once appeared while she had been guiding him through equations.

She felt a sudden sense of shyness. How immensely tall and big and blonde he was! She observed, suddenly, the grace and poise of his figure, a certain cunning in the careless knotting of his tie.

In turn he looked up at her with a discerning eye. A light breeze stirred her ruffled, snowy dress and blew her chiffon scarf across her breast. The sunset light shone through the copper splendour of her hair, and her little young form was outlined by the purple sky. He bared his head.

"I saw a statue of an angel on a hill in France," he said, speaking slowly. "But that was only an image."

She sat down on the top step on the old-fashioned stile. She felt dazed and ill at ease. This handsome, calm young gentleman had been her pupil a few hours ago; had come to her classes and submitted to her instruction for a half year. Now he was talking to her about angels in France, obviously comparing her with them to the disadvantage of the angels.

It was in an odd little voice that she murmured:

"Shall we stop here awhile?"

"If I may still sit at your feet?" he said, referring to his pupilship, and sat down.

She made a brave effort to overcome the strangeness at the whole situation, to meet the surprising assurance her pupil exhibited, as befitting her position. She glanced at him and thereupon wondered how a profile like that had escaped her notice for six months. But she could think of nothing to say, and he did not help her catalogue her questions. With his hat held in his big bare hand he was gazing placidly away toward the far blue hills.

"No. That would not do. She stranger 'Jim.' What if she had done so for half a year. She had not even seen him as he was. She had classed him among the dozen hobbledehoes from eighteen to twenty in her advanced class. Every country school is planned to include grown men and women pupils. This one had been unobtrusive, and she had never looked fully at him before! Still, she need not be embarrassed to

address her own pupils. So ran her thought.

She said again.

"Ja— She could not say it! That was certain.

Out of the corner of his eye he saw her white throat throbbing. She wore a little string of pearl beads, and the white cross upon her bosom rose and fell with her quick breathing.

"I—"

She was a gallant girl. She clearly meant to meet this matter squarely. "I have never had an opportunity to—to really feel acquainted with—with some of my pupils," she said. "I suppose they all live about this locality. You do, do you not?"

"I am a westerner," he replied, looking at the gorgeous sky. A smile softened his firm lips. "From where I was born one can take a little glass boat and row right into the sunset."

"Oh," she cried, "the Golden Gate! I have always wanted to see it; but you spoke of France."

"Yes; I travel sometimes."

"Then you do not—farm here in Connecticut? You do not belong here?" She rose and made a move to descend the steps on the other side.

"What have you been doing all this last year?" She put the question fairly. As fairly he answered it, a smile in his eyes.

"I have been putting in a very profitable time attending school."

"Good night," she said, running down the steps. He saw that there was a stone wall between them.

"I came to say 'good-by,'" he said, leaning across the vine-covered barrier. "Let me walk home with you." His tone was earnest and low.

"You have no idea how many, many things I want to say to you!"

"There is something I cannot understand about you being here," she said, as they walked slowly along. "You—you surely see how odd it is I thought you were my big boy scholar and are grown up, away beyond me in experience and knowledge. Why did you come to school?"

Her eyes were very innocent and wide. He knew that they were pearly-colored and fringed with golden lashes. But he had not before seen them dewed with tears. He gripped a Latin grammar with his muscular hand, that ached to gather and hold those pink-tipped, ink-smudged fingers. The thousand eyes of the daisies saw his look. But none of the white flowers blushed because of it.

A brown brook sang at the edge of a maple lane. The buds were red. There was building going on in the laced branches. The girl's white gown swirled against the young man's side as the two walked into the trees' twilight.

"I will tell you why I joined your school," he said, "if you will meet me under this maple a year from this hour."

"Why not tell me now?" she asked, simply.

"Because—well, because I have so much else to tell you," he replied.

"You see I am such an egotist that I imagined you had noticed me in school. That you had, perhaps, decided that I was not quite like the farmer lads about. And now I am confounded by the fact that you have never paid the slightest attention to me."

"I hope I did not neglect any of my pupils," she spoke primly, stiffening with a knowledge that somebody was coming into the lane.

His gaze swept her face wistfully. Then he laughed.

"There is a little boy coming in a buggy," she said. "And he looks to me as though he were looking for you. There is a kind of an illumination on his face that would naturally accompany such a quest. You will see it to mine—a year from this evening."

She tried to ignore his words, but failed. She laughed, blushed and dissembled.

"That is Bertie Porter," she said. "He is coming after me. I am staying with his mother this term."

James Reid stooped over her in the dusk. He took her hand gently. Then as a great wave of feeling swept him, he gathered the other hand, and carried them both, fiercely, to his breast.

"Listen," he urged. "Let Bertie wait. Or I can tell you before he gets here. I can't let you go without telling you, after all. No; don't take your hands away. Leave them in mine! This is all: I was passing by, on the road in front of the school, last year, and saw you coming over the stile. The morning was in your face. Your eyes reflected heaven, and you were leading a little child by each hand. You did not see me. It seems to be my fate that you never do notice me; and I went slowly past and along the turn of the hill. Then that jolly little cracked bell began to ring, jerked by hands more eager than rhythical. But it called me. 'Come, come, come—to school!' So, what could I do—but come?"

She was laughing now—and trembling.

"You came to—learn?" she asked.

"Yes," he made answer, "I came to learn the one great lesson of life."

"And you—learned it?" she whispered her question.

"I learned it, well, perfectly. And now—"

"Whoa, whoa!" Bertie had arrived. Rosemary tried to speak lightly to her companion as she drew away her hands.

"Do you believe a man can learn anything of a woman teacher?" she asked.

"Everything that a man knows that is worth knowing he learns from a woman. From one of two women—mother or wife."

"Well?" she smiled archly. "You are already very wise."

But he shook his head.

"I am an orphan boy. My teacher must be my—"

"Will you get in now, Miss Rosemary?" inquired Bertie, tired of waiting. "Ole Bob ain't had no oats." But even as he spoke the little teacher's white-shod foot had found the step and she was in her place.

"May I write to you?" whispered the man beside the trap as the horse started and turned back toward the Porter farm.

She shook her head. And he did not urge her. But he took the end of her fluttering chiffon scarf in his big hand and held it to his cheek.

And thus the twilight fell around them and they went the length of the leafy lane among the fragrant shadows; and the leaves whispered and the birds trilled half notes, and hoof-beat and heart-beat rhymed a great rhapsodic hymn.

Then the grove gave way to the open road. Stars shone above the pines. Bertie stopped his horse and looked at the stalking cavalier, inquiringly, resentfully.

"I am going now, Bertie," laughed James Reid, understanding the boy.

"Good-by. Be a good lad."

Bertie muttered, waiting his signal to drive on moodily.

Rosemary put her hand into the hand of her ex-pupil. "Good-by," she said.

"Good-by," he answered, his deep voice vibrant. "I am coming back in a year from this day—I am coming back to you."

"To learn?" she questioned.

"To teach," he replied boldly. "To teach love as I have learned it."

His lips brushed her hand. He swung away.

During the rest of the ride Rosemary was silent, and as the gate was reached she sprang out of the buggy, ran up to the ugly, ornate farmhouse and through the hall up to her own little room.

"The teacher's clean tuckered out," announced good Mrs. Porter, when the family had gathered around the supper table that night. "She ain't comin' down now and says she's going back home at once."

But fate after all had that in charge. For Rosemary did not go, although she was hurriedly packing her little boxes in order to get away from these level grainlands as quickly as possible.

Her cheeks burned with blushes as she tucked her chiffon scarf into the corner of her trunk, and the dog-eared algebra that was to go into the box with the other school-books fell from her hand and lay spread with its yellow leaves disclosing a letter that lay between them. She took it up, wonderingly. Then, with a little cry, ran and locked her door.

She knew that she held in her wadded hand her first love letter. She opened it, tremblingly. Then she laid it for a moment, unread, between the two candles on her dressing table. And she placed her hands over the little cross that rose and fell upon her breast. Then the written words revealed themselves to her soft eyes.

"Some day, Rosemary," she read, "you are going to get this letter and read it to the end. And when you have finished it you will say, pondering your speech as you always do, that you may say no untrue thing. 'This is Love.' And you will know how it came about that I—a big, bluff idler from the western land—became a willing scholar in a country school."

She stopped reading for a moment. He had told her in the lane, but an hour before how he had seen her crossing the steps of the stile, and how he had returned at the clanging of the bell. She glanced down the page. Yes, it was written there, written in words that seemed to glow in that half-lighted room with pure white fire. She scanned them breathlessly, a subtle trembling in her breast, and read on:

"I have had everything but love in my life, Rosemary, and love is the one thing worth living for, the one thing that money cannot buy. When I saw your face I knew but one thing to do, and that was to follow you to the door of your little red schoolhouse: to see the little children clustering at your knees and learning, besides the lesson in their books, something of your own truth and purity."

"Ah, it was hard, it was hard sometimes to be your big boy scholar, Rosemary, when I wanted to be your lover."

"Sometimes when you walked down the aisle to bend above a slate, or stop to set a column of figures into harmony, your dress would brush against my feet and my heart would nearly break with longing to cry out to you. My arms would yearn and tremble to enfold you!

"I thought perhaps that you might grow to know me, at least as one may know a student. But the term's end is near and I have not once caught a glance from your eyes, save one of kindly helpfulness—compassion, truly, for one who is so big in bulk, so small in understanding! And so I am going to hide this letter in my old book and pray that it may be found by you at just the right moment—a moment, maybe, when the interests of your girlish days seem suddenly to fall, when the sky dims and the roses are heavy headed and the daughters of music are still. And, in a moment, I am going to pray that you will see my face and know that I love you. That I have kept and am keeping the love of my youth unsullied, for you. But when I found you there was no questioning in my heart. I knew your name was 'love,' your title 'wife.'"

"I can see your proud young head go up at this. Oh, little girl! Oh, little child! I am your teacher now. I am your master now. Learn love!"

Rosemary read no more, although the page was written close with all that she should know of one who wooed so strangely and so well, of whom he was and what his place in society and life.

But her eyes were soft and wide and as she sat in her little upper room her mind darted like a shuttle through the days and wove from scraps and shreds of memory a picture all complete of what had been.

She had noticed! She had known! Both her impressions had been recorded by that inner mind that seemed so independent of her conscious self!

How long she sat there she did not know. The house grew still. The purple darkness of the night changed to silver radiance. The trees swayed with a sudden breeze. Into her open window came the fragrance of lilies, the odors of the meadow grasses that had been unloosed by dew.

Through the open casement she faced a starlit world. How beautiful it was!


"God in Heaven," she whispered.

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"And God's heaven is in my soul." She clasped her hands over her bosom and leaned out. Then a voice came to her from the garden, a man's voice: "Rosemary!"

He was standing full in the radiance at the edge of the path and the moonlight and the lovelight were in his eyes.

"I could not go," he called softly, "without a token. Will you give me the little white cross that is warm from your breast?"

Her hands flew to unfasten it. She loosed it and held it up. It shone in the light. A luminous thing of mother-of-pearl.

"I have worn it all my days," she said gladly, as she threw it down to him. He caught it in his hand. He kissed it reverently and put it in his breast.

"I will return it—as I received it," he said, solemnly, as one takes a vow. "And with it, Rosemary, may I bring a hoop of gold for your hand? A little hoop of gold?"

"I—I have only begun the lesson, Master," she answered faintly, as he turned to go. "But maybe, if you come back, in a year from to-night—I shall have learned it well."—Grace Duffie Boylan, in Exchange.

The Duties of Parents.

By THE BISHOP OF LEEDS.
Continued from last issue.

These sentiments, so nobly expressed, ought to hold sway in the heart of every Christian parent. God gives you children to be a blessing to you, and they will be a blessing to you, if only you accept them as a trust from God: if you recognize the awful responsibility imposed on you, if you remember that your children are immortal, and are destined by God to reign eternally with Him and with you, if you do but correspond with God's designs and fulfil to those children the duty of true Christian parents.

Your first obligation is to guard

them from evil. Now this is a comparatively easy task if your home is a Christian home. The home is the fortress, wherein the child is placed in safety. There it is screened from the danger of seeing or hearing anything to wound its innocence; for good parents will take care that no word shall fall on a child's ear, no action meet its eye, but what is proper and becoming. Never in a Christian home will neighbours be allowed to congregated, to discuss in the presence of innocent children the lewd sayings and evil doings of the wicked. And if need be, parents will not hesitate to drive out of their home with righteous indignation any one who dares by speech or manner to show forgetfulness of the reverence due to a child. Then when the time comes for their children to go to school, or when, for other reasons, they must let them out of their sight, the vigilance of the parent will note the time they leave the house and the time they should return, and will give them no opportunity of becoming entangled in dangerous friendships.

Moreover, whatever affects the child of a Christian home will interest the parents. They will understand that the attendance at school does not remove from themselves the obligation of educating and training their child. The priest and the teacher are powerful auxiliaries in the delicate and arduous task of "training a child in the way it should go." The priest, as the pastor and spiritual father, has a work to do which is indispensable for the child's welfare. No one can do the work for him. In like manner the share of the teacher, religious or secular, in real education is most important.

