

# THE CASKET.

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## THE CASKET.

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THURSDAY, NOVEMBER 6, 1913.

We heartily agree with the *Presbyterian Witness* that the new parcels post system should put intoxicating liquors on the forbidden list. We shall be very greatly surprised if that is not done. We expect the new system to be a very great public benefit; but if it should make the mails of Canada a means of peddling from every grog-shop to every country home from the Atlantic to the Pacific, it would be no less than a national calamity.

We read recently the statement that the Catholic Church once condemned the use of castor oil. We are not told whether this was done by the Pope who condemned the steam engine or by the Pope who condemned Halley's Comet, or by still another. But we know the time when we would have been delighted to have had such an authority to quote against the use of it to cruel tyrants who made us take it. Every one to his taste; but it is thirty years since we took our last dose, and we can taste it yet.

In a recent article in *Extension* (Chicago) by Winnifred Allen Johnson, entitled "Why I became a Catholic," she tells a pathetic story of how she was held back for years from entering the Church after she was ready to join. She was in ill health, and had had to give up her position. She had been told that all Catholics were required to pay pew rent; and the simple fact that she had no money and no means of getting any held her back. How many people may be held back by some such unreal difficulty, real enough to them by some simple misinformation like this? As far as pew rents are concerned we hope we shall see the day when they will be totally abolished, of every kind and howsoever collected.

[At the Missionary Congress recently held in Boston, great attention was attracted by the Bishops from the Philippine Islands. Evangelization is very old in the Philippines. For 300 years Catholic missionaries have used the printing press there; and the missionaries have made possible the study of the native languages by the publication of grammars and dictionaries. An Orphan Asylum built in Manila in 1841 is still in existence. The hospital of St. John of God was established in the same city in 1596, and to-day it is still there and cares for about 125 patients free of charge. St. Joseph's Asylum, founded in 1782, situated upon an island in the Pasig River, shelters orphans of both sexes, aged persons, demented persons, and boys and girls needing correction. When we consider that the Philippine Islands were inhabited by savages and were ravaged by cyclones, earthquakes, volcanic eruptions, pests and cholera, we begin to have some understanding of the tremendous work done there by the Spanish missionaries.

The United States post-office authorities say that the quantities of anti-Catholic literature of the lowest sort, now passing through the mails, are immense. That a wave of ignorant bigotry is passing over that country is unquestionable; and, ever since the Eucharistic Congress at Montreal in 1910 there has been a similar revival of old-time bigotry and animosity in Canada, particularly in Ontario; and eastern Nova Scotia is just now getting the tail-end of the storm. Two remarkable instances show the extent of the feeling in the United States. The Holy Name Society is well-known to our readers. It numbers many thousands of members in the chief American cities, banded together to honor the Holy Name and to discourage the profane use of it. Bigotry sometimes makes specious excuses; but here is a subject matter in regard to which Protestants can find no pretext for

criticism. But, the Holy Name parade in Pittsburgh this fall had to be given up, because of ignorant, fanatical, Protestant opposition; and when the Holy Name parade in Philadelphia, was to be held, the parsons and their followers went to the city authorities and dug up a law passed hundred years ago in regard to Sunday processions and music. The City Solicitor decided that the procession might take place.

From time to time we have related to our readers the particulars of the life, the work, and in some cases the death, of Holy Catholic Priests and Sisters amongst the lepers. Our readers will remember the lengthy accounts published in the Canadian papers a few months ago of the noble offer of fifteen Sisters in Montreal to proceed to the leper Settlements in China, the choice of three, and their departure cheerfully and happily for the mission from which they will never return. In Hawaii, India and Japan this heroic work is being done. Some of them have contracted the disease, and await amongst the lepers their inevitable death of that disease; the slow corrosion of their bodies. We have recently read a report sent by Father Thomas Fox concerning this work in the Fiji Islands. Last year the government opened a leper asylum on an island near Severka, named Makovgai. The Bishop asked for volunteers amongst the Sisters to go there as nurses. Not only the European Sisters, but many of the native Fijian Sisters gave in their names as volunteers. There are now three white Sisters and two native Sisters there; and the medical authorities are greatly pleased with their work. One of the missionary priests was appointed chaplain to this leper asylum. He recently met his death by drowning his boat being upset, just after he had paid a visit to the asylum; another priest has volunteered to take his place.

The greatest astonishment is expressed by the papers because only a small percentage of the electors in Mexico voted at the recent elections for President and Vice-President. With their usual facility for ignoring nine points out of every ten, it is assumed by the papers that this is something new in Mexico, and yet it has been notorious for thirty years past that the President of Mexico was always a King, and not a President, as we understand the word. Porfirio Diaz was always King. Elections were mere matters of form in his time; and, in his time, the United States found nothing wrong in the system, and treated it, as it ought to be treated now, as the business of the people of Mexico and the business of nobody else. Indeed, acting-President Huerta has given the people a fairer chance to vote than they have had for many years. If they have not availed themselves of it, it may very well be that the long-continued absolute rule of Porfirio Diaz has left great doubt in their minds whether they are now to take the voting privilege seriously or not. Mexico is largely Indian and half-breed, and is not to be measured with our political tape-measure. If they do not exercise the franchise we must admit that they never have had any encouragement to do so, in the past; Uncle Sam will find it rather hard to make them believe that he, or anyone else, intends them to have free political institutions in the future. They may well be excused for doubting whether the old-time friend and ally of Porfirio Diaz is in earnest now in talking about free elections in Mexico. In truth, a benevolent and honest despotism would seem to be the best government for Mexico until such time as the people shall have a better understanding of the workings of representative government; and if general Huerta is prepared to give them that, the best thing Uncle Sam can do is to stand aside and let him do it. That Felix Diaz, nephew of the former President Diaz should have found it necessary to leave Mexico suddenly is, on the whole, not surprising. Mexico has at least one definite political idea, and that is, that she has had enough of the Diaz family.

The success of strikes depends on public opinion. Capital has had its day of uncontrolled sweep; it will never be so powerful again. It must be remembered that those big combinations of wealth are new. Thirty years ago, they were hardly known, and as the world's affairs go, thirty years is not so long for a new commercial system to develop, before public opinion finds out its evils as

well as its good. Well, public opinion, within ten years, or less, has made a tremendous change in the position of the great combination of capital. After all, say what you will, enumerate as you will the weaknesses and follies and crimes of our political and social system, one fact remains, the people have the votes; and public opinion does not always, but can, make the votes effective. Therefore public opinion is powerful enough to ensure the success of the labor unions movement, and to secure justice to the employee—not always, but generally and in the main. Hardly ever can a strike be won without public opinion behind it. And, if the time is not now here, it is very fast approaching, when public opinion will force just settlements of all industrial disputes. But, public opinion is not to be humbugged with the quackery of Socialism; and it must not be outraged by crime and folly or else labor will be left to fight without its necessary backing. The Nainaimo state of affairs might be far worse than the most exaggerated accounts given of it, and yet it could never be put right by the means which have sent so many men to jail for long periods within the last couple of weeks. And that, for a very plain reason. Canada, our country, our public safety, our lives and our liberties, depend upon our laws; and Canada will therefore always have a vast majority of people who will not stand for wholesale law-breaking. And now, a despatch from Denver, Colorado, says that in a 35 days' strike not ended, there have been the following occurrences:— Battles and skirmishes, 18; killed, 28; wounded, 41; personal assaults, 6; buildings or bridges wrecked or damaged by dynamite, 11; property loss, (estimated), \$50,000; Loss in wages (estimated), Two million five hundred thousand dollars. And now, civilization's last resort against anarchy is being undertaken, the sending of troops to the coal fields. The loss of money is immense; but the loss of public sympathy is a greater loss to the workmen. And Catholics, at least, amongst them way will ask themselves whether any amount of money is worth the crime, sin and shame involved in these carnivals of madness.