But neither the priest's work nor the teacher's work removes the responsibilities of parents. They are, as we have already said, aids in the task of educating the child: they assist the parents, but parents have school tales or complaints. Let them inquire about their studies, about what they have learnt or about the

their own duty, which is essential for the child, and they cannot throw this duty upon any one else's conscience. When their children are out of their parents' sight it is their duty to know where they are and what they are doing, and to keep them out of harm's way. They should take notice of their work at school; not listen to lessons to be prepared for the following day. Above all, let them question the child on the Catechism and hear its recitation of the hymns or prayers that have been learnt. Then, it is the mother's special duty to see that her children should say their morning and night prayers; and blessed will she be, here and hereafter, if she kneel down with her little ones and recite her prayers along with them. Both parents should take care that grace be said before and after meals reverently said. Attendance at public instructions and Benediction also should be insisted on. The parents, too, should take care that their children are enrolled in some religious confraternity suitable to their age, and should see that its rules are observed. The sacred pictures on the walls of the home should not be regarded as mere ornaments. They are meant to teach a lesson to all the inmates of the house, and especially to the children. As the Christian mother will show her little one the Crucified, the picture of Our Lady, and other sacred representations, and will teach it to lip, before any other words, the names of Jesus and Mary, so, as it grows older, she will tell it all she knows of the sacred events that these objects of piety are intended to depict.

But what will be the sentiments of parents when the day of their child's first Confession or first Communion draws nigh? With what interest they will watch the little one's preparation for each of these great events. They will encourage the child to have no fear of approaching the tribunal of Penance, to go with perfect confidence to the

(Continued from page 1)

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Soft as a baby's cheek;
soothing to tender skins.
Yet strong men cannot
wear it out quickly!

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THURSDAY, OCTOBER 16, 1913.

OFFICIAL.

As I shall have to be absent from the Diocese for a few weeks, I hereby appoint the Very Rev. H. P. MacPherson, D. D., to be Administrator of the Diocese during that time.
JAMES MORRISON,
Bishop of Antigonish.

SOME QUESTIONS FOR THE HALIFAX HEARLD.

(Continued from page 1)

land, and without even consulting them.

Scotland has been treated in a manner just the opposite of that. For generations it has been an unwritten law in the British House of Commons that Scotland's business shall be left to Scotland's members.

But, for a century it has been equally well understood that Ireland's members should have not one word to say about the business of Ireland. In vain O'Connell poured out in a half-filled house his unrivalled knowledge of the conditions and needs of Ireland. He was an Irishman and a Catholic, and it was just like his condemned impudence to seek to have a say in the affairs of his own country, even with 70 per cent. of the members for that country at his back.

Parnell faced the same rigid exclusion, until one day he asked himself the question—Am I a mere delegate from Ireland to hand in petitions here, or am I a member of the Parliament of Great Britain and Ireland? One night he stood up and began to play the critic, clause by clause, of an English bill. That was a turning-point in the history of that Parliament; and the turn was a hard one to make. For 77 years the notion had not been effectually questioned, that the Irish members were to be mere lookers-on. Now this unaccountable young man was bent on having a say even in English affairs, and when they fully understood the depths of his depravity, the Commons of Great Britain saw red for awhile, and played the blackguard night after night. The English press passed the farthest bounds of rascality in the accounts they gave their readers of this horrible monster, Parnell.

Well, that was nearly forty years ago; but North-East Ulster is not one step ahead of where it then stood. To Carson and his kind, the Catholic Home Rule members are not to be reckoned at all in summing up the representatives' opinion of the three kingdoms. John Redmond is, to them, a mere interloper who has got an English government under his thumb. That 86 Irish members are to be considered, in any matter, on the same footing as 86 English members, is incomprehensible to them.

It is just because the Union of Parliaments has worked out in this one-sided way, that Ireland has agitated so long to repeal it. It was never intended that Ireland was to be a full partner; it was intended that Irishmen were to be outlanders in the Parliament by which their own Parliament was gobbled up. English parties which never united on anything else united, on every occasion, for 86 years to squelch the Irish members.

Who can doubt that Home Rule, as a political question, would have disappeared many years ago, if those 86 Irish members had been permitted to successfully initiate reasonable legislation, and to rub even some of the mould off the Dublin Castle, Board and Bureau, system of administering the public business.

Another false pretence, which must not be offered to us, is, that the people of the three kingdoms have not passed on the Home Rule question. Where did the Conservatives in England get the name "Unionist," which has all but taken the place of their old name? Why have they been called "Unionist" for years past, if not because they were known to be pledged to oppose the well-known Liberal policy of Home Rule? Home Rule has been carried at the polls twice, at least.

Now, then, what has Senator Dennis to say in answer to our question? Is he loyal? Are the firebrands he speaks up for, loyal? Did he read the despatch saying that Winnipeg,

and Calgary, and Toronto have Canadian citizens who are prepared to go across the ocean and fight for the right to be more loyal than the King and Parliament? Does he approve of their attitude? Why should not Halifax men go across for the same purpose, with copies of the loyal Herald in their pockets to keep up their spirits?

Lastly, does Senator Dennis know the history of the Orange Society in the politics of Ireland? And, if so, what does he think of it? Does he know with what callous indifference to fair play, the bureaux and boards and public services of Ireland have been crammed with Protestants, and how the Orange Society has been used, politically, to perpetuate that state of affairs? And, if so, what does he think of that?

Did Senator Dennis read the resolutions of the recent Synod of the Reformed Presbyterian Church of Ireland, one of which said:

"It will be forever impossible to fight Home Rule successfully as long as it is contended or admitted that Romanists and other open enemies of the true religion ought to have political power."

We commend this resolution, which appeared in the Dublin Leader, to the attention of Senator Dennis, and we ask him what he thinks of this!

We do not say that Senator Dennis would lend himself or his Herald to deliberate falsification; but we have some right to expect that an old journalist, and a Senator, should be able to display some first faint glimmerings of knowledge of what he is talking about.

Since he has taken sides on this question, we intend to give him some elementary information about the side he has taken; and we shall propound some further questions to him next week.

MORE HEROES OF THE FAITH.

The Sacred Congregation of Rites has named a commission for the process of beatification and canonization of Father Peter Donders, C. S. S. R., known as the "Apostle of the Lepers."

Father Donders was born in 1809 at Tillburg, in the province of North Brabant, Holland. His early studies for the priesthood were made at Herzogenbusch, where he was distinguished among his fellow students for his piety, which gained for him the name of "Little Saint."

After his ordination as a secular priest he went to Paranaibo, in South America, where he labored for twenty-four years. In 1897 he joined the Redemptorists and took up the work among the lepers, among whom he died Jan. 14, 1887.

The Foreign Mission Seminary at Maryknoll, Ossining, N. Y., has received word from Rangoon, Lower Burma, of the death of Father Edward Butard, leper-martyr. Father Butard was stricken about nine years ago.

After a residence of thirteen years on the mission, he had been allowed to return to France, and while conversing with his sister, a Madame of the Sacred Heart, he discovered for the first time the fatal spots on the back of his hand. He immediately returned to Burma without visiting his family to say good-by.

The disease gained gradually, but was occasional retarded. Some eight months ago the Holy Father sent to Father Butard a special permission to offer the Holy Sacrifice of the Mass while sitting.

The priest's mother died a few years ago with no knowledge of her son's affliction.

And from an esteemed contemporary we take the following:—

Advices from China tell of the death of Father Francis Bernat, a Franciscan missionary, at the hands of Chinese fanatics in a remote region of North Shen-si on June 13, last. The message said Father Bernat and a servant were traveling in Shen-si when they were attacked by members of the Chinese Society of the Elder Brothers, a dreaded confederation of Chinese that has opposed the march of Christianity in the Orient. Both the priest and his servant were killed.

Father Bernat was put to death in a peculiarly cruel way—bound to a post and hacked to pieces.

But in China as elsewhere the rule is verified that the blood of martyrdom is the seed of the Church. The hundreds of martyrdoms in the Boxer arising have been followed in the last ten years by thousands of conversions, some of the converts being the very men who aided in putting the martyrs to death. This latest Franciscan martyr will win more souls to the Faith after his death than during his years of labour among the hills of Shen-si.

From the standpoint of finances involved, the proposed New York Rapid Transit Subway System is one of the greatest engineering feats yet projected, says Popular Mechanics. The total expenditure for the extension and improvement of existing lines and the establishing of a service to Brooklyn will amount to \$302,000,000. When completed the valuation of the system will exceed the cost of the Panama Canal work. A considerable mileage is already under contract, and the entire system is to be ready for operation by 1917.

Our London Letter.

LONDON, Oct 3rd, 1913.

KING GEORGE AND CATHOLIC CHARITY.

King George and his Queen are going to patronise a Catholic charity to-morrow night, when their presence will lend brilliance to the gala performance organised by Mme. Sarah Bernard in aid of the little French Hospital off Leicester Square, where the nuns are not driven from their rightful places by the sickbeds of the poor, and where the priest is a frequent and welcome visitor. The performance to be given at the Coliseum will be a wonderful galaxy of talent. Ellen Terry is to speak the prologue and many of the greatest names of the theatrical world are included amongst those who are giving their services. So many people have applied for boxes at 200 and 300 guineas that prices are going up. As the very lowest single seat is \$1.25 and all the single seats have long ago been allotted this important Catholic charity should benefit considerably by the proceeds of the performance.

LARGE BEQUESTS TO CATHOLIC CHARITIES.

Catholic charities have been quite fortunate recently, large sums coming to some of them from two wills. By that of Miss Catherine Butler of Blackheath the little Catholic Church there benefits to the extent of some £15,000. In addition to this the lady, who was a sister of the Superior of Newhall Convent, Chelmsford, — the only convent of the Sisters of the Holy Sepulchre in England—left £7000 to the Bishop of Southwark for the Diocesan Seminary, £1000 to the Little Sisters of the Poor at Kennington, £3000 to her sister at Newhall, £1000 to the Rector of the Jesuit Church at Stamford Hill, and £1300 to Father Sheehan. By the will of a Lancashire lady, Miss E. Noble, the Little Sisters of the Poor in Manchester receive £700, the Good Shepherd Convent at Blackley £2000; £300 to St. Joseph's Foreign Missionary College, Millhill; £800 for the education of Priests for the Salford Diocese, and £500 to St. Vincent's Church, Altrincham.

MONSIGNOR BENSON ADVOCATES THE CINEMA.

Much interest has been aroused by Monsignor Benson's advocacy of the cinematograph in the religious enlightenment of the country. Speaking at the meeting of the Catholic Stage Guild held on Friday in Southwark, the well known novelist, said that "Joseph and his Brethren" at His Majesty's had once for all destroyed the precedent that no Biblical character should be impersonated on the stage, and it was for Catholics now to produce plays which would be on the highest artistic level with any that the world produced. They should also, in his opinion, make use of the cinematograph in the evangelisation of this country. Mr. Pat. Kirwan said that "Androcles and the Lion" was a climax of the insidious and open attacks on Christianity into which much produced on the stage had degenerated. The Catholic Stage Guild proposed to show Catholics and the general public how this thing should be done by their revival of the old Nativity Play which will shortly be produced. Mr. George Mozart, the leading musical artist, said what the profession wanted was "sporting priests." When somebody said to him, "Don't your Clergy get on your nerves," he replied that priests never did. "Oh, said his interlocutor, they're sports, I saw sixty or seventy priests once at the Grand National, they're all right!"

FR. VAUGHAN ON "THE WOMAN THOU GAVEST ME NOT."

A much needed protest has been made by Fr. Bernard Vaughan, with his usual vigour, against Mr. Hall Caine's latest novel, "The Woman Thou Gavest Me." Fr. Vaughan was at Douglas, Isle of Man, last Sunday, and he took the opportunity to pitch into the novelist in his own home. The most egregious ignorance on the simplest Catholic matters was, he said, displayed by the author who "had created a group of rapid, inane and deadly dull nincompoops impossible to realise as Catholics. This novelist, who declared himself to be the friend of the foremost Catholic clergy, could not discover that Priests, Prelates and Popes did not talk rigmarole piety out of the catechism to Irish girls directly they met them, that Rev. Mothers of enclosed Orders did not take up their abode at village Inns, and that little Sisters of the Poor were not "fixed up" by ones in flats in Piccadilly! As for the heroine, Mary O'Neil, she was neither an Irish Catholic nor a Maux Nonconformist. Mr. Caine should confine himself to Manxland which he knew, or else consult some Catholic school child before he set out to make a book about Catholic affairs and persons. To these words of Fr. Vaughan's we need only add that the book is a clumsy, ill-written and sloppy argument for divorce, teeming with errors, touched with grossness and unnecessary details in parts, and written in the style of an elongated novelette.

ANGLICANS HANKERING AFTER CATHOLIC DOCTRINES.

The Church Congress is "having" a series of shocks. Anglicans are assembled,—as regards their women and their Clergy, for few laymen are present,—at Southampton to discuss the burning questions of the day. The first shock came with the advocacy of Prayers to the Saints by the Bishop of London at the second meeting. The Bishop endeavoured to show that the comforting doctrine of the Communion of Saints might be adopted without any concessions to Rome, and in order to allay the suspicions of those who listened to his suggestions he descended to a belittling of the Mother of God, saying that "the great danger of the doctrine was the altogether disproportionate statue given to one Saint out of many, the Blessed Virgin Mary!" He cast a cheap

sneer at Catholics and showed his ignorance of their ideas by pointing out with unctious that "such vulgar notions" as the following never appeared in Anglican papers and only showed that the doctrine might be misunderstood and confused: "Thanks to St. So-and-so for curing my sore throat, publication promised."