The editor of a Catholic paper relates that he was asked by a man with whom he was talking on a train. "Why are you Catholics on the opposite side of everything?" We suppose this impression is made on some people by Catholics so often speaking out for a moral principle. No greater compliment could be paid to the Catholic religion than this—that whenever a false theory is started in a matter involving right and wrong, the Catholic who knows his religion can refer at once to the unshakable, unchangeable principle that applies to the case. The questioner did not quite say what he meant. His surprise was due to the fact that, while others doubt and waver, on such matters as eugenics, sex-hygiene, socialism, euthanasia (the killing of the incurably sick), and all the other mental acrobatics of the day, Catholics are never in doubt. Beside the long road down which the Church has travelled, there are many dusty ruins in which are buried the schemes and plans and theories which she condemned as contrary to God's law. Sometimes millions of her children have left her to follow a will-o-the-wisp; and she saw them go with wet eyes and a sore heart; but she offered them no compromise. Outside the Church, religion is looked upon as an experiment. Show a non-Catholic that a certain religion to-day is wholly unlike the religion of the same name seventy or a hundred years ago and he will not be alarmed. "Why should it not change?" he will ask. He supposes that the winning of souls is somewhat like the winning of coal, and that it is quite to be expected that, as coal-cutting machines do the work once done by picks, so improvements may be made in the saving of souls; that where once sacraments and the Grace of God were relied on, now soap and water, sanitation, and the education of children like doctors and midwives are to do business. The Catholic Church preaches a Revelation made by God once and for all. Other sects look upon religion as a voyage of discovery, in which no man can tell, nor need care, in what kind of religious territory he will find himself this time next year; and the newest is often thought to be the best. Therefore the Catholic Church has fixed beliefs; and a fixed system of moral theology.

There is no system of moral theology outside of the Church. Take the Seventh Commandment, "Thou shalt not steal." This commandment covers all questions of honest or dishonest dealings as regards property or money. The learning accumulated in the Catholic Church on this tremendous subject is immense. No non-Catholic sect has added anything to it; but most of them have thrown it into confusion by rejecting authoritative explanations of the intricate and difficult problems involved in it. We are not "on the other side," but always on the same side. Every position Catholics take with respect to moral questions is based on a complete and exhaustive system of moral theology by means of which the Commandments of God are explained and applied to the multitudinous and complicated affairs of men, howsoever puzzling those affairs may seem, and howsoever manifold and variable their aspects.

Mr. Bonar Law, leader of the once-great Tory party in England, says that he and his party will support North-East Ulster in resistance to Home Rule; but he is good enough to add that they will consider proposals from the Asquith Government for a compromise. He spoke from the same platform in London with Sir Edward Carson. Carson and Law have gone far to ruin their party, and they will live long enough to regret it. As for the injury they have done to the Empire, to law and order, and to the traditional British idea of loyalty, who can measure it? The Canadian papers continue full of the nonsensical cablegrams on this subject, and we are sorry to see that certain daily papers which wish to arrogate to themselves all orthodoxy and perfection on Imperial questions, are very sympathetic, editorially, with the Law-Carson-North-East Ulster attitude. Ulster, by the census of 1911, has a population of 1,581,696, of whom there are 690,816 Catholics. No other statement is required to show the utter absurdity of proposing to cut off the whole of Ulster from the rest of Ireland. Yet, such was, at first and still is, in some quarters, the modest demand made upon the Government. For the most part, however, that has been abandoned; and only the four Counties in which the Catholics are in a minority, and called "the Orange Counties," are required to be cut out of the Home Rule Bill. This is "North-East Ulster." How does the case stand there? In East Belfast and in Mid-Armagh, the Home Rulers have not run a candidate for years. These two constituencies have between them 23,402 voters. In North and South Belfast there are 22,451 votes; and of these the anti-Home Rulers only polled, last election 11,890 against 6,673. West Belfast has a Catholic Home Rule member, Joseph Devlin. Taking the whole of Ulster, the facts are: There are 33 constituencies; 17 (a majority) are held by Home Rule supporters; 2 go Anti-Home Rule by acclamation; 14 are anti-Home Rule by election; and in these 14, out of a total registered vote of 118,041, the anti-Home Rulers polled only 60,027. Taking the four "north-east," or "Orange Counties," the Counties of Armagh, Antrim, Down and Derry, the total registered vote, leaving out the two uncontested places, is 137,999; and the anti-Home Rulers polled only 66,565. And so, neither the one pretence nor the other will do. Whether you say Ulster, or four Counties of Ulster, there is not the shadow of an excuse for cutting off these constituencies from the jurisdiction of any Parliament which may sit in Dublin. The roots of the opposition to Home Rule in the North of Ireland are shown in the following resolution of a Reformed Presbyterian Church Synod in Ireland recently:

"It will be for ever impossible to fight Home Rule successfully as long as it is contended or admitted that the Romanists and other open enemies of the true religion ought to have political power. We regard the so-called Catholic Emancipation Act as the 'first plague spot' of the Home Rule evil. From the time of the passing of the Act, which gave the Romanists the franchise, dates the beginning of their power to threaten the liberties of the Protestants of Ireland. For they are the subjects of a foreign potentate even the Pope of Rome; and are conscientiously bound to use their power for the interests of that foreign potentate, and wholly against the interests of the Protestant country in which they wield their sinister influence."

There is the root of the trouble—the old, fanaticism and the dread of the Pope. Mr. Gladstone is stated to have said that the Catholic Emancipation Act could not have been passed in his day. We feel quite sure that

the Orange Counties of Ontario and some districts in Nova Scotia where Orangeism has cast its blight on men's minds, would vote against Catholic Emancipation to-day, if the question were before them. And we have shown, in our recent articles on Orangeism, that one of the most formidable treasonable conspiracies ever discovered in England followed immediately on the Catholic Emancipation Act, and had for its object to prevent the Princess Victoria (Queen Victoria) from coming to the throne, and to make the Orange Grand Master, her uncle, the Duke of Cumberland King.

### SEARCHING FOR FOREFATHERS.

We have several times had occasion to remark upon the eagerness with which several of the non-Catholic sects have tried to justify their religious position by searching back in the times before the "Reformation" for people who had some of the ideas that they have now. All the new sects feel the force of the criticism that they only began 1600 years after the time of Christ, and several of them have made efforts to find connecting links with the past.

### SOME OF THE SEARCHERS.

The Church of England has made the best attempt, of any of the Protestant sects, to trace out a continuous system of religious belief and practice. And that, for the very good reason that the Church of England is not so far removed from the Catholic Church as the others are. Many learned and able Anglican clergymen have labored at that task, and none of them was abler or more learned than Newman; and he became a Catholic. He tells us in one of his books that he found many people in the early ages of the Church who resembled the Anglicans; but they were outside the Church, not in it. There is the vital point which some Protestant searchers never see: some see and ignore; some see and become Catholics, and the number of these last is increasing all the time. In all ages of Christianity there have been men nominally attached to the Church of God who were unbound on some point of faith; in all ages there have been men who were cut off by the Church for preaching and teaching strange doctrines; and, with the exception of one or two bodies, all these have disappeared, with their false systems, off the face of the earth; all but the latest—the Protestants. It is amongst the ruins of these fallen and departed false religions that our Protestant friends have so long sought for their religious forefathers.

### THE PRESBYTERIANS.

The Presbyterians also are diggers in the lumber-rooms of dead and gone heresies. The Church of England has for a long time claimed that St. Patrick was a bishop after the same pattern as the Anglican bishops of the present day. But a few years ago, in the very town in which we are now writing, a Presbyterian minister delivered a lecture to show that St. Patrick was a first-rate Presbyterian.

### THE REASON FOR THEIR ANXIETY.

Why is so much trouble taken in this matter? Because, before their eyes stands the majestic figure of the Catholic Church, with her unbroken descent, with her 259 Popes from St. Peter to Pius X., with her unchanged and unchangeable doctrines and sacraments. In their hearts they know that it will not do to say that God cast his revelation to the winds or threw it upon the seven seas, to blow or drift about for 1520 years, until a half-mad monk and a corrupt and blood-thirsty king at last gathered it up into a true and sound religious system. They know that they must trace back their descent, or lose their case before the world.

### THE BAPTISTS.

We need hardly say that every Christian in the world to-day can find some religious resemblance between himself and the Christians of the first century. If he can find nothing else, he can find some similar belief regarding God and the life and death of Jesus Christ on earth. The Baptists, like all other Christians, can go that far, but not much farther.

We have just read a pamphlet entitled "The Origin of the Baptists," published by a Baptist Publication Society, and circulated by that sect. Of all the Protestant attempts to establish a line of connection with the Church in the early ages, this is by far the poorest and weakest we have ever seen.

WHAT KIND OF BAPTIST?  
Mr. Taylor, the author of this pamphlet, depends very largely on Dr. Cramp, whom he praises very highly, and he says that Dr. Cramp "considers as Baptists only those who hold Baptism as an ordinance binding on all believers, and refuse it to all other persons." But this does not account for all Baptists, and all Baptists would not agree to it. And it would be impossible for him to make a definition of "Baptist" to which all Baptists would agree. Or, if he could, how does he explain the broken-up state of the Baptists? *The World Almanac* for 1911, page 520, gives us the following Baptist sects in the United States:

"Regular, North; Regular, South; Regular, Colored; Six Principle; Seventh-Day; Free; Freewill; General; Separate; United; Baptist Church of Christ; Primitive; Primitive Colored; Old Two Seed in the Spirit; Predestinarian; Church of God and Saints of Christ."

Later, we shall say something about these divisions. For the moment, we shall only say, that we read in the *Encyclopaedia Americana* (a Protestant work), in the article on "Baptists," that:

"The earliest declarations were that only the baptized are authorized to partake of the Lord's Supper, but the practice of some churches was not in accord with this principle. At present many churches admit not only to the communion but to membership those who have not been baptized."

Thus, we see that our Baptist friends have some difficulty in getting a starting point from which to trace back their religious descent. If a man would seek out his descent, he must first find out what family he belongs to. Where is the use of Dr. Cramp's tracing back from one kind of Baptists, if his search will show half a dozen kinds of Baptists to be wrong? He could not end the Baptist question in that way. Who is there amongst the fifteen kinds of Baptists we have named who has authority to decide which of them is right?

### MR. TAYLOR'S SEARCH.

Mr. Taylor, guided by Dr. Cramp, sets out to find Baptists in the first centuries. It must be somewhat discouraging to him to find in one of the principal American encyclopedias, the *Americana*, the following:

"Baptists, a religious body originating in England early in the 17th century as a result of the separatist movement."

Of the five hundred million Christians in the world, Baptists (of all kinds) number, according to the *Americana*, about four and three quarters millions. More than half of the five hundred millions are Catholics; and it requires some nerve for a little sect, split into fifteen divisions, to speak as Baptists speak of the Catholic Church.

Mr. Taylor's first guess is, the Paulicians. He does not seem very sure of them, and he had better not be sure of them; for they did not baptize at all. Peter of Sicily and Cedrenus tell us this. *Cedr. l. i. p. 434*. They hated images of Christ crucified; and the Baptists might take this for a sign of relationship until they hear that they denied the passion and death of Christ. They said that Christ was an angel. They expressed contempt for the Blessed Virgin, at which the Baptists might again hail them for brothers, until they are told that they denied she was the mother of Jesus. They also denied the Old Testament. The Paulicians, thus, were at ins and at outs with the Baptists. They were Manicheans, and not one Protestant sect has agreed with the Manicheans, nor could dare to do so in the face of their horrible practices and beliefs as related by St. Augustine and other great writers. *Aug. haer. 46, etc. Lib. v. c. Cont. Faust. c. 4*. The Paulicians believed in two Gods. Needless to say, the Catholic Church cut off all such heretics as fast as she found them out. But there is a relationship of falsehood and error between some non-Catholics of to-day and the old dead-and-gone heretics of those days. We read that a Manichean woman persuaded an ignorant layman by telling him "Catholics honored the saints as divinities and that for that reason laymen were hindered from reading the Holy Scripture lest they should discover a number of the like errors." Falsehood is the same in all ages. Baptists will be likely to applaud this; but the Manicheans would have disowned the Baptists because they believed that Christ lived and died as man, and that the Old Testament is inspired Scripture. And no Baptist would dare advocate some of the Manichean ideas.

Continued on page 4

The Camerons.

(By Margaret on Foot.)

EVEN AND MARGARET'S DESCENDANTS.

John, better known as Big John, was married to Catherine McDonald...

John, better known as Big John, was married to Catherine McDonald, (Catharina Nigh'n Lachlan), Bras d'Or...

Hugh, known as "Eighan Og," so called, as his father's name was Eighan...

Alexander was married to Ann Boyd, (nigh'n Aongbais Bhoid), one of the two pioneers of what has already been described as the "Boyd Settlement."

Hugh is the well known Dr. Hugh Cameron, of Mabou, C. B., who for many years represented Inverness Co. in the Federal parliament at Ottawa.

Duncan (Ewen) was married to Sarah McGillivray, daughter of (Dombnull) Mac Eighan (Do Dombnull) of Lismore, Pictou Co.

The sons were: — Donald, Hugh, Colin F. and Allan, all of whom died abroad; John, living in Boston, Lauchy in Montana and William, residing on the old homestead, at McParlane, South River, Hugh, Colin F. and William were school teachers.