ANGLICAN CLERGY PLUMPS FOR DIVORCE.

In the discussions on Divorce and Women's Suffrage peculiar ideas were put forward. As to the suffrage, a Bishop's wife took the floor against Man in general. While a Miss Soulsby gave a telling address on the other side pointing out that the much despised women of the last generation, or "Victorian era" as she was sometimes called, had a recognised standard of womanliness and it never occurred to her that when a duty became irksome or an employment monotonous she had reached the psychological moment for dropping it. In the Divorce discussion Canon Hensley Henson as usual took an "outré" standpoint. He said that the evidence by which it was sought to evoke the authority of Christ as against Divorce was not clear, and the evangelists had variously reported his words on the subject, so that he thought a plain man might be pardoned for accepting the law of the land as sufficiently authoritative for him! In the debate which followed it must be said for the honour of Anglicans that the majority of the Clergy and the women present resisted Dean Henson's views and the Chancellor, a Mr. Talbot, urged that a prohibition should be put upon the remarriage of divorced persons, particularly that of the guilty parties in a divorce.

THE "CATHOLIC LEAGUE" GOES BEGGING.

The "Catholic League" is in trouble again. The Rev. A. Pinchard, a Clergyman of the Birmingham Diocese, has just declined the Superior Generalship offered him, alleging as his excuse that it would bring him into many difficulties. The reason for this is that the all watchful Kensit, hearing of the proposed new chief of the League, drew the attention of the Bishop of Birmingham to the matter and extracted a promise from that worthy that he would act in the same manner as the Bishop of St. Albans had done against the League. So the headship of the Catholic League is going begging. Meanwhile another Clergyman, Mr. S. F. Gately, Curate of St. Saviour's Church, Salford, Birmingham, told his congregation a week ago from the pulpit that he had become convinced of the claims of the Catholic Church, and bade them farewell, well adding that he would pray for all of them. Next day he was received into the Church by the Fathers of the Birmingham Oratory, and proposes to study for the Priesthood.

CATHOLIC SUFFRAGETTES AND THE VOTE.

Many Catholics are surprised to hear that Catholic Suffrage Society is associating itself with Protestant Suffragists in a "Week of Universal Prayer" which these misguided women are holding for the furtherance of what they describe as women's rights. No. 1 to 8 is fixed for this manifestation in which Catholic women, Protestants, Jews, Free Church, Friends and Presbyterians are going to join. The ladies boldly declare that they consider the enfranchisement of women is in accordance with the Will of God, that you perceive they are already speaking ex-cathedra as interpreters of the Almighty's desires. It is so repellent even to the low mind of the average man and woman to see members of the gentler sex bashing policemen on the head and engaging in jujitsu bouts with them in the public thoroughfare, that it can scarcely be pleasing the Creator, and yet this is the spectacle witnessed in one of London's principal streets this week.

DEPARTURE OF MISSIONARIES.

A beautiful ceremony was witnessed last Saturday at St. Joseph's Foreign Missionary College, Mill Hill, when the Bishop of Cambrypolis ordained 18 young men, English, Irish, Scottish, Dutch and French, to the Priesthood. After the ordination those present assisted at the traditional ceremony of kissing the feet of the departing missionaries. Nine of the newly ordained are departing for the Upper Nile Mission in Uganda, which the Superior of the College, Father Henry, believes has a great future before it; five go to the Madras Mission; two to the Maoris of New Zealand and one to Borneo, still a savage mission station. It is encouraging to notice in the name of the missionaries this year that the number of Britons is increasing. Previously they were few and far between amongst many candidates from foreign countries, especially Holland. It was a reproach to our young manhood that so few volunteered for the foreign missions, a reproach which happily seems to be passing. On Sunday last a number of young Irish Priests bade farewell to Blackrock College on their departure for Liberia.

THE C. T. S. OF IRELAND.

Great preparations are making in Dublin for the annual meeting of the Catholic Truth Society of Ireland which takes place this month. The Lord Mayor is lending the famous Round Room of the Mansion House, and Cardinal Logue is to preside. A tale of progress is expected, both in number and scope of publications, and in dissemination of literature. Amongst distinguished visitors who will address the gathering is Mr. Hillaire Belloc, whose address will be entitled, "The Church and the Modern World."

The trans-Alpine telephone from Rome to Berlin, by Milan, the Simplon Tunnel, Berne and Bale, is now ready on the Swiss side and it only remains for the Germans to open their trunk line. Special precautions have been taken to protect the line against storms and avalanches.

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GENERAL NEWS.

Winnipeg building permits for September totalled \$3,445,000, an advance of half a million.

The 1913 drought killed one-half the fish in Kansas, according to an estimate made by L. L. Dyche, State fish and game warden.

In the by-election held in Chateaugay, Que., on Saturday, Morris, Conservative, defeated Hon. Sydney Fisher, Liberal, by 144 majority.

The first elections held in New Waterford, C. B., since its incorporation last month resulted in the election of Mr. Dan McKay as Mayor.

King George and Queen Mary, who attended a command performance at a London music hall on Saturday night, had a narrow escape from being mobbed by suffragettes.

The immigration branch of the Department of the Interior, Canada, has decided to discontinue, for this year at least, the practice of sending farm delegates to Great Britain to assist in securing settlers for Canada.

In Prussia a decision of the minister of Religion and the Interior has forbidden the reproduction in cinematography films of representations of the person of Our Lord without any exception for purposes of art or religious education.

Sam Brown, of New Glasgow, well-known in certain circles, in some way slipped under a tram car while walking to Trenton, and had both feet badly crushed. He was removed to the Aberdeen Hospital, and both feet were amputated at the ankles.

An extensive deposit of Fuller's Earth was recently discovered in the Canal Zone, near Gatun Lake. Large quantities of Fuller's Earth have been imported from England to United States for use in the manufacture of woolen goods. It is also used to remove grease from woolen fabrics.

Frank Pedley has resigned his post as assistant superintendent general of Canadian Indian affairs. Duncan Campbell Scott has been promoted from the position of accountant in the department and superintendent of Indian education to that of deputy head.

The franchise for women was warmly supported at the eighteenth annual convention of the Dominion Women's Christian Temperance Union, which opened at London, Ont., on Monday. Mayor Graham with the City Council tendered the delegates a reception in the Normal school in the evening.

The Russian government steamer Taimyr and Waygatch, under Commander Wilisky, which has been engaged in arctic exploration north of Siberia for three years, arrived at St. Michaels, Alaska, on Saturday for coal. Captain Wilisky reports the discovery of a body of land as large as Greenland extending beyond latitude 81 and longitude 102 east.

A railroad with tunnels aggregating practically one-fifth of the total length of the line has recently been constructed in the French Alps. The road has eighteen tunnels in a total length of about fifteen miles, the longest being 5,740 feet. The estimated cost of building the single-track line, which has also nine viaducts, is approximately \$200,000 a mile.

Mayor Hocken gives the figures at which Toronto shall purchase street railway properties: Railway franchises, \$10,713,553; physical assets, \$9,884,812. Total street railway \$20,598,365. Electric Light Company, \$6,132,704; radial ends in city \$411,447, or a total of \$27,152,189. The mayor adds \$2,000,000 for Toronto Electric Light franchises.

The Railway News presents some figures relative to the statement that 192,512 lives have been lost on the railways of the United States in the years from 1890 to 1912, inclusive and makes the statement seem very different from what it is when badly set forth without explanation. Of the lives lost 103,590 or 53.8 per cent were those of trespassers, who had no right whatever to be on railroad property and who were taking their own chances. The publication points out that in this period of 23 years the total number of passengers killed through their own fault was 7,521.

"Thousands of cattle are being exported to the United States from Canada—mostly a grade called 'stockers,'" writes Consul Harvey from Fort Erie, Ont. "They are young and thin, the majority being valued at \$14 to \$20 each. Farmers in New York, Pennsylvania Ohio and Indiana buy and feed them until they are fit for beef. Owing to poor pasture and partial failure of hay crop, farmers in many sections of Ontario province are sacrificing their cattle in order to tide over the winter. With the American tariff reduction, Ontario stock will be shipped in large numbers to United States markets."

A frightful disaster is reported from Cardiff, Wales. Some 400 men are supposed to have perished in a colliery near Cardiff on Tuesday. The day shift of 740 men had descended the shaft. An hour after a frightful explosion took place, signs of which were visible at the mouth of the shaft. Rescue parties consisting of men of the night shift entered the mine in search of their fellow workmen and soon came upon large numbers huddled together in portions of the mine where the ventilation was good. Some 350 were brought to the surface alive. Of the rest there is not much hope.

The Right Hon. Herbert Samuel, British Postmaster-General, delivered his twenty-first and final speech in Canada to the members of the Canadian Club of Montreal Saturday afternoon. Incidentally he said: "It has long been desired and advocated at Imperial conference that there should be some greater measure of uniformity, and that we should, throughout the Empire, lay down the principle that a man who is a British citizen anywhere in the Empire should be a British citizen everywhere in the Empire."

"There have been long negotiations between the various Governments concerned on this subject and I am happy to be in a position to announce to you to-day, after communicating with the Imperial Government at home, that those negotiations are now ended, and that a bill has been drafted and is now in a form generally agreed between the Governments in all portions of the Empire for the establishment of a uniform Imperial naturalization, and that the Imperial Government hopes to find an early opportunity of placing it upon the statute book of the Empire."

Further reports on the Russian Polar expedition which has just reached St. Michael, Alaska, bringing news of the discovery of a large island or a continent north of Siberia, were given out on Monday by Lieut. Commander Wilitski. He said he succeeded to the command of the expedition after General Sergieff was stricken with apoplexy in Behring Sea. General Sergieff returned from Plover Bay in the Russian cruiser Argoun. The ships brought back a remarkable collection of polar marine animal life, marine plants found about the new lands, and microscopical and large geological collection. Nicholas Second Land, as the new tract was named, was discovered August 21, and possession taken August 22, Russian calendar. The Russian colors now are flying in latitude 89, longitude 100 east. The ship witnessed a splendid concurrence, rare in the Arctic, the phenomenon of a green sun, lasting ninety seconds, each time at sunset, July 30 and Sept. 14. The spectacle was sketched in colors by Lieut. Polsen, chief engineer. The vessels have a katograph record of the Behring Sea storm and photographs showing the extreme inclination of the vessels during the storm, with mountainous seas apparently about to overwhelm them.

Events have been moving rapidly in Mexico within the last few days, and it can hardly be said the result has been an improvement on the wretched condition of affairs that had previously existed. The provisional president, Gen. Huerta, has practically made himself dictator, employing methods that used to prevail in the olden days of the republic. By a personal decree, issued on last Friday night, Gen. Huerta formally announced the dissolution of Congress. He followed this action by calling an extraordinary election of Senators and Deputies for October 26, the dates set recently for the constitutional election to choose a president and a vice-president. The provisional president announced that the new Congress to be chosen on that day would pass on the presidential election. In the decree for the dissolution of the old Congress, Gen. Huerta declared that the executive refuses to obey the command of the legislative power and consequently decrees those commands to be invalid. He also issued a proclamation to the nation, in which he said he had stood the infringements of the legislative power as long as possible and had been forced to take the action he adopted to restore peace and prevent anarchy throughout the country. In addition to this arbitrary action the provisional president caused the arrest of all the members of the Chamber of Deputies, but although the members of the Senate endorsed the action of the Deputies in not submitting to Gen. Huerta's will they were not molested. The apparent reason for the arrest of the members of Congress was that they had sharply censured Gen. Huerta in a debate on the mysterious disappearance of a member of the Senate, and threatened to remove themselves from the capital and hold session some where.

The Atlantic ocean has once more levied tribute for crossing its bosom. From seven o'clock of Thursday morning last till Friday morning one of the worst sea dramas was staged, the scene being the steamship Volturno, from Hamburg for Halifax with some 700 people on board. Fire had burst out somewhere below, in the cargo. Soon it was raging with appalling fierceness. The officers realized that the ship was doomed. To add to the terror of the situation a gale was raging and the waves were running high. A wireless call for aid was sent forth over the ocean, and once more the wireless messenger was a blessing to the distressed. The message was caught by the steamship Carmania and by other steamers, all of which rushed to the aid of the distressed ship. The Carmania was the first to arrive on the spot. The Volturno was then an appalling spectacle. Flames and smoke were rolling out of her, while the big body of people on her decks appeared cowed and hopeless. Attempts to escape by the life-boats had proved disastrous. Six were launched. All were lost, three being dashed to pieces at the side of the ship, and the occupants killed or drowned. The others managed to get clear of the burning vessel, only to be upset, and those on board met death by drowning. The Carmania was unable to manoeuvre near to the burning ship because of the storm. Officers had life-boats and life-rafts launched. Owing to the heavy sea it was but courting death to approach the burning steamer. Indeed it was with great difficulty the boats again reached their ship. Other vessels were now gathering until eleven had assembled around the Volturno. Still it was impossible to rescue the people on the burning vessel, so great was the storm. The Carmania had sent out a call for an oil steamer, and it had been received by the oil steamer Narragansett. The latter reached the scene Friday morning and poured tons of oil over the waters. This had a good effect and the wind abating somewhat, the ring of steamers around the Volturno sent forth life boats and the work of rescue went on swiftly and safely, over 500 people being thus saved. The drowned and killed were those who first sought to leave the ship by the life-boats or who jumped into the ocean in the hope of being picked up. A few strong swimmers were saved in this manner. The passengers were immigrants from Eastern Europe, Russians largely. The rescue ships were mainly sailing eastward, so that the passengers have been carried

back to Europe. It is believed now the total number of drowned and killed will number 136. It is thought a number of the crew were killed below by explosions. As yet information is lacking as to how the fire originated in the steamer Volturno, but it is shown that the fact that no more lives were lost was due, in the first place to the wireless, and, in the second, to the happy idea of calling the Narragansett for oil. There is some discrepancy in the stories with regard to the behaviour of the crew, but it is significant that of the crew, numbering 93, it is reported 75 perished, while most of the officers remained aboard and were eventually rescued.