Nancy, the youngest of the family of "Ewen and Margaret" was married to John Gillis (Iain Mac Dombnull) Williams Point, Ant. Co. Their family consisted of Donald, who died in early manhood; Hugh died at sea, Duncan who was married to Kate McFarlane at Port Mulgrave, where both died, John in the employ of the I. C. R. at Antigonish, Angus and Dan on the old homestead. The daughters were, Margaret, who was married to Archibald McDougall (widowed), residing in Antigonish; Mary, (Mrs. McIntyre) at Sydney Mines; Catherine married to Colin McKinnon (Lauchy) Williams Point; Ann, residing chiefly in Boston, and Jane who died at Williams Point, about three years ago.

Without coming down to great-grand children, I have given the descendants of Ewen and Margaret, so far as I could ascertain them. It will be remembered that a large number of them were given earlier, when describing "Christy Miller's" family. There must be many more of them in Espey Breton, the descendants of Catherine and Allan an Ullit.

Before depopulation caused by the "exodus" began, there was quite a large colony of Camerons and others here,—the descendants of this couple. To-day they are easily numbered, yet it is the same story for all families, wherever I go. At least seventy-five per cent. of those born in these districts are abroad in the large States of the Union.

They love the home, nevertheless, but having become familiarized with many conveniences abroad, denied them at home, they cannot get themselves to return and undertake life, under the conditions yet existing here. From different parts of the Eastern States, from Pacific Coast, and from as far north as Alaska, I have had letters from natives of this place, informing me that they they have mailed their subscriptions to THE CASKET in order to have the old story of their dear homes, as compiled by "D. O. F."

Can anything be done for this place, to make it more attractive as a place to live in, for our own flesh and blood, now scattered all over the wide Continent? Can such a thing as a "Home Coming Week" or Month" be arranged, to induce them, at least, to pay us a visit?

Will such be initiated in the near future, or at any time? No. Oh! No. We are too selfish. Each one is interested just in one person and that one is himself. It is exclusive individualism, and no community of interests directed towards the general benefits of the people and the place.

While such an attitude obtains, look for a still further decrease in population; look for labour from those who, in most cases, are already too old to perform it, or from those who are too young. In a few years more expect labor, progress and prosperity on the land through the efforts of eighty year old men and women with those of eight or ten years old. That is the prospect. Individualism, good as we find it, sufficient as we consider it, will suffer. It is dangerously near it now. We cannot get together and agitate strongly for public necessities, for public works and public utilities, necessary for the development of our many natural resources. O not for individually we are too busy, each one for himself, yes, too busy, from our legislators down to the humblest speculator. This is a question worth considering, worth grappling with, for as matters seem to point in this county there will soon be neither business for speculators, nor representatives to legislate.

At the Consecration.

The following inquiry was recently addressed to the Editor of the Bombay Examiner:

Sir: In 1911 I chanced to go to Mass in a certain chapel where I heard the preacher saying that it is not right to keep one's head bowed during the Elevation of the Host, but it is proper to hold up one's head in reverence and recite (twice) the words "My God, My Lord." He also mentioned something relating to indulgence which could be gained. Since then I have visited many churches and chapels and found that scarcely five per cent look up to the Sacred Host during the Elevation, and I do not know to what I should ascribe this failure.—Yours, etc., (SIGNED.)

Rev. Father Hu'l, S. J., replied as follows: On this point there exists among Catholics a difference of sentiment, sometimes amounting to strong feeling, which has shown itself several times lately in the Catholic press in English-speaking countries. Those taking part in the discussion have divided into two opposite camps, one advocating the practice of raising the head at the Consecration and the others supporting the practice of keeping the head down. As there is nothing of the obligation either way, both sides are free to maintain their own views, which we shall endeavor to summarise as follows:

Those who plead for the "head up" policy argue as follows: Quite recently the Pope spoke favorably of the practice of raising the head to look at the consecrated host and chalice, and even attached an indulgence to the practice. Although this does not constitute any obligation in the matter, still it certainly sanctions and supports the practice and attaches spiritual advantages to it. It is true that the other usage of keeping the head down all the time is the prevailing one, and perhaps almost universal. It is an unobjectionable practice, and is certainly expressive of deep adoration. But still, historically speaking, the practice of looking up is the more ancient, and seems to have been in general use during the earlier and middle ages.

The rubrics themselves bear witness to this. The act of lifting the head and chalice is expressly described as a "shewing to the people," and we even find instances where, when the priest did not raise the host high enough to be seen, the people in their homely way cried out telling him to lift it higher. The practice of looking at the species thus shown has the advantage of focusing belief in the Real Presence, and gives definiteness to what otherwise might generate into a vague abstract adoration.

Those who plead for the "head-down" policy reply as follows: The practice of retaining head-down in motionless adoration is the one to which the faithful in general are accustomed, and one which is edifying in its solemnity. The perfect silence and motionlessness of the whole congregation is extremely devotional and impressive, and is calculated to breed deep awe and reverence. What a pity that this well-established and successful practice should be disturbed by the people first bobbing-down, then bobbing-up and then bobbing-down again. Even if everybody did the same, it would be calculated to breed distractions. But if, as actually happens, a few take up the novel customary one, the rest stick to the customary one, the adoring many are terribly distracted by the movements of the looking few, and a sense of distur-

bance and disquiet is created harmful to devotion. These, moreover, who adopt the new practice must themselves be distracted by certain self-consciousness in doing something which their neighbors are not doing and making themselves conspicuous on that account.

Besides, the whole congregation is set in a turmoil of discussion, each asking whether he should stick to his old practice habitual from childhood, or adopt a different usage which is novel and almost bizarre. The fact that it was formerly in vogue does not count as an argument. There were scores of practices once in vogue which would be deemed queer if revived now; for instance, the custom of saying prayers standing with outstretched arms instead of kneeling with folded arms, or instead of in the mouth, or of taking it home to keep in a cupboard and help oneself to, etc., etc.

Such archaeological considerations count for nothing in practical life. What does count is the prevailing custom of the faithful lic et nunc; which, being legitimate and successful in practice, ought not to be disturbed by such academic considerations. Finally, the fact that the Pope has attached an indulgence to the practice of raising the head is not intended to create a disturbance of the existing custom.

Some pious confraternity or other, addicted to this unusual practice, asks the Pope to sanction and encourage it. The Pope out of the kindness of his heart accedes to their wishes, but does not intend his act to have such a far reaching effect as to inaugurate a general change in the habits of the faithful in places where the looking-up method is altogether unused. Thus the matter stands. Personally we feel that in such matters practice would do best in continuing the old which has learnt from childhood, and which is in general vogue around them. As regards indulgences, these are not so rare as to make it incumbent on the faithful to charge their pious habit for sake of this one. There are plenty of other indulgences which they could gain instead, if they would take them up. We have been drawn to this conclusion by the many and strong protests which have been made by parish priests against the disturbance which has been raised in their parishes by the propagation of this new form of devotion. But at the same time it remains a fact that every individual is free to follow his own taste in the matter.

French Fishwives.

That industrial co-operation may be successfully carried out without the trouble of red tape or organization, has long been demonstrated at Blois, France, where the fishwives have an association, which dates back to the

old-time guilds and preserves their characteristics.

The association is known as the "Women of the Fish Market," commonly called Fishwives. They turn into a common fund, says the Ave Marie, the produce of their sales and every week make a division of the profits. They have no contracts, no constitution or bylaws, no board of control—everything rests on mutual understanding, and the association is ruled by custom and tradition.

At present the members are only ten in number; but they continue to be recruited from the same fishing families, they live in the same street, wear the same headress and have their special seats in church.

As a matter of fact, they are very religious. Their market is adorned with a statue of the Blessed Virgin, and woe to the anti-clerical bold enough to touch it! Ten years ago, when the market was rebuilt, the fishwives insisted that a niche be provided for their patroness's statue, and their demand was complied with.

One of the most interesting features of the association is its system of aid, or, if you will insurance against sickness and old age. Every member who is either too ill or too old to work receives her share of profits every week, just as if she were in active service.

It must be said that the members are fairly long-lived, and that they do not consider it the proper thing for a woman of only three-score to be living off the labour of others. One of the actual sellers in the market is eighty-one. Last year one of them did retire; but as she was eighty-seven, she had fairly earned a rest.

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SYNOPSIS OF DOMINION LAND REGULATIONS. Any person who is the sole head of a family or any male over 18 years of age, may homestead a quarter-section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-Agency for the district. Entry by proxy may be made at any agency, on certain conditions, by father, mother, son, daughter, brother or sister of the intending homesteader.

THE JEWELLED CROSS.

A STORY OF LOURDES.

PART I.

The train from Paris to Lourdes was packed with intending pilgrims to the famous shrine—as varied a collection of human beings as it would be possible to find in the same railway carriage in any country. A party from Scotland occupied one compartment under the guidance of a priest who had visited Lourdes on a previous occasion, and who pointed out various spots as the train sped along, that were still fresh in his memory. A few Americans, as yet skeptical about the miraculous cures at Lourdes which they had read of, and anxious to investigate matters for themselves—to be convinced either in belief or in disbelief—were also in the train. Sufferers from various human ailments who had been declared incurable by their medical advisers, were going to Lourdes as a last resort. There were epileptics in the party, people paralyzed; persons who were obviously clasped tight in the grip of consumption; some in the charge of relatives, others accompanied by professional nurses.

One of them was a young lady suffering from paralysis. She occupied the whole of one of the carriage seats, and lay on a portable stretcher. Her face was very beautiful, notwithstanding the unmistakable pallor of an invalid. She was evidently wealthy, as two attendants travelled with her, one an elderly nurse, the other a man whose duties consisted in having her carried on her stretcher as required. The evidences of wealth were not obtrusive, with the exception of one that was very conspicuous. This was a curiously inlaid cross of gold and ivory suspended from a gold necklace, and studded thickly with precious stones, which flashed and scintillated with her slightest movement. She was chatting pleasantly with a new acquaintance, an American gentleman, who, as he talked, kept watching the sparkling cross with a lively interest. "You are looking at my cross," she said, smilingly. "My father purchased it at a sale of antique jewelry in London, and gave it to me on my birthday. But he never told me what it cost."

"I have some knowledge of gems as I happen to be in the business in New York," the American responded. "At a casual inspection, I'm inclined to say that it cost more than a few thousand dollars, Miss." "I believe it did. It isn't any feeling of vanity that makes me wear it, though." She smiled at his first thought about it being connected with its cash value—so like an American. "I'm going to present it to the shrine of Our Lady when we reach Lourdes, if they will accept it for an ornament. I have started on this pilgrimage with a strong hope that my prayers will be heard, and that I shall be cured. That I shall at least be cured, and become like other people—well and strong."

"Faith can move mountains, I have often heard," he said, reflectively. "But I never saw so many evidences of hope and faith among people whose cases are apparently hopeless, as I see now in the many afflicted people like yourself, who are going on this pilgrimage in the full belief that Our Lady of Lourdes will help them."

This conversation did not attract general attention in the compartment as the other passengers were conversing on various topics among themselves. The rattling noise of the train and the general buzz of conversation rendered the lady's confidences almost private. But there were two persons, a man and a woman, who were sitting near, and who overheard the lady's expressed intention of presenting the jeweled cross to the Shrine of Our Lady at Lourdes. They had entered the train at Paris, but not as members of any pilgrimage party. They were, indeed, two clever continental thieves, who made a fine living by travelling with wealthy tourists, staying at the same hotels en route and disappearing with any money or jewelry they could lay their hands upon.

On their arrival the pilgrimage party occupied rooms already reserved for them, and the pair of adventurers took apartments at the same hotel. It was a morning of intense devotional fervor for all, when they made their first acquaintance with the world-famed shrine, and when the sufferers and stricken ones were conveyed there by their friends. High Mass was celebrated, and then began the application of the miraculous waters. And when night arrived the previous list of cures at Lourdes had been added to by a fresh remarkable case, authenticated so clearly as to silence all doubters. Miss Agnew, the young English lady, had been seized with a convulsive fit, she had screamed wildly and then swooned. When conveyed back to the hotel, she began to feel the return of physical movement where paralysis had hitherto kept her helpless; the doctors had seen her; and had testified that she was on the way to recovery. Quiet, meantime, was absolutely necessary; and when she fell asleep even the nurse left the room, lest the slightest sound should interfere with the young lady's rest.

On the following day only a few of the eager inquirers were permitted to see her. They discovered that in the midst of her joy and thanksgiving she had met with one great disappointment. She had lost the jeweled cross which she had so fondly hoped to present to the Shrine of Our Lady.

As to how, when, or where she had lost it, she had no idea. Neither could the man nor the woman who were in attendance upon her. The cross and necklace had been locked away on her arrival in the hotel, and during her absence at the shrine the bag containing them, left in the locked bedroom, and forgotten about in the excitement, had been opened by a duplicate or skeleton key and the contents abstracted. Suspicion pointed to the man and woman who travelled with the pilgrimages; suspicion which became certainty, when, after inquiry, it was found that they had disappeared without leaving a trace or clue.

Miss Agnew, growing stronger from day to day, preparing to return home to her delighted relatives in England who were pouring telegrams of congratulations upon her, began to regard the loss of her jeweled cross with

increasing anxiety. She was wealthy and such a cure another one in Paris. Meaning there were many ways in which she could testify her gratitude for her recovery. The most practical way would be to lighten a little the burdens of the poverty-stricken; of the deserving poor who lived in slums, and who struggled against hunger and disease. Her purse is ever open, and she eagerly sought out such cases as stood in need of a helping hand.

Arriving in Paris she determined to stay there for some time to advertise for the jeweled cross, giving a minute description, and offering a reward for its return. To one of the priests whom she enlisted to help her in her charity giving, she told the story. When he heard it, he smiled gravely.

"You wealthy people sometimes forget that our cities harbor hundreds of people who live by theft and fraud, and those who wear expensive jewelry in public places are sources of great temptation to such as don't want to work honestly for a living," he said. "Hundreds of such trinkets are lost and never recovered; the police and detectives, clever as they are, fail in nine cases out of ten to trace stolen property on the Continent. But you have regained your physical powers, after, as you tell me, eminent specialists had told you you were incurable—and for that much smaller favor, the return of your cross, you may still hope."