Monument to Rev. Alex. Chisholm, D. D.

Strolling into the new cemetery at St. Andrew's, during the past few hours, my attention was attracted to this new monument, recently erected close beside that which perpetuates the revered memory of the late Rev. James Fraser.

Even if one enters the "city of the dead," at times, with more curious than reverent steps, surely this was a spectacle to excite serious mental reflections.

After a short prayer fervent let me hope, before these material mementos, I naturally examined the form and workmanship of this new piece of sculpture, now placed by loving hearts and liberal hands to commemorate the many admirable virtues of the late lovable and loving "Doctor Alex."

Unfamiliar with the technical terms applied to art, I regret I am unable to describe it as it deserves. The pedestal is of light gray granite, the column of exquisitely but plainly finished dark gray, surmounted by an encircled cross, beautifully carved, again of a lighter shade. The splendid harmony of colors must be seen to be appreciated. The base, in light shade, would represent the young days of the bright and hopeful student; the column, in sombre shade, would represent the more serious period of service in the vineyard of The Lord, whilst the cross, placed as stated, would represent his love, that would encircle all.

On the front face, in concise form, is inscribed the following:—

In Memoriam, Rev. Alexander Chisholm, D. D. Born at St. Andrew's, Antigonish County, N. S., April 1st, 1843; Died at Antigonish, N. S., August 26th 1911; Ordained in the Propaganda College, Rome, 1865.

On another face, are the following words in Latin:—"Elegit Eum Dominus Sacerdotum Sibi, Ad Sacrificandum Et Hostiam Laudis."

On a third, the following Gaelic quotation appears:—"Glachaidh mi callis an Tsabhalidh, Agus galrme mi air Ainm An Tighearn." His love for his native parish and birthplace, near the church—makes it most fitting that this handsome monument should now mark his last resting place in this cemetery. Neither was his love an idle one, for whether assisting a pastor who was pastoral duties while the parish was for some time vacant, his pious, spiritual services were always with us, whenever he could get away from his arduous duties in the College. How cheerfully and how frequently did he walk from St. F. Xavier to St. Andrew's to be with us!

After being induced to accept a gift from the parishioners of St. Andrew's, on July 6, 1888, as a small recognition of his services to the parish—a part of his reply to an address read thus, and shows his affection for the parish:—"You wish me to carry ever with me your, as you call it, humble, but in itself magnificent, and to me invaluable, offering. I will. I shall carry it as a dear memento of a generous people. I shall carry it as the proudest distinction ever bestowed upon me, outside of the sacred character. I shall carry it as received from Old St. Andrew's, the birthplace of priests and learned, the home of deep Catholic faith; and as long as I shall carry it I will not forget the doors in my poor and humble prayers."

Of the love and admiration for him by people outside of his native parish, I need not speak. They are all who attended college from 1865 up to a few years ago. His Lordship, Bishop McDonald, of Victoria, B. C. writing a pretty eulogy of him, shortly after his death, says amongst other things:—"I owe him a great deal." . . . "Other things he taught us, his boys, in other and higher spheres, were regard for manliness and love of the faith once delivered to the saints. . . . May we all esteem nobility of soul as he did, and keep the faith as he kept it."

What can I add to this, more than my own humble testimony of my appreciation of his worth, for I have had the fortune of knowing him as a man, as a Professor, and as a priest.

Thanksgiving Day Dinner, Royal George Hotel.

- 6 P. M. Let us eat and be merry.—Luke 15-23 Chicken Soup Boiled Leg of Lamb, Caper Sauce Roast Dressed Turkey Cranberry Sauce Roast Beef, Brown Gravy Mashed Boiled Potatoes Mashed Turnips Cabbage Waldorf Salad Cheese Wafers Pumpkin Pie Apple Pie Nuts Fruit Coffee Thanksgiving Cake Tea Music

The best and cheapest flour and crushed wheat are at Sylvan Valley Mills.

DIED.

At the Rear Malignant Cove, on Wednesday Oct. 9, after a lingering illness, CATHERINE McDONALD, aged 54 years. Comforted by all the rites of Holy Church, she passed to her eternal reward. Four brothers and two sisters survive to cherish her memory. May her soul rest in peace.

At Margate Harbor, on the 13th inst., fortified by all the rites of Holy Church, ELLEN, widow of the late Angus McAdam of West River, in the 77th year of her age. The deceased had been in ailing health for some time. She was a daughter of the late William Chisholm of St. Andrews, and was a good kind Christian woman, beloved by all her neighbors and acquaintances. On the 14th inst. her remains were conveyed to Antigonish, where, after High Mass of requiem, sung by Rev. Father McAdam at the Cathedral yesterday, she was buried. She leaves a family of three sons and four daughters. May her soul rest in peace!

At Lismore, Pictou Co., on the 9th inst., in the 88th year of her age, FLOSA, daughter of the late Angus Macdonald, Geoserville, and a relict of the late John Macdonald (Michael) of Lismore, who predeceased her some 15 years. The deceased bore her long illness with a beautiful Christian resignation strengthened by the frequent reception of the Sacraments of Holy Church. She leaves a family of two sons and three daughters to mourn the loss of a kind and gentle mother. Dr. M. R. Macdonald of Lourdes is a son of the deceased. Another son the late A. J. Macdonald Barrister, Baddeck, is buried beside her at Lismore cemetery. May her soul rest in peace.

At the Globe House, Inverness, on the 11th inst., fortified by the last rites of the church, CATHERINE McDONALD, daughter of the late Angus Macdonald James River, Antigonish in the 31st year of her age. The deceased had been ailing for some months. She was widely known, and the number that filled the Church and attended the remains to its last resting place testified to the universal esteem in which she was held. To the ordinary acquaintance she was kind, affable, a ready sympathizer, but it was only to those who knew her intimately that the richness of her character revealed itself. Her rare judgment, her unswerving sense of duty, the utter absence of any thought of self, her kindness to the friendless orphan, showed the true spirit of charity which actuated her every action. Our sympathy goes out to the pastor, Rev. A. L. McDonald, with whom the greater part of her life was spent and to the two sisters and four brothers who mourn her loss. May she rest in peace.

NOTICE

To Farmers and Horsemen:

We have installed in our mill a machine for crushing all kinds of grain, and we are now prepared to crush your grain at any time.

While You Wait

for five cents a bushel Farmers along the I. C. R. can ship to us and we will receive it at the station and ship back.

THE D. G. KIRK WOODWORKING COMPANY, Antigonish, Sept. 10, 1913. tf

Old Eyes Made New

Properly fitted glasses will make your eyes as good as ever. It costs nothing to consult me and I guarantee that if Lenses will help you to correct any error of refraction and I sell reliable goods at honest prices. This is an advantage over doing business with peddlars who you will never see again and who try to sell glasses whether you need them or not.

I now carry a small stock of Jewellery, wedding and engagement rings, in 10, 14 and 18k. gold. Best American alarm clock, \$1.00. Good strong Stem wind and Set Watch, \$1.50. Full Size Carmon Extension Bracelets.

Fine Watch Repairing a Specialty.

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

Thrifty Men and Women

who save a little every month will find our partial payment plan not only furnishes them with the greatest possible incentive to saving but the opportunity to get the MOST from their savings. Through this method they

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yielding from 5 1-2 p. c. to 7 1-8 p. c., and as interest and dividends are credited during payment they receive a much greater return than if their savings were deposited month by month in the savings bank. Our booklet explains everything—and it's worth sending for.

J. C. Mackintosh & Co. EST'D 1873 Members Montreal Stock Exchange HEAD OFFICES—HALIFAX V. P. C. A. Bldg., New Glasgow Other Offices at St. John, Fredericton and Montreal

West End Warehouse YOUR HAT IS HERE The new imported millinery models that we are showing at the present time are becoming; there is a hat here for every face, feature and fancy. Select yours now. All women should be thinking of NEW FALL CLOTHES now. Are you? Of course you are. Wouldn't it be a good plan for you to drop in here the next time you go by and let us try a few garments on you. Remember we sell the garments made by the real style leaders. You may depend on the style features of these garments to be Absolutely Correct and what is more you are assured the utmost service and lasting satisfaction. Drop in to-day, or soon, and let us show you the latest.

Chisholm, Sweet & Co. The Store That Satisfies.

THE CANADIAN BANK OF COMMERCE

CAPITAL, \$15,000,000 REST, \$12,500,000

MONEY ORDERS

Issued by The Canadian Bank of Commerce, are a safe, convenient and inexpensive method of remitting small sums of money. These Orders, payable without charge at any bank in Canada (except in the Yukon Territory) and in the principal cities of the United States, are issued at the following rates:

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REMITTANCES ABROAD

should be made by means of our SPECIAL FOREIGN DRAFTS and MONEY ORDERS. Issued without delay at reasonable rates.

ANTIGONISH BRANCH W. H. HARRISON, Manager

When Quality Counts

At no other season does quality in Clothing and Footwear count more than during the fall and winter months. Therefore our present stock was selected from the best offerings of manufacturers whose goods have earned a reputation for quality.

BOOTS AND SHOES

A large stock of "Gold Bonds" for men, made by Canada's best shoemakers, in black and tan, also Amberst, Standard and other makes in heavy footwear.

OUR SCHOOL SOLID LEATHER BOOTS are what will suit your boys and girls. Smardon and other reliable makes in ladies' high class footwear. RUBBERS. We sell Lifebuoy Rubbers with inter-lined leather heels. Will outwear all others. Buy them.

CLOTHING

Suits, Overcoats, Raincoats, Tweed Pants, Overalls, Jumpers and Top Shirts at all prices.

KNITTED GOODS. N. S. all wool grey and white Underwear. Also Fleece Lined Underwear, Toques, Sweaters and Hosiery.

TOGGERY. Fall and Winter Hats and Caps in latest shapes and patterns, Gloves, Neckwear, etc.

McDONALDS CLOTHING & SHOE STORE

FARM FOR SALE

The subscriber offers for sale, his one hundred acre farm situated at North Side Harbor. Is in good state of cultivation and is well wooded and watered. Convenient to fishing. Kelp on the shore. Hay and grain included in sale if desired. Sale positive. Good title given.

JAMES CHISHOLM, (More) North Side Harbor, Antigonish Co. 7-17, tf.

Coal Coal

Order Now

The kind that gives satisfaction to all. Your orders given the best possible attention.

Haley's Market

Phone 68.

STRAYED

From the premises of H. A. McLean, North Grant, a red and white cow, with piece off tail, 10 years old. Information concerning her will be thankfully received by H. A. McLean, Box 387, Antigonish.

Horse and Colt for Sale

For sale, one 2 1/2 year old Mare, weight about 1,000 lbs.; one Colt, mare, 6 months. Will be sold at a bargain. Apply to DANIEL McDONALD, 10-16, St. Joseph's, Ant.

JOHNSON'S ANODYNE LINIMENT

Countless thousands of families have found it to be the surest and quickest remedy for Cuts, Wounds, Sore Throat, Bowel Complaint—internal and external ailments.

IN USE OVER 103 YEARS

Its long-continued use is the highest proof of its merits. Sold everywhere, 25c and 50c Bottles

Parsons' Pills
keep the bowels regular

L.S. JOHNSON & CO., Inc. Boston, Mass.

Pupil Nurses Wanted

Wanted, pupil nurses at the Taunton State Hospital. For particulars address

DR. ARTHUR V. GOSS,
Supt. Taunton State Hospital
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CUCUMBER AND WITCH HAZEL CREAM

A delightfully soothing, healing lotion, which will save you the discomforts of roughened cheeks, chapped hands and sore lips, and keep your skin soft and white. 25c a bottle, at your Druggist's.

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NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED, MONTREAL.

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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.

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Near Church's Livery

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GROCERIES
A complete and up-to-date line

MEATS
Fresh and cured, at all seasons

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Fresh, smoked, pickled and dry

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Everything in season

CONFECTIONERY
Large assortment, choicest and best.