She returned to England some weeks later, and her wonderful cure was made the theme of much comment, non-Catholics derided the idea of any supernatural intervention, but were confounded by the statements of eminent medical men that there was no accounting for the mere rules of medical or surgical science for a cure so marvelous.

PART II.

Several months afterwards, the priest in one of the outlying Catholic churches of Paris received an urgent call from a public hospital in his neighborhood. A man had been shot in an alley in a low quarter of the city and had been conveyed to this hospital. The surgeon who attended to the case saw upon examination that there was no hope of the man's recovery, and asked if there were any message or last wishes he desired to leave during the few hours that were left to him. The dying man hesitated a moment, and then in gasping whispers, he told a long story. It was a confession of a long career of law-breaking, principally thefts, in which he had been helped by many accomplices, but oftenest by a woman, who was as clever and daring a thief as himself. This woman and he had eventually quarrelled and she had left him, taking with her all their ill-gotten gains. These consisted principally of jewelry, and included a valuable cross which he had stolen from a hotel where the owner, a crippled lady, had been staying.

"I am sorry for my sins, now, when I know I'm dying," he wound up his narrative in a hopeless tone. "But they are so many that they fill up all I can remember of a lifetime of fraud and crime, and I cannot hope that my dying repentance will bring God's pardon. Now I'm going to meet Him—I know it, though I pretended I didn't believe in Him. And I'm afraid to meet Him—to answer to Him for all my thefts, my lies, my ill-spent life. How can a few minutes, death-bed prayer bring pardon for all the years I spent defying Him?"

"Yes, it is hard to understand how He can so easily forgive, when you have defied Him, and scoffed at Him for so long," said the priest gently. "And yet—Christ on the cross told the hardened sinner who hung beside Him, 'this day thou shalt be with Me in Paradise.' And I have good news for you, as I shall be God's humble instrument of restitution. I know the lady from whom you stole the jeweled cross. Tell me where can I find this woman; the accomplice who left you?"

The man gave him the address of a room in a crime-infested quarter of the city—a place of such notoriously dangerous character that even the police shunned it. "She used to live there," he continued huskily, as the priest took a note of the address. "But it would be a dangerous place for you—a priest—to go—"

"No place can be so dangerous as to deter a priest, when there is work for him to do. Indeed, I know the place well," said the priest. His duty done, he assigned to one of the Sisters who attended the hospital the task of watching over the man's last moments, and hurried off to the house he had taken note of.

It was certainly an uninviting quarter, where poverty and vice held sway, from the dark alleys of which the Apaches and nightbirds crept forth to pick up a desperate living in the only way they knew. But, beyond a few pleasantries, the priest suffered no molestation in his search, until he at last found himself in the apartment of the woman he sought.

He knocked at the door, and getting no answer, he turned the handle and went in. A woman was lying on a worn mattress on the floor, tossing from side to side, and babbling to herself. He was too well acquainted with the wretchedness of the "under-world" of Paris not to know that she was in a pitiable prostration which comes after many doses of absinthe have done their work, and are followed by a drop to the lowest depths of physical and mental prostration.

"Why don't I sleep? or if I cannot sleep, why don't I die at once?" she cried in a wailing tone, and then went on to address some person who was not there. "No!" you old witch! you're waiting to get it—to sell it—if I die, or if I sleep. But you sha'n't have it! Who are you?" she shrieked, as the priest, stooping over her, took her hand.

"I want you to come with me at once to the hospital," he said quietly. "A man is dying there whom you know, and he wants to see you before he dies. He is the man you left from whom you stole the cross."

"The cross? He stole it first—I only took it from a thief," she cried

excitedly. "He wanted to sell it for his own pleasure—I stole it from him because I wanted to sell it for myself. Old Gaston deals in them—he would pay me a thousand francs for it, and ask no questions as to how I got it. But I couldn't sell it! I've been starving for food; I've been raving wild for absinthe—and it lay in my bosom all the time, waiting to be changed into money. But I couldn't sell it! Every time I've tried, and taken it from my breast, that cross has glittered into my eyes, as if to say, 'You dare not part with me, you must return it to the woman—to her who wants to give it to Our Lady's Shrine.' It seem to burn into my flesh when I touch it. But I won't sell it, and I won't let you rob me of it!"

"Listen to me." His calm, slowly uttered words seemed to quiet her paroxysm; and he proceeded to tell her the story of the lady who owned the cross, and of her cure. "As the world would look at you, you are an unfortunate woman," he went on, when he saw that he had quieted her, "yet there must be some good in your nature—good that you yourself don't know of. I don't ask you to give me that cross. Stolen by your accomplice, and stolen again from him—by you—it must now go back to the lady who had intended it for a higher, holier use than either of you dreamed of. I don't even promise you any reward for its return—nor, on the other hand, do I threaten you with law and prison if you refuse to give it up. But come with me—take that cross with you—and if you come quickly, you can speak to your accomplice before he is dead. Afterwards, you can keep that cross until you give it, with your own hands, back to its owner. You saw her once, crippled and helpless. You will see her now, restored to health and movement—the result of her wonderful love, and her faith in the goodness of God. How she will reward you I cannot say. But come—in the name of God, I ask you to come!"

Her weak will was like wax under the powerful mastery of his tone; and before an hour, still miserable and shivering, she walked by his side to the hospital.

The man was still living and conscious. In the shadow-land of coming death, he recognized her; and as she took the cross from the bosom of her dress and laid it on the coverlet, his eyes rested upon it.

"The cross," he whispered. "Pretty as a toy, yet the emblem of the greatest suffering that man could invent to kill the mortal flesh that hid their God from their murderous eyes. 'God?'—I used to laugh at God; but God is more powerful than I imagined. I thought Him a shadow, a myth of the superstitious—for He was patient when I mocked Him. The cross of Christ—a cruel death—they nailed Him upon it, living, and left Him to die upon it. Aye! He showed men how to die—"

He bore his sufferings for you and for me—for all the millions who have since gone to Him, and for all the millions who are still to go," said the priest earnestly, as he held his own crucifix close to the dimming eyes. "Look at that! You are going to Him who hung in untold agony on the cross till He died, that you and every other poor sinner might be saved from the punishment that sin brings with it."

"I'm going—to Him—trusting in His Mercy." And before long, fortified by the priest's ministrations, he had passed away.

Miss Agnew got back her cross after some time, and learned, from the priest, the manner of its recovery. She heard about the man's death, and learned further that the woman, stricken and repentant, had been taken into a refuge to work out her redemption away from a world of sin and temptation which in time softened into a dim memory.

And a little cross at Lourdes is a double memento—not only of a body cured, but of a soul reclaimed.—J. J. Moran, in The Catholic Columbian.

Going it Blind.

He came into town from Southwestern Kentucky on Monday. Before he got to town he had telegraphed on to a woman cousin as follows: "Arrive Pennsylvania station at 2.30. Meet me, if possible, as I am nearly blind." Remembering him as she had known him a clean limbed six-footer, always well, always ready for the next thing, was out of doors; on a shoulder, deep in the duck marshes, hater of books, but reader of the sporting page; shrewd trader, rising young business man, rollicking young lover, worshipful young father, hospitable son of hospitable family, always forging ahead, self-reliant, triumphant in his physical powers, she could not take it in—that "nearly blind."