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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

Farm For Sale

The farm at Pleasant Valley, the property of Alex. A. McDougall. This is an excellent farm with an abundance of wood, poles, water, etc. The buildings are in good repair and the farm is well fenced. For particulars apply to

ALLAN MACDONALD,
Agent for Sales,
Antigonish, N. S.

ATLANTIC ROYALS

R. M. S. "ROYAL EDWARD"
R. M. S. "ROYAL GEORGE"

Have set a new standard in all classes of accommodation between

CANADA and ENGLAND

Proper facilities exist for the celebration of Mass on both ships. For all information, literature and tickets apply to Any Steamship Agent or to

P. MOONEY, General Agent,
123 Halls Street, Halifax

THE LEAGUE OF THE CROSS COLUMN

FRATERNAL VISITS.

The exchange of fraternal visits has within the past year become quite frequent among the Branches of the League of the Cross in the more populous centres of eastern Cape Breton. These visits were introduced in the workings of the League of the Cross a number of years ago among the Branches in the mining districts, but they were not continued with any degree of regularity. About a year ago St. Patrick's Branch, Sydney, one of the largest Branches in the diocese, with an Auxiliary whose work in the cause of Catholic Total Abstinence cannot be excelled, opened a visiting program, and since fraternal visiting has become frequent, with splendid and effective results, among the Branches that are within easy reach of one another. On one occasion, St. Joseph's Branch, Glace Bay, joined with St. Patrick's, Sydney, where on a Sunday afternoon last July, a very successful meeting was held. Later on, St. Mary's Branch, Sydney Mines, joined St. Joseph's Branch, North Sydney, and returned the visit by coming to Sydney on a Sunday afternoon and holding a very enjoyable meeting, the guests of St. Patrick's Branch and its Ladies' Auxiliary. St. Joseph's, Glace Bay, will anxiously await a return of their visit and will give the brothers from across the water a right royal welcome. It may here be said that St. Joseph's Branch, North Sydney, is somewhat handicapped in the matter of these visits by reason of the fact that they have not a Ladies' Auxiliary, an almost absolute necessity in making a fraternal visit successful, but the North Sydney workers in the League are too progressive to allow this to continue for any length of time, and in a short time we may expect to see the good ladies of St. Joseph's parish enlisted in the activities of the League of the Cross.

Holy Redeemer Branch, Whitney Pier, paid a visit to St. John's Branch, New Aberdeen, early in the summer, and later to St. Joseph's Branch, Glace Bay. The visit of New Aberdeen was returned, and all these meetings were very successful and well attended.

One of the most enthusiastic of these social gatherings was held on Sunday evening, September 14th, at Dominion No. 4. At the beginning of the present year, in this comparatively small parish, the fighting strength of the League of the Cross was about twelve members, and today there is a membership of over one hundred and forty good, active and earnest workers, with a Ladies' Auxiliary of an equally strong and active membership. It would seem that Rev. John J. McNeil, ever earnest and sincere friend of the League of the Cross and all it stands for, is determined to make St. Anthony's Branch one of the leading branches of the diocese, and he generally succeeds in what he undertakes. The fraternal visit was by the members of St. John's Branch, New Aberdeen, and its Ladies' Auxiliary, numbering in all over sixty. The meeting was held in the Hall at Dominion No. 4, which was packed to the very doors. Mrs. Neil McDonald, president of the Auxiliary, occupied the Chair, and seated on the platform were Rev. J. J. McNeil, the pastor, Rev. J. H. MacDonald, Glace Bay, the Grand President, J. A. McDougall, the Grand Secretary, A. J. Doucet, and the officers of the four societies holding the joint meeting. The Choral Union of St. Joseph's Branch, Glace Bay, were present by invitation, and this splendid musical aggregation of talented young men and women contributed several much appreciated numbers, while the members of St. Anthony's and its Auxiliary gave good account of themselves as entertainers. The musical program was interspersed with short and pithy addresses on the temperance problem by the Rev. Fathers and the Grand Officers. A very important resolution was passed asking the Branches to take immediate steps towards securing a better enforcement of the liquor law in the Town of Glace Bay, a move which, it is hoped, will bear good fruit in the near future. And indeed a change cannot come too soon. There are at present about a hundred places in the town where every variety of liquor, except perhaps "the best," is being dished out to all classes at all hours and in open defiance of the law. New places are being opened up every day in the most central parts of the town, and there is no effort on the part of the authorities to enforce the law or control the traffic. As stated in this column in a recent issue of your paper, "it is time for a change," and the change must come.

The success which has attended fraternal visiting in this section of the diocese should stir other Branches to follow the example and make fraternal visits as general as possible among the Branches of the League of the Cross throughout the whole diocese.

We observe from the leading editorial in a recent issue of one of the Sydney daily papers that the Presbyterian Synod while in session at Sydney devoted some of its attention to newspapers giving space to the advertisements of spirituous and malt liquors. The Synod, so the editorial reads, "attacked" such conduct on the part of newspapers. Last week we expressed our opinion on this subject, and we hope sufficiently clear to be understood. The fact that the suppression of such advertisements by a newspaper does not thereby, as it is alleged, bring more support to it from the temperance people in the community does not appear sufficient reason why advertisements of this kind should be continued. A small beer package in the shape of a five-dollar "ad" scattered broadcast over the land does not seem to bring much financial aid to the advertising medium, while it entices to lurking danger many a reader. And our temperance workers, just because they are temperance workers, under obligation to give a quid pro quo to those who may suffer some financial inconvenience on account of an object for the betterment and moral uplift of our people? If they are, they

might also be expected to go a step further and give a bonus to all those who abstain from deriving pecuniary assistance from the traffic in intoxicants—a species of Danegeld, and the Government of the Province should be careful to remunerate all imprisoned liquor-dealers for the time they spend in jail.

The Master's Voice.

The waves were weary, and they went to sleep;
The winds were hushed;
The starlight flushed
The furrowed face of all the mighty deep.

The billows yester eve so dark and wild,
Wore strangely now
A calm upon their brow,
Like that which rests upon a cradled child.

The sky was bright, and every single star,
With gleaming face,
Was in its place,
And looked upon the sea—so fair and far.

And all was still—still as a temple dim,
When low and faint,
As murmurs plaint,
Dieth the last note of the Vesper hymn.

A bark slept on the sea, and in the bark
Slept Mary's Son—
The only One
Whose face is light where all, all else is dark.

His brow was heavenward turned, His face was fair;
He dreamed of me
On that still sea—
The stars He made were gleaming through His hair.

And lo! a moan moved o'er the mighty deep;
The sky grew dark;
The little bark
Felt all the waves awakening from their sleep.

The winds wailed wild, and wilder billows beat;
The bark was tossed;
Shall all be lost?
But Mary's Son slept on, serene and sweet.

The tempest raged in all its mighty wrath,
The winds howled on,
All hope seemed gone,
And darker waves surged round the bark's lone path.

The Sleeper woke! He gazed upon the deep;
He whispered: "Peace!
Winds—wild waves, cease!
Be still!" The tempest fled—the ocean fell asleep.

And ah! when human hearts by storms are tossed,
When life's lone bark
Drifts through the dark,
And 'mid the wildest waves where all seems lost.

He now, as then, with words of power and peace,
Murmured: "Stormy deep,
Be still, be still—and sleep!
And lo! a great calm comes—the tempest's perils cease."
—Rev. Abram J. Ryan.

The Duties of Parents.
(Continued from page 3)

feet of its spiritual Father and tell its little misdeeds with the signs of hearty sorrow so often witnessed and so touching in innocent children. Confirmation will be regarded as an event of the utmost importance, as it truly is, and parents will afford their child every help to receive it worthily. What a day, above all, will be that upon which a child makes its first Communion! How earnestly father and mother will pray for it, watch over it with renewed vigilance, and encourage it in its preparation! They will gaze with fond affection and reverence on that little one in whose heart the King of Heaven is making ready His mansion. And when the day arrives, they will be found side by side with it, offering their own Communion in its behalf, and renewing the happy memory of their own First Communion Day.

There is, however, no garden to be found free from weeds; and in like manner children, beautiful and innocent, and most dear to God and to parents, to whom God has given them, have within them the seed of corruption, which, if not checked, will in due time bring forth an abundant crop of evil fruit. Hence restraint and correction are absolutely necessary for the proper training of children. No doubt it is a most painful duty for a loving father or mother to be obliged to punish their child; but the wilfulness of human nature requires it, and no parent who really loves his child and wishes it well will shut his eyes to his duty. If children are to grow up loving, affectionate, and dutiful, they must be kept in their place and be taught to obey from their earliest years. "Spare the rod and spoil the child" is a truth revealed by God, and the experience of all ages confirms it. A spoiled child is an intolerable nuisance. No one can like such a child, and sooner or later it will be a source of untold trouble to the parents who bore it, and will bring them in sorrow to the grave. A spoiled child is a selfish child, seeks only its own pleasure, thinks only of itself, and at the same time is ever a torment to itself, because it is never content. Parents, let us ask you not to gratify your tender feelings at the expense of your judgment. Let your Heavenly Father be your model. Learn from Him, who chastens those whom He loves, to deal firmly as well as gently with your children. Restrain their wilfulness and make them obey you. Do this by firm kindness, and when this does not suffice, spare not the rod. Yet the greatest pains must be taken to win the confident affection of your child, and, when punishment is necessary, never inflict it in anger. Let your child realize that you punish it for its own good, and not from passion. Children trained up in loving obedience, taught

to give up their own pleasure for the sake of others, to deny themselves in little things for the sake of their crucified Saviour, will grow up in the way they should go. They will be cheerful and content, they will love and esteem their parents, and will show them dutiful affection as long as their life shall last.

But all your labour will be in vain, dear parents, unless your training and your teaching be enforced by your own example. What children see makes a far deeper impression on them than what they hear. If parents advise their little ones in one way and act in direct and flagrant opposition to their teaching, children will forget the advice and will follow the example of their parents. Moreover, there can be no Christian home, unless parents practise what they preach, for it is the careful observance of religious duties, the constant remembrance of God's presence, the prudence and charity in speech, the modesty in action, the self-restraint enjoined by our Lord and Master Jesus Christ, that give the home its Christian character. Hence it is most incumbent on parents to live together in mutual charity. Between father and mother there must be one mind and one heart. They must respect one another, must be thoughtful of each other. The husband must overcome the ingrained selfishness so marked in the generality of men, and the wife must curb her temper and her speech, and bide her time, waiting for the seasonable moment to win her way with her husband. A child ought never to hear a harsh word pass between father and mother, nor see a frown, nor any sign of ill-temper on its parent's face. How fathers and mothers deceive themselves, who tell their child to say its prayers and never pray themselves; who send their child to Mass on Sundays, but never darken the doors of the church themselves; who check vulgar and profane words in their child, but have these words constantly on their own lips even in its presence. What can be more shocking to a child than to see its father in a state of drunkenness, to witness the mother's anger, to listen to the harsh, and perhaps foul language bandied between the two! And are not such scenes of daily occurrence in many Catholic homes? Are they not witnessed oftentimes in homes, where the inmates pretend to keep up a certain amount of religious observance? And yet people wonder that children, who are brought up in fairly decent surroundings, so often turn out badly. Is the reason far to seek? Is it not that the children have seen and heard at home that which destroys the effect of the teaching in church and at school? In this case it is the parents who sow cockle in the field of their children's hearts, and become in truth the worst enemy of their little ones.

Parents, do not deceive yourselves. You have a grand work to accomplish for God, but a work most delicate, requiring most careful handling, a work which any indiscreet word or action may utterly spoil. God has given you children to be a blessing to you and an honour to Himself. The charge is great. The responsibility is beyond description. God's honour, your own happiness here and hereafter, your children's eternal welfare, depend chiefly on the discharge of this duty. However, although the bringing up of children involves labour and anxiety, it is a work of love. The affection which binds parent and child, sweetens every toil and softens every hardship. Nothing can be more delightful than to lavish upon your little ones the parental love with which God has filled your hearts, whilst the clinging affection of the child, its trust in your goodness, its devotedness, its fidelity to you as it grows in years, is ample recompense for all that your child has cost you.

Thank God, then, for giving you children. If you have not children, pray that God may bestow them on you. Fear not the increase of your family. Each child is a special blessing from Heaven, and the more such blessings are multiplied the better. Let your home be as a garden, enclosed, planted with beautiful flowers, which you tend fondly and constantly, training them to adorn one day the courts of the Great King.

Endeavour to make your home so sweet, so pure, so redolent of Jesus Christ, of His love and sufferings, so fragrant of the love that burns in His Sacred Heart, so full of joy, peace, patience and charity, so enriched with prayer and holy living, that when your children leave you and go out into the world to set up a home of their own, the picture of their childhood's home may hold the dearest place in their memory, and may inspire them with one ambition, one desire, to faithfully reproduce it. Let your children be able without reserve to say: "Home, sweet home, there is no place like home." This will be so, if parents live practical Christian lives; if they so live as to be worthy to say to their children, in the words of the Apostle: "Be ye followers of Christ as you have our example."

Let the love of holy faith and the observance of the duties of religion hold the chief place in your hearts, and you will not fall short of doing for your children all that God requires of you. Let the light of your example shine before your children, and then they, seeing your good works, will glorify our Father in heaven by reproducing in themselves what they see in you. Let every home be a true Christian home, and the result in a few years hence will be seen in a new generation of obedient children and virtuous, earnest and faithful Catholics.

(To be continued)

Here is one of Father Bernard Vaughan's stories of his experiences during his recent tour in America. At St. Louis a honest American said to him: "Look at our Mississippi and Hudson Rivers. Why, compared with them, your Mersey and Severn and Thames are sleepy, sickly streams."

"I think yours are just as sickly as ours," observed Father Vaughan.

"How do you make that out?" demanded the other.

"Well, they are all confined to their beds," Father Vaughan replied.

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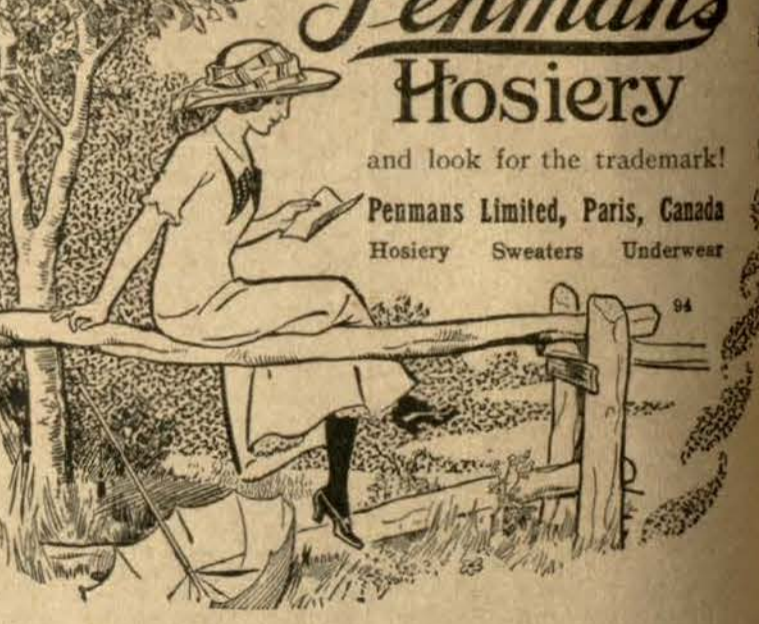
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The American Catholic Missionary Congress in Boston.

National, even cosmopolitan Catholic interest is now concentrating itself on the approaching second American Catholic Missionary Congress, to be held this month in Boston.

Boston has been the scene, within less than a score of years past, of some remarkable Catholic gatherings; the Golden Jubilee of the late Archbishop Williams; the conferring of the Pallium on his successor, the present Cardinal Archbishop; the celebration of the Centenary of the Eucharist, or organized Church. The program of the Missionary Congress, which will open in the Boston Cathedral, suggests none of the events just mentioned, but rather, in the broad scope of its interest, some gathering like the Eucharistic Congress, delegates to which come from the ends of the earth. The Eternal City, Centre of true Christian Unity, might itself rejoice to welcome the assemblage which will meet in Boston on October 19.

The most Reverend Archbishop Bonzano, Apostolic Delegate, will celebrate the Pontifical High Mass in the Cathedral on the morning of that red-letter Sunday; and the sermon will be preached by Cardinal O'Connell. The Most Reverend Neil MacNeil, D. D., Archbishop of Toronto, Ont., will officiate at the Pontifical Vespers at the Cathedral on the evening of the same day, and the Right Reverend Michael O'Fallon, D. D., Bishop of London, Ont., will preach simultaneously with the impressive services in the Cathedral; Pontifical Vespers, visiting Bishops officiating, and distinguished missionaries preaching, will go on in seventy-five churches of the city and near by towns.

The formal sessions open on October 20, with greetings from Pope Pius X, an address of welcome from the Cardinal Archbishop of Boston; and an address from the Most Reverend James E. Quigley, D. D., Archbishop of Chicago, and Chancellor of the Catholic Church Extension Society in the United States—also, he it said, the probable next Cardinal of the Church in America. The Right Reverend Joseph Schrems D. D., Bishop of Toledo, will speak on "The Spirit of the Missions."

The afternoon will be devoted to the Foreign Missions. On this subject, something may well be expected from Boston. The Propagation of the Faith has singularly flourished here, the first Diocesan Director of that great Organization being the Reverend Joseph V. Tracy, D. D., P. R. Brighton; the next, Very Reverend James Anthony Walsh, now the superior of the American Seminary for Foreign Missions, Maryknoll, Ossining, N. Y., while the present Director is the Reverend Joseph McGlinchey, D. D., who will give an address.

Home Missions will be discussed on the second day, the formal paper being given by the Reverend Francis Clement Kelly, D. D., of the Catholic Church Extension Society of the United States. In the afternoon the immigration problem will be considered. The Right Reverend Bishop Maloon, of Rockford, Ill., making the address.

Missionary conditions in the Philippines, Porto Rico, Hawaii and Alaska will be considered, the principal address being from the Right Reverend D. J. Dougherty, D. D., Bishop of Jaro, P. I. Later in the day the Right Reverend Regis Canevin, D. D., Bishop of Pittsburg, Pa., will speak first in the discussion on "Solutions Presented for Our Missionary Difficulties."

Notable personalities will appear in this congress. Besides the great American representatives of the Catholic Church Extension Society, already named, there is Archbishop MacNeil of Toronto, Chancellor of Catholic Extension in Canada. Bishop O'Fallon, of London, Ont., represents not only his diocese, but equally the great missionary order, the Oblates of Mary Immaculate, whose missions run up to the Arctic Circle, and which is commonly said to have furnished a Bishop to the North Pole!

Archbishop Messmer, of Milwaukee, in conjunction with Bishop McFaul of Trenton, N. J., is the founder of the Catholic Federation of Catholic Societies, one of the strongest organizations of priests and laymen that the world has ever seen.

Bishop Hoban, of Scranton, Pa., represents a polyglot diocese, and has the further distinction of helping the American Seminary of Foreign Missions to its first Preparatory School, Bishop Rhode, Auxiliary Bishop of Chicago, has special spiritual charge of the greatest body of Polish Americans, numbering with other races not less than 300,000, anywhere in the Western Hemisphere. And these men are but a few,—and are all the preachers yet announced; so further comments on the

personalities in the Congress must be reserved.

Twenty years ago, the United States, on the map of the Church Universal, was still a missionary country. To-day she is a centre of missionary activity. The Apostolic Mission House at Washington, D. C., especially for the training of missionaries to Catholics in the less populous districts of the country, and to the multitude of the unchurched among the non-Catholics, is flourishing, bringing in converts at the rate of 33,000 per year. The Catholic Church Extension Society, centralized in Chicago, has its two Chapel Cars, and is making the wilderness blossom like the rose; the American Seminary for Foreign Missions has been inaugurated, and has in training devoted young Americans ready to go to Africa, China, Japan, or wherever else there are souls to win for Christ.—*Republic*.

Some Maxims of Napoleon.

Marriage is a state of moral perfection in which there is much more than the mere union of names and chattels. Of all social institutions, it is the most imposing.

Everything in this world proclaims the existence of God. Religion is the true prop of morality, of principle and of manners. And so everything connected with religion ought to be free for the people; for the poor ought not to be deprived of that which consoles them in their poverty because they are poor. Man's best course in life is to cultivate religious faith. Religion is a principle which cannot be eradicated from the human heart, and I am so convinced of the necessity for religion in the lives of men, that when I re-established the Catholic Church in France, I was merely consulting what I knew to be the real wishes of the people. The one religion—the Catholic—which has proved invulnerable against the assaults of time, needs no advocate or apologist. That is the true one, and I hold to the opinion that all men should believe in and practice religion. Religious truth pierces the clouds; it shines like the sun and is equally imperishable. I am far from being an Atheist, and I did everything in my power to re-establish religion as the essential foundation of morality and good principle.

To have a right estimate of a man's character, we must see him in adversity. Tragedy touches the depths of the soul. Hardship, poverty and want are, as for all men, the best school for a soldier. His first qualification is fortitude under fatigue and privation; courage is only the second. Deep tragedy is the school of great men and to judge men correctly we must take them where events have thrown them; we must penetrate deeply into their actions, whether good or bad, and assure ourselves if it were not impossible for them to do otherwise than they did. Man's true character always displays itself in great events, although many great characters have been modified by age, by habits of life and by experience—and for the better. The greater the man, the less he is opinionative; he depends upon events and circumstances. As for myself, I believe Nature intended one for great reverses. I have a soul of marble.

Education is the best policy of governments, and their can be no limit to their work for the people in this respect. One of my grand objects was to render education accessible to everybody. I caused every institution to be formed upon a plan which offered instruction to the public, either free, or else at a rate so moderate that the poorest person could avail himself of it. The museums were thrown open to the people, and in my time, had I remained on the throne, the French people would have become the best educated in the world. All my exertions were directed towards bringing intellectual light into the lives of the masses of the nation. The reason of this was that I have always held by the opinion that the real sovereignty of a nation lay in the people. Called to the head of it by the people's voice, my maxim was to give a free chance to all ability and talent, without distinction of birth or fortune. I always prided myself on being the man of the people, and this because I raised myself from the rabble to the greatest height of power without the aid of the aristocracy of hereditary rights, because a long list of nobles or petty princes did not distinguish my name, and because, in fact, I was not of these last, they determined to oppress and humiliate me when they got me in their power. That the nobility I formed was that of the people, is true. I took the son of a peasant and made him a duke or a marshal when I found he had talent. That I wished to introduce a system of general equality is also true, and that every person should be eligible

to every situation, provided he possessed the requisite talents to fill it, whatever his origin might be. That I wished to do away with all the ancient prejudices of birth, is again right, and it was likewise true that sincerely I sought to establish a government of the people which, despite its apparent harshness, was also for the people. But oligarchies will not have this: they wish to have all the important places reserved for their own people. States must be governed by reason and policy and not by visionary schemes, the offspring of selfish, arid and vitiated humors. The heart of a legislator should be nowhere but in his head, and in government, as in war, firmness is necessary to success. When the authority of the master is despised, all is lost.

Great ambition is the passion of a great character. He who is endowed with it may perform very great or very bad things. All depends upon the principles which direct him. There are men, however, who have sufficient strength of mind to change their character, or to bend to imperative circumstances.

Don't Gossip—And Be Interesting

A certain interesting young woman who detests gossip takes the following method of stopping it: "Oh, Susan," a gossiping friend will begin, "have you heard?" "That tomorrow is probably going to be cooler?" interrupts Susan, good-naturedly. "Yes; isn't that interesting. I like cool weather." Not yet squelched, the friend will go on. "But as I was coming here I met Mrs. Brown and she told me that Jane—"

"No, I don't like mission furniture," Susan will interrupt, firmly. "I like mahogany with yellow walls and white woodwork. I was just reading a very interesting book on interiors that gave me some new ideas about decorating. Would you care to see it?"

And with that Susan will trot out her new book and gradually turn the conversation into interesting but impersonal channels.

Perhaps Susan carries her dislike of gossip a little too far. Perhaps some persons would say that Susan is rude to interrupt the chatter of her gossiping friends. But, say what they will, Susan has the right idea.

Gossip is interesting. Few will deny that. But gossip is not worth while. And even if you must go to extremes to break yourself or your family or your friends of the habit of gossiping, you should persevere in a self-imposed task to lessen the number of gossipers in the world.

People cannot stop gossiping suddenly, unless they have great self-control and a strong, compelling purpose. They must gradually accustom themselves to the change. They must give themselves something else to think about.

Harmless and friendly talk about one's neighbors and acquaintances is all very well; and to talk of one's friends is the most natural and laudable thing in the world. Such kindly talk can do no harm and often does good.

But when you find yourself gossiping—when you find yourself repeating unkind things, or putting an odd and suspicious light on things your friends have done, even if you do not repeat your suspicions—then you should take yourself rigidly in hand.

Refuse to listen to unkind gossip. At first your gossiping cronies will wonder at the change in you, and will not quite realize what it means. But gradually they will realize that you have left their chattering ranks and they will stop pursuing you.

And before very long you will actually have joined the organization of non-gossipers. Gossip will be distasteful to you and you will avoid it from taste as well as from principle.

Military Chaplains in France.

On May 5 of this year a decree was issued in Paris directing a reorganization of the military chaplains for the time of war and in the colonies. The changes proposed do not effect the situation in the another country in time of peace. As before in peace times at home, the chaplains are simply appointed by the bishops and have no official recognition or support from Government. The new situation created for the Church in France by the Separation Law, as well as a new distribution of the ambulance services among the fighting bodies have made this proposed reorganization of the military chaplains necessary. The decree, which assigns a chaplain, with the rank and pay of a captain, to each ambulance corps in actual war time, was an undeniable sign of good will on the part of the military authorities and, to a certain extent at least, was an acknowledgment of the claims of Catholics. It had, however, one serious defect, a defect common to all the attempts at religious legislation made in France since the

Separation Law: it ignored the hierarchy. Catholic priests were to be appointed to the positions by the military authorities, without any reference whatever to the ecclesiastical authorities. Hence many protests from the bishops and from the Catholic Press.