It was not easy to sense the extent of his disaster, even when he put his hands down on her shoulders—and said: "Is it you, old girl?" Perhaps there is a slight redness of the eyeballs. Perhaps one got the impression of the "unseeing gaze" looking deep into the blue of the iris. "But the blame fool doctors tell me the optical nerve is going, nearly gone. I skipped out from Hot Springs for your camp when they said that. If I do not find a doctor here that can use better language, I am going to Boston—going to keep on traveling till I find him. I can't accept that, you know—blind—led around by a string—not me."

"What did it? You never had any trouble with your eyes." Trouble with his eyes! He had never had trouble with anything. Always been stout as a mule, back like an ox's, eyes like an owl's. Well, what did it?

He was shy about it at first, feeling his way, not quite knowing whether the good old understanding of their early days still held or not. The doctors thought maybe—maybe he got some wood alcohol in his system. But he didn't see how that could be. What whisky he had drunk he had always drunk at home, and it was pure.

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Had he drunk much? Not much short of a plenty. She never knew he drank. He never showed what he drank. How long had he been drinking?

Oh, he rather reckoned he began at fourteen—had just stowed it away. Hadn't supposed that it could affect him. Never got wobbly in the legs and never got woozy in his noggin.

He had one pretty bad night of uncertainty, and then, Tuesday morning, he faced his fate in the oculist's chair. When he emerged from the two-hour seance he was very quiet, but it was plain that he felt better. "It's the booze," he said on the homeward trek. "He says a man often gets served like this; the optical nerve isn't gone; that the sight will come back. But it's good by booze. Funny thing," he added, "I been fighting woman suffrage in my country because I didn't want the damned women to take the town and vote my booze away, and here I got to give up booze, anyhow. Ain't that the limit? Going back home and work for woman suffrage." — New York Evening Post.

Children's Teeth.

Good teeth, clean teeth, and straight teeth mean health—especially for children. Dr. Albert D. Persons, of Chicago, says at the age of six there are four permanent molars erupting in the jaws of the child—two upper and two lower. These teeth take their places immediately back of the temporary teeth. They come in unheralded by pain or the pushing out of a temporary tooth as in the case of the remainder of the erupting permanent teeth. Many mothers think these four teeth coming at the age of six are temporary teeth, but they are permanent. It is not enough that we should have the

complement of teeth, but each tooth should be in its proper place and each tooth performing its proper function. Unless each tooth comes in contact with the corresponding tooth, it is impossible to masticate the food properly. As the large percentage of crooked teeth are caused by the neglect of temporary teeth, the sooner the parents recognize the importance of the proper care of these teeth and instruct the child that it is just as important to clean the teeth as it is to clean its face, the sooner this great destruction of the teeth of

children will cease. Facts to be remembered:— A clean tooth never decays. Natural teeth are better than "store teeth." A live tooth is better than a dead one. Willie—Mamma, what's that stuck in papa's throat? Mother—That's papa's Adam's apple. Willie—And did he swallow it green? Mother—Don't be grotesque, dear; papa wears a brass collar button.

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THURSDAY, NOVEMBER 6, 1913.

### CIVIL AND RELIGIOUS BIGOTRY.

The Presbyterian False Witness thinks it has found an instance of intolerance on the part of an Irish Bishop which leads it to suspect that the fears of those opposed to Home Rule may be well-founded. It says, "The Roman Catholic Bishop of Galway, Ireland, considers that street preaching is, or ought to be, illegal. What kind of street preaching? Who was preaching? What were the nature, scope, and manner of the sermons? What a woeful lack of particulars there always is in regard to such matters? Speaking of tolerance and intolerance, Galway is a bad selection as the scene for such a tale. Galway City is the most Catholic city in the world, 95 per cent. Catholic. The Irish language is spoken in the streets as freely as English is spoken in Nova Scotia. And Galway City has a Protestant member of Parliament, elected over a Catholic opponent. And it has a considerable Protestant membership in the Municipal Boards.

The same is true of Dublin and Cork, cities overwhelmingly Catholic. Dublin frequently has a Protestant Mayor; but Belfast never had one; and is not likely ever to have one; and not only are Catholics rigidly shut out from every position in Belfast from which Protestant votes can shut them out, but some of the largest employers of labor there will not hire a Catholic wage-earner; and in others the few Catholic laborers who are employed are openly insulted day by day, and their religion jeered at and ridiculed by their enlightened Protestant fellow-workmen. And the Presbyterian (False) Witness has the impudence and assurance to say:—

It is hard for the Church of Rome to become reconciled to the principle of religious liberty. The Roman Catholic Bishop of Galway, Ireland, considers that street preaching is, or ought to be, illegal. Many of the Irish Protestants think that if he had his way, he would soon make it illegal. It is to the fear of the dominance of the Roman Catholic hierarchy that a good deal of the opposition to Home Rule among Protestants is due. In some sections of the Province of Quebec street preachers and Bible colporteurs have been interfered with and in some cases roughly handled. Where our Roman Catholic compatriots are left to their own generous impulses the relations between them and Protestants are usually most cordial and friendly. It is the interference and instigation of the priests that cause trouble. Nevertheless the great Protestant principle of religious liberty is making some headway even in the Roman Catholic Church.

This from a paper which has, for forty years, been a conduit pipe for the scavengings and sweepings of the back-alleys of anti-Catholic bigotry and ignorance. When false witnesses begin to tell the truth and when the spirit of Galway spreads to Belfast, it will be time enough to begin to boast about "great Protestant principles."

How is it in Nova Scotia, if the Witness wants to get down to cases? Halifax city votes neither Grit nor Tory, but Protestant whenever it can manage to do so. Name the predominantly Protestant County in Nova Scotia electing one member only in which a Catholic has any more chance of being elected than he has of being King. Name the Protestant community in Nova Scotia in which a Catholic merchant has an equal chance with a Protestant, the men and their goods and prices being equal. "Interference and instigation of priests!"

Why, nine-tenths of the parsons would be without an occupation if they had no "civil and religious" attacks to make on "Rome." In the petty local discriminations and hole and corner manifestations of bigotry, the parsons are on hand every time. There are honorable exceptions but we speak of the rule. The rule is that the parson is a meddler and a bigot; and the priest is not. Does the Witness want any more particulars? If it does, we can furnish them; and we need not go outside Nova Scotia to show that Catholics never make any distinction against a Protestant unless such Protestant is unmistakably offensive; so far as the parsons are concerned they never fail to request and to

urge their people to discriminate against Catholics. It is a long-standing grievance with Catholic business men that Catholics pass their door and go to their Protestant neighbor, and that even their priests do it, and never say one word to send business to them. And these complaints are well-founded.

### SEARCHING FOR FOREFATHERS.

(Continued from page 1)  
ANOTHER GUESS.

And so we see, this hunt for spiritual ancestors is not very satisfying. When they find an early-day heretic who joins them in abusing the Pope or misrepresenting Catholic doctrine, there is always something the matter with him, so that all they can say of him is, that he was "against Rome." He does not fit into their sect, and they could not admit him to membership if he were now alive.