The defect has been happily remedied by the letter explaining the scope of the decree which was lately sent by the Minister of War to the Church authorities concerned. This explanation states the order that shall be followed in the appointment of military chaplains, an order based always on the various military obligations of the applicants. As your readers are aware, priests, like all other Frenchmen, are bound to serve two (now three) years in the active army and eleven years more in the reserve, or seven years in the territorial army and seven years in the territorial reserve, or finally, in case of insufficient health, it is expected that they serve for the like number of years in the non-combatant auxiliary services.

Moreover—and this is the most important point of the Minister's communication—all applications for the places of military chaplains must be forwarded to the military authorities by the bishops, and they must be accompanied by certificates showing that the applicants have all the qualifications and authorizations necessary for the lawful exercise of their sacred calling.

This step taken by the Minister of War shows that the strong protests sent in by Catholics have not been useless. So does also the recent circular of the Minister of the Navy, which restores, at least for men on service in foreign waters, the religious ceremonies formerly observed on Good Friday on French men-of-war in home and foreign waters. The Catholic practice had been suppressed some time ago. The growing good spirit is seen even to a greater extent in the circular of M. Barthou, which concedes to the fathers of families a right of supervision, however small it may be, over the text books used in public schools. Of course, one must not talk of a Catholic victory before the Separation Law and the law against religious Congregations shall have been revised. The recent closing of a number of religious schools in the spirit of this latter law proves this only too clearly. These partial advantages, however incomplete they may be, are nevertheless an encouragement. They show that the steadfast stand of the Catholics of France has not been without effect and that their growing strength and fine organization are beginning to win the respect of their adversaries.—*E. Potrou, in America*.

Where Parents Grievously Offend.

Some Catholic parents endanger the faith of their children in ways which possibly appear innocent enough to them, but which they would carefully guard against if they had a proper conception of their duties, and a true appreciation of what the Catholic faith means. Catholic parents, for example, who send their children, for the whole or part of the school vacation, to summer camps conducted under non-Catholic auspices, or to the homes of Protestant relatives or friends in communities where the children can not attend Mass on Sundays, and where all the week they live in a non-Catholic atmosphere—such parents are grossly unmindful of the spiritual welfare of their children and are guilty of a grave fault. It is bad enough that Catholic children, arrived at the use of reason, should miss Mass on Sundays. But this is not the only wrong they suffer. Constant association with non-Catholics under the circumstances mentioned is well calculated to weaken the faith of the children. It befools and beclouds their immature minds as to the difference between truth and error, between faith and unfaith. It promotes religious indifference, at least, if not absolute apostasy. It leads to mixed marriages and we all know, unfortunately, what generally follows from such unions. A strong Catholic faith is the birthright of every Catholic child. We do not envy the father or mother by whose thoughtlessness this right is exposed to serious danger. What does our Blessed Lord Himself say? What could be stronger or more searching than His words?—"He that shall scandalize one of these little ones that believe in Me, it were better for him that a millstone should be hanged around his neck, and that he should be drowned in the depth of the sea."—*S. H. Review*.

The Souls of Apostles.

It is related of a French missionary, Mgr. Angouard, that when he first set foot on African soil, an officer said to him, "No one can live long here. At the end of two years you will have to return to France." The missionary's reply was simple—"Sir, we do not come here to live, but to die."

No less edifying is the story of Fr. Michel Fabre who was killed at Fez. This young Franciscan, exiled from his native France, had taken refuge in a Swiss monastery. One day he was told that the Provincial wished to know whether he

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was willing to go to Morocco as a chaplain. "With all my heart," was the reply. "But you will have to start in two days." "Very well, I am ready." And what of your father and mother? said his Superior. "My father and mother? Oh, if you only knew them! They are such good Catholics. They would be happy indeed if I should die a martyr."



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LOCAL ITEMS.

HIS LORDSHIP left this morning for Boston. He will be absent a couple of weeks.

THE MERCHANTS of the Town have agreed to close their stores on Wednesday and Thursday evenings of next week, to permit all to attend the Bazaar at the Mt. St. Bernard Convent.

THE SCHR. GLADYS E. WHIDDEN put into St. Pierre, Mig., last Tuesday morning, because of a heavy south east gale. C. B. Whidden & Son are booking another cargo of cattle.

PARTIES of TEN from Stations between Mulgrave and Antigonish and New Glasgow and Antigonish, coming to the Bazaar, can get one-fare rates on the I. C. R. on Wednesday and Thursday of next week.

SUPREME COURT.—Hon. Justice Meagher opened Court here Tuesday morning. The cause on the docket had been settled out of Court. There being no case for trial, the jury was discharged and the court adjourned in a short time.

THE FRIENDS of the Rev. Donald C. MacKay of Kingsville, O. B., will be pleased to learn that the young levite will be raised to the Holy Priesthood at Quebec Sunday, Oct. 19. He will celebrate Solemn High Mass at Glendale, C. B., his native parish, on Sunday, Oct. 26.

EXCURSION FARES FOR THANKSGIVING DAY.—For Thanksgiving Day, Oct. 20th, Intercolonial Railway will issue round trip tickets at excursion fares. On the holiday tickets good for return the same day will be sold at first class one way fare. On Oct. 17th, 18th, 19th and 20th, there will be an issue of one fare and one-third for the round trip, good for return Oct. 22nd.

LARGE POTATOES.—Though the past season was not favourable for the growing of large potatoes, an early frost having cut down the tops, stopping late growth, Mr. A. C. Chisholm, North Grant, has a field of wonderfully large tubers. Three of them weighed over five pounds, and he estimates the yield at about 370 bushels to the acre. They are Dakota Reds.

LARGE SHIPMENTS OF SHEEP are being made almost daily from Antigonish. So far this month we learn that 1500 have been shipped from here, to Boston and Toronto markets. Prices are good. We hope our farmers will not seriously reduce their flocks, to the injury of the sheep industry of the County. It is generally understood that the sheep industry will continue profitable, and our farmers should therefore maintain good flocks.

THE NOVA SCOTIA BLACK FOX FARM COMPANY, LIMITED, of Antigonish, received its last pair of black foxes yesterday. There are now on the farm two pairs of black foxes and one pair of patches. All the animals look bright and healthy, and the officials feel hopeful of sharing in the great prosperity prevailing in the black fox business. The offering of stock in the Company has been all taken up, in fact applications for stock had to be refused.

A LETTER has been received by Rev. M. A. MacAdam, Rector of the Cathedral, from G. P. McLaughlin of Alexandria, Ont., inquiring about one Dan. Cameron who left Antigonish Town or County some thirty-five or forty years ago, and who died in one of the Western States last year. Deceased left some property, and we presume the information is wanted in connection with the settlement of the estate. The letter is rather vague. It does not state where Mr. Cameron died, what his occupation was, or other particulars that would place possible friends here in communication with deceased's executors. However, it states that he was fair of complexion and about sixty-five years old. Mr. McLaughlin, above mentioned, no doubt, is able to furnish further details.

ST. FRANCIS XAVIER'S COLLEGE, HON. JUDGE SAVARY and BECKLES WILSON.—Hon. Judge Savary of Annapolis, reviewing in the October number of The Canadian Magazine a recent work on Nova Scotia by Beckles Wilson, entitled "Nova Scotia: The Land That Was Passed Over," says: "Notwithstanding the evidently strong anti-Roman Catholic feeling of the author, he has good words to say for St. Francis Xavier's College, in Antigonish, which certainly now takes high rank among the institutions for higher learning in Eastern Canada." Judge Savary is a scholar of repute and the author of several volumes, including a "History of the County of Annapolis." He has also made many important contributions to magazine literature.

THE VISITING AUSTRALIAN MUSICIANS, heard in the Celtic Hall on Monday evening, favourably expressed the culture of the Australian people, in fact they established here a high estimation of Australia's artistic and musical world. Miss Mylott is a delightful contralto singer. Her rich, powerful voice and her magnificent stage presence created a good impression at the very outset. She rendered a song recital of Italian, French and English music with fine expression, each number being pleasingly presented, several with good dramatic effect. Her encore numbers, two Irish folk songs, were sweet indeed. Miss Alken, the accompanist, is a versatile entertainer. Her instrumental numbers were exceedingly acceptable, while her vocal renderings were a delightful surprise. A Maori song keyed her audience to demand an encore, in which, an Irish love song, she was pleasing and effective.

PROVINCIAL EXAMS. AT ARICHAU.—The following is the result of the last Provincial Examinations in the Arichau school, (under the direction of the Rev. Filles de Jesus): Grade XII.—Only one candidate and she succeeded with a total of 549. Grade XI.—8 candidates, seven succeeded. Jeanne Boudreau, 478; Eugenie Richard, 419; Bernard Boudreau, 378; Marie Eina Samson, 350; Hilda McNeil, 333; Lillian McNeil, 326; Annie Josse, 311. Grade X.—7 candidates, 6 succeeded. Jessie McNeil, 412; Victoria Wells, 393; Raymond Des Roche, 376; Raymond Gagnon, 372; Zénaobie Petipas, 307; Ernest LeBlanc, 348. Grade IX.—10 candidates, 8 succeeded. Charles Herbin, 525; Marie Shannon 421; Nellie Walsh, 418; Helen Atchison, 408; Carmine Poirier, 349; Carmine LeBlanc, 342; Aline Boudreau, 339; Tina Mauger, 300.

RT. REV. BISHOP MORRISON AT ST. FRANCIS XAVIER'S COLLEGE.—Oct. 12th, Columbus Day, has been set apart as a memorial day on which the students and professors of St. Francis Xavier's College annually assist at the celebration of a Requiem Mass for the deceased benefactors of the College. This year the ceremonies took place in the Somers University chapel, at 7 a. m. on Monday last. Rt. Rev. Bishop Morrison was the celebrant of the Mass. His Lordship also delivered a short address in which he paid a fitting tribute to the zeal and foresight of those who, by great sacrifices and unstinted labour, laid securely the foundations of an institution which means so much to us in this country and to those who shall come after us. He asked the students to be mindful of them in their prayers and when they went out into the world to emulate their loyalty and generosity. His Lordship also spoke words of advice and encouragement to the students which were listened to with respectful attention.

HYMENEAL.—At St. John's Church, Newton Lower Falls, on Monday, Sept. 29th, a very pleasing wedding ceremony was solemnized, when Rev. L. J. Knapp united in holy matrimony Miss Mary Dunn of Welsley Hills, Mass., and Mr. John B. Lyons, of the same place. The bride was attended by her sister, Miss Sarah Dunn, while Mr. F. B. Leonard assisted the groom. After the ceremony the happy couple drove to 26 Washburn Ave., where a number of friends had assembled, and where a wedding repast was served, after which they took the east-bound train on a honeymoon to the Maritime Provinces. That the couple were exceedingly popular was testified to by the numerous valuable and useful presents they received. The bride is a daughter of Mrs. Chas. Dunn, South Side Harbour.

At St. Joseph's Church, Lynn, Mass., on September 9th, the Rev. Father Dolan united in holy matrimony Miss Mary Gillis of South River, Antigonish, and Mr. Abraham E. Boudreau of River Bourgeois, C. B. They were attended by Miss Christina McLean and Mr. Charles Bouche. After a dainty wedding the happy couple left by the Fall River boat for New York on their honeymoon. On their return they will reside at 102 Heath street, Somerville, Mass. The groom is a salesman for a well known New York firm.

At St. George's Church, Georgeville, on Tuesday, October 7th, Angus R. McDonald of New Glasgow and Mary Belle McInnis of Georgeville were united in the bonds of holy matrimony. The marriage ceremony was performed by Rev. Ronald Beaton, P. P., who also celebrated Nuptial Mass. The groom was supported by Bernard Grant of New Glasgow, and the bride by her sister, Miss Johanna McInnis. After the ceremony the wedding party repaired to the residence of Mr. D. A. McInnis, brother of the bride, where breakfast was served to friends. Then the happy couple drove to Antigonish Station and boarded the noon train for New Glasgow, where they will reside. Numerous and valuable gifts were received by the bride and groom. Their many friends wish them a long and happy life.

Personals.

Mr. Andrew Sears and daughter Marion, of Danforth, Me., are visiting Mrs. Margaret MacKenzie, Addington Forks.

Miss Sadie Chisholm of Brookline, Mass., is at St. Andrew's, attending the marriage of Miss Agnes Chisholm, Caledonia Mills.

Miss Eina Cunningham, who has recently secured a diploma from Empire Business College, Sydney, has taken a position as stenographer in the law office of Mayor Griffin, Town.

Mrs. and Mrs. Jno. B. Lyons, of Welsley Hills, Mass., who have been spending a few days of their honeymoon at Mrs. Chas. Dunn's, South Side Harbour, left on Saturday, 11th inst., for their home. They were accompanied to the Hub by Miss Delia Dunn, South Side Harbour.

Mr. B. Petipas, a highly esteemed engineer of the N. Y. N. H. and Hartford Railway, is spending a few days with his sister, Mrs. Henry Petipas, Tracadie, Ant. Mr. Petipas' visit includes a business trip to Charlottetown, P. E. I., in connection with the Howatt-Dalton Silver Black Fox Company, Ltd.

Among the Advertisers.

Lambs, 5 1/2c., at Haley's Market. 100 pairs men's rubbers, 70c.—Bonner's.

1 ton choice dry hake just received at Bonner's. Choice July herring. Wanted, a girl to go to school and work for board. Apply at Casket Office.

For sale, at a bargain, a second hand sewing machine, (New Raymond). Address M., care of Casket.

We feel confident your coat is here, if you only drop in to see us before buying. Chisholm, Sweet & Co. Nobby shapes, natty trimmings, millinery you'll like is what we are showing. Chisholm, Sweet & Co.

Just received, twenty half-barrels good July No. 1 herring. A. Macgillivray, Town.

C. B. Whidden & Son have just received a large stock 1913 pack canned goods.

Heavy stock of fall and winter footwear at McDonald's Shoe Store. Best values.

Buy your underwear, sweater coats, knitted caps and hose at McDonald's Clothing Store. Best values.

See the \$4.75 McIntosh rain coats at Bonner's. Better than others are asking 7 to eight dollars for.

For sale, a general purpose horse, 3 years old, in good condition, by Burleigh. Address "L," care of Casket Office.

You want to make sure and see our coats before buying. Our prices range from \$3.75 to \$20.00. Chisholm, Sweet & Co.

Special order work is our hobby. Our milliner can certainly make you a hat to please; see her before buying. Chisholm, Sweet & Co.

I want a number of lambs each week. Now paying 5 1/2c. Will always pay the highest prices. Book your lambs at Haley's Market.

Oilskin Coats, \$2 to \$3.50, best quality. See our McIntosh cloth raincoat, \$4.75, all sizes, 35 to 46. Regular \$7 to \$8 coat, \$4.75. Bonner's.

Send your dirty or faded clothing, dresses, suits, overcoats, to Ungar's big dye works to be dyed or cleaned. T. J. Bonner, agent.

The weather man may surprise you any day. Are you prepared with a warm coat? If not, drop in and see what good values are here. Chisholm, Sweet & Co.

Lost, on a Sunday some weeks ago, 1 heavy carriage blanket, light check on one side, other side dark checked. Finder would oblige by returning to C. B. Whidden & Son.

Quadruple plated safety razor 35c., guaranteed. Mailed to any address for 40c. Money refunded if not satisfied. Write Bonner's, Antigonish.

Cloth rain coats, the biggest value on the market, \$4.75 for coats that others sell at \$8.00. See them and judge for yourselves. We have sold 75 of them in the past 3 weeks. they are hummers.—Bonner's.

Ungar's big dye works dyes anything. Send your faded clothing—men's, women's and children's. We dye clean any garment. Take out any dirt or stain. Don't throw your clothes away, dye them or dry clean them. Agent, T. J. Bonner, Antigonish.

ELECTION CARD

To the Electors of Polling District No. 3.

LADIES AND GENTLEMEN.—I have been urged to accept nomination as Councillor for the District by many of the Electors, and have agreed to become a candidate. I take this opportunity to respectfully solicit your support and influence. Owing to being absent from the County for a time it may be impossible for me to see all the electors. Should I be elected I will use my best endeavors to faithfully guard the interests of the District and of the County.

RANALD MCGILLIVRAY, Middle Musquodoboit, Oct. 15, '13.

ELECTION CARD

To the Electors of District No. 11:

LADIES AND GENTLEMEN.—Having been urged by friends in this District to accept a nomination, I beg to announce that I have decided to become a candidate for the Office of Municipal Councillor for District No. 11.

I respectfully solicit your support in my behalf and if elected as your representative will devote my best efforts to your interest and the duties of the Office.

ALEX. G. CHISHOLM, Ohio, October 15th, 1913.

ELECTION CARD.

To the Electors of District No. 4:

Ladies and Gentlemen,—At the request of a number of the Electors, I have decided to become a candidate at the ensuing election, and I herewith respectfully solicit your support and influence.

If elected you can rest assured that anything which may come before me in my official capacity shall receive best efforts for your welfare.

JAMES THOMPSON, Oct. 15, 1913 Cloverville.

Moving Picture Machine FOR SALE

Edison Exhibition Model, nearly new, fitted with Baugh and Lomb Lenses, complete lime light outfit, including lamp, arc lamp for electric light. Two thousand five hundred feet film, large curtain, trunk, film case. Four reels, fire-proof magazines, making an excellent outfit for stationary or travelling. Will be sold at a bargain. Apply to CAPT. GEO. H. DAY, On Cape George Packet, Or P. O. Box 402, Pictou, N. S.

10-16, 3t

Corrections in List of Prize Winners at Fall Fair.

Alex. Cameron, Lakevale instead of Lochaber.

Mrs. Dan J. McIsaac, Pinkietown instead of West River.

Ronald Chisholm, Briley Brook, should be credited with 1st, 2nd and 3rd prizes in sheep, medium or short wool grades, instead of Taylor Bros.

Dan Cameron, Fairmont instead of West River.

William J. Chisholm, Clydesdale instead of Briley Brook.

H. MacGregor, U. S. River, instead of Norman Kirk, in Oxford Sheep.

Mrs. L. Macgillivray, Dunmore, should be given 2nd prize home made mat, instead of Mrs. D. McNaughton, Beaulieu.

Card of Thanks.

The family of Mrs. Ellen McAdam, late of West River, desire to thank their friends in Margaree Harbor and those from various parts of the Country and the Town of Antigonish and particularly Mr. and Mrs. Alex. Macdonald, Church St., for many kindnesses shown at the time of the death of their mother.

FARM FOR SALE

That well-known, valuable and conveniently situated farm at Cloverville, three miles and one-half from Town, owned by the undersigned, is offered for sale. It consists of about 150 acres, more or less. It is in good state of cultivation. There is a first class house and barn and carriage house thereon. It is well-wooded and timbered, both hard and soft, and has abundance of good water. The school house is nearby. For further information apply to

CHRISTOPHER GRANT, Cloverville, Ant.

ELECTION CARD

To the Electors of Municipal District No. 4.:

At the request of a number of friends I have consented to become a candidate at the approaching election for the office of Councillor for District No. 4. I wish to take this opportunity of asking for your support and influence and if elected pledge myself to the faithful and impartial discharge of the duties belonging to the office.

DAN J. McDONALD, Purl Brook, October 9th, 1913.

FARM FOR SALE

The valuable farm of 100 acres at Briley Brook (with separate wood lot of 50 acres) lately occupied by Frank McKenna. Is in good state of cultivation, well fenced, has abundance of hardwood and fencing. Is well watered. Buildings are in good repair. Close by school, and about 3 1/2 miles from Town of Antigonish. A suitable purchaser can obtain favourable terms. Apply to

J. A. WALL, Antigonish

Engine For Sale

An up right engine, 8x8 cylinder, only used ten months, cause of selling too light to propel heavy saw mill. Will be sold for \$95, a bargain at the price. Apply to

M. V. WEBB, Harbour Boche, Ant.

AUCTION SALE

To be sold at Public Auction on the premises of Peter Chisholm, Harbor au Boche, on

WEDNESDAY

The 22nd day of Octr.

at 10 o'clock a. m., the following stock on farm:

- 1 Horse, good worker, weighs 1300 lbs. 1 Horse, 2 years old, Bashaw. 1 Mare, one year old. 1 Cow, due to calve in December. 1 Cow due to calve in February. 1 Cow, good milker, 3 years old. 1 Dry Cow, good for beef. 3 Yearling Steers, 1 Yearling Heifer. 1 Steer Calf. 1 Heifer Calf. 20 good breeding Shropshire Ewes.

Terms of sale: Eight months Credit on notes with approved security.

PETER CHISHOLM, Harbor au Boche

October 7th, 1913.

J. H. W. BLISS

Piano Tuner Eureka, N. S.

For Sale By Tender

Tenders will be received by the undersigned until

Tuesday Oct. 21, 1913

for the purchase of the residential property on the corner of Hawthorne and Pleasant Streets, Antigonish, lately occupied by Miss Flora MacLean. The highest or any tender not necessarily accepted.

Address, for information or particulars, ANGUS H. FRASER, Hygienic Building Antigonish, N. S.

FALL, 1913



Many a man is well dressed not because he pays fancy prices for his clothes, but rather because he does his thinking before he buys, and not afterwards.

Before you purchase your Fall and Winter Suit, Overcoat, Hat, Boots, Shoes, Toggery, or any other Outfitting, you owe it to yourself to investigate the merits of our better goods.

We feel sure the excellence of our outfitting and our moderate prices will make a strong appeal to your good judgment and in the end secure your trade and confidence.

- SUITS, \$6.00, 8.00, \$10, 12.00 to \$20 OVERCOATS, \$6, \$8, \$10 and \$15 TROUSERS, \$1, 1.50, \$2, \$3, and \$5.

Also a large assortment of GENT'S FURNISHINGS, BOOTS, SHOES RUBBERS, ETC. rightly priced.

Come to this store with confidence and you won't be disappointed.

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

Don't Judge a Roofing By Its Looks

On the surface, most ready roofings look the same.

But the weather finds the hidden weakness.

The weather finds the vegetable fibers in the fabric and rots them.

The weather finds the volatile oils which are concealed below the surface. The sun draws these oils, in globules, to the top of the roofing, where they evaporate in the air.

Where there was a globule of air, there remains a hole. And behind each hole is a tiny channel which lets the weather and water into the very heart of the roofing.

When the sun and the wind and weather have sought out the hidden weaknesses, the roofing is porous, instead of solid; water-soaked, instead of waterproof.

You can't tell by looks, which roofing will last twenty years, and which will go to pieces in a single summer.

Seventeen Years of Service

But you can do this: You can tell the original Ruberoid roofing—the only roofing which has lasted seventeen years—from the 300 substitutes which have proven their unworthiness.

Ruberoid was the first ready roofing. Its basis is the best wool felt impregnated with Ruberoid gum.

It is this wonderful flexible gum which no other maker can duplicate.

It is this gum which gives Ruberoid all the flexibility of rubber without containing an iota of it. It is this gum which withstands wind, weather, sun, fire, acid, gases and fumes, where all other compounds fail.

It is this gum, in the Ruberoid cement which accompanies each roll of Ruberoid roofing, which makes ours practically a one-piece roofing—sealed against leaks—sealed against the weather.

Ruberoid comes plain and in colors. The attractive Red, Brown and Green Ruberoid are fine enough for the costliest home. And the color feature is exclusive—protected by patents.

In the past twenty years we have had experience not only with all ready roofings, but with other roofings—shingles, tar, tin, iron and other roofings.

We Test All Roofings

Each roofing we have exposed to the weather test, on our roof garden at our factory.

The result of these twenty years of tests we have written into a book which will be gladly sent you free.

This book is a gold mine of roofing information, telling about the advantages and disadvantages of each roofing for each purpose. To secure a copy, address Dept. The Standard Paint Company of Canada, Ltd., Montreal.

RUBEROID

Be sure to look for this registered trademark which is stamped every four feet on the under side of all genuine Ruberoid. This is your protection against substitutes which many dealers brazenly sell as Ruberoid. Ruberoid is usually sold by but one dealer in a town. We will tell you the name of your Ruberoid dealer when you send for our free book.

The Standard Paint Company of Canada, Ltd., Montreal, Canada

New York Hamburg London Paris

Sold By D. GRANT KIRK, Antigonish, N. S.

Our Motto:—Purity, Accuracy THE NEW DRUG STORE

is now ready to supply your drug wants. We carry a complete line of pure drugs and chemicals, toilet requisites, patent medicines, choice cigars and tobaccos. Orders by mail receive careful attention and prompt delivery. Have us dispense your prescriptions and supply your disinfectants. Prescriptions our specialty.

J. P. McKenna Dispensing Chemist, Main Street

Phone 83. One door East of Presbyterian Church.

TROTTER HORSES FOR SALE

MAID'S KING, 37847, race record 2:22, bay trotting stallion, foaled 1903, 16 hands, weight 1150. Sired by May King, 2:20, the sire of Bingen, 2:06, sire of Uhan, 1:58. This horse is in splendid condition, and is faster and handsomer than ever. Winner of first prize in Standard Bred Class at Nova Scotia Exhibition last year.

BUTTERCUP, beautiful trotting mare, bay, foaled 1907, 15 1/2 hands high, weight 1100. Sired by Achille, 2:15. This mare has had considerable track work, and owner believes she can trot better than 2:20 in the right hands. Both horses are ideal roadsters, kind, and are not sold for any fault. Owner retiring from game. These horses will be at the Exhibition, Halifax, Sept. 3rd to 11th. Can be seen in Antigonish any other time. Don't write unless you are prepared to buy a high-class horse. Suitable terms, if necessary, to responsible parties.

CAPTAIN A. McFARLANE, P. O. Box 293, Antigonish, N. S. 8-28, ft

FARM FOR SALE

The farm of the late John Malone at South Side Cape George, formerly owned by Alexander McIsaac, is offered for sale. It contains 100 acres more or less, is well wooded and watered. For particulars apply to the widow of said John Malone, or to WILLIAM CHISHOLM, Barrister, Antigonish, N. S., August 13, 1913.

The Best Brains

in Canada have participated in the preparation of our splendid Home Study Courses in Banking Economics, Higher Accounting Commercial Art, Show Card Writing, Shorthand and Book-keeping. Select the work which most interests you and write us for particulars. Address The Shaw Correspondence School, 391-7 Yonge St., Toronto.