Another guess of Mr. Taylor's is, the Waldenses, an heretical sect which appeared in the 12th century, and, it is said, there are about 30,000 in the world to-day. Just as in the case of other early heresies, Protestants find in their doctrines a denial of part of the Catholic teachings. They denied Purgatory, indulgences, and prayers for the dead. So far, good enough Baptists. But they refused to take any oath of any kind; believed that war was never lawful, and denied the right to inflict the death penalty for any offence. They believed in Confession. They had bishops and priests. In an effort to be perfect, many of them took vows of poverty and chastity, as Catholic religious orders do. And so, taking them all in all, they will hardly do for Baptists after all.

### A THIRD GUESS.

His third guess is, Peter of Bruys. Peter of Bruys started his little sect in the 12th century. He believed the same as those Baptists who are called "Close Communion" Baptists on some points; but he taught that Baptism is necessary for salvation, which Baptists do not believe. He taught that worship should not be held in special buildings called churches, but in any house or even in a barn. He taught that the Epistles were not of equal authority with the Gospels, which Baptists do not believe. As in the case of other early heretics, Peter of Bruys, who was a Catholic priest deprived of his parish, denied many of the Catholic doctrines and practices. The sect he founded is extinct.

### FOURTH GUESS.

Mr. Taylor's fourth guess is, the Lollards, a name given to the followers of John Wycliffe, in the 14th century. Mr. Taylor says that Wycliffe was "a Baptist in principle." We have already shown that all these long-gone sects which rebelled against the Catholic Church attacked some parts of Catholic truth which Baptists attack to-day; but that is not the question. The question is, whether the Baptist religion, any one of the 15-kinds we have named above, was the religion of any body of men in the world before the Baptists started out in England a hundred years after the Reformation.

Wycliffe taught that the Bible is the sole rule of faith; and, so far, he was good enough Baptist; but he taught also that if a sinful man baptized another, the baptism was no good. Do the Baptists believe that? He taught that all the sins committed in the world are necessary and inevitable. Do Baptists believe that? That nothing was possible to God but what actually took place. Do Baptists believe that? That God cannot prevent sin. Do they believe that? That some men are elect and some are reprobate, and that it is not in God's power to save the reprobate. Do our Baptist friends believe that? That it is a great crime in clergymen to possess property. Do the Baptist ministers believe that? And, with all his faults and his false teaching, he was in Church hearing Mass when stricken with paralysis, of which he died. And do Baptists believe in that?

We must postpone further comments for the present. The subject is a very important one, and we shall come back to it.

The Catholic Church freely admits that, amongst the many sects which split off from Catholicity before the "Reformation," most of the great Catholic teachings were denied, some by one sect, some by another. Protestants, eager to catch at anything in history to support their views, hail those sects as early Protestants. But, in doing so, they only strengthen the arguments in favor of the Catholic Church; because there is not one of those early sects which did not deny one or more things which all Protestants believe; and assert one or more things which all Protestants deny; and the Catholic Church has rejected them all as heretics. Claude of Turin was an

Arian, and denied the Divinity of Christ; but he broke images, and therefore he is claimed as "an early Protestant." Berengarius denied the Eucharist and nothing else. He is hailed as "an early Protestant." John Huss said Mass to the end of his life; but he attacked some Catholic teachings, and he also is listed as "an early Protestant."

It needs no great brains to see that you cannot trace a religion back to the Apostles in any such way as that.

### Correspondence

To The Editor of The Casket:

SIR,—The duty of Catholics to help support the Catholic press is manifest to Catholics who take the least interest in the religious and social life of to-day.

As a reader of THE CASKET since its first issue, indeed of "the Aurora" before it, I have acquired a love for the reading of THE CASKET to such an extent that were I given to choose, between the eating of a meal or the reading of THE CASKET, I would quickly say—"Bring me THE CASKET." I make bold to say that little or no effort has, or is at present, put forth to increase the circulation of THE CASKET in this diocese. Are Catholics urged from time to time, from the pulpit, to subscribe for a Catholic paper, principally THE CASKET? I have heard it once from the pulpit in 25 years. Do you think, Mr. Editor, that if Catholics could be induced to read our Catholic papers, such as THE CASKET and Catholic Record, that we would have so many mixed marriages as we have? or so many miss Mass on Sundays? I think not. In this new Town of New Waterford, with a population of over 6000 people; over three-fourths Catholic, I wonder how many receive THE CASKET or Catholic Record?

What would we Catholics in this Province do, without the Antigonish CASKET? That giant defender of Catholic faith and Catholic rights. Recently an eloquent priest said in his sermon: "If you have but one nickel to divide between the church collection and your Catholic paper, give it to the paper." Startling words, that should make an impression on Catholics that hear them.

Now, Mr. Editor, I have a suggestion to make, in the matter of increasing the circulation of THE CASKET in this diocese, which, I think, if acted on would increase the number of subscribers to your paper. Let every priest in this diocese tell his people that on a certain Sunday after Mass, or evening service, he will receive new subscribers to THE CASKET; to bring along one dollar, at the same time telling the people the necessity of subscribing to a Catholic paper. I do believe, Mr. Editor, that a great deal could be accomplished for the Catholic papers and the public in that way, and I do hope that some good may follow my suggestion. Wishing you every success I am,

Sincerely yours,  
LAYMAN.  
New Waterford, Oct. 27th, 1913.

### News of Cape Breton Island

North Sydney people complain of numerous petty thefts.

Hallowe'en vandalism damaged valuable property in Sydney.

The first snow fell in Cape Breton on Saturday night.

Sydney is getting control of the Wentworth Creek Admiralty land for a park.

Dominion Coal Co's output for October was 438,000 tons; its largest record for one month.

N. S. Steel Co. is building a new warehouse at Sydney Mines in place of the one recently destroyed by fire.

A special sitting of the Supreme Court will be held in the last week of this month to try Haynes and Mrs. Atkinson.

Judge Russell addressed the Canadian Club at Sydney last week, on the subject, "Whence wars arise."

The Broughton coal mine made its first shipment of coal by water last week.

It is reported at Sydney that there will be no change in the I. C. R. timetable before the middle of the month.

H. Donkin, Deputy Commissioner of mines, was in Cape Breton County last week, to examine local conditions.

Sydney police courts imposed fines of two dollars each in a number of truancy cases under the by-law.

Twenty-five Glace Bay men received cheques for Fenian volunteer bounty on Saturday.

Sydney Mines complains greatly of having no telegraph office except that of the N. S. Steel Co.

Mrs. Bridget Domahoe, one of the oldest and most esteemed Catholics of Sydney Mines, died there on 29th ult.

Charles Clements, an employee of the Maritime Telephone Co. was found dead in his hotel at Sydney on Friday night.

Bishop Power of St. George's, Nfld., preached in St. Joseph's Church, North Sydney, on Saturday evening, All Saints Day.

Thos. G. Horn, Horne's road, 12 miles from Sydney, picked mayflowers at his place on Friday last, and showed them at Record office.

Plan advertised for tenderers on diversion of line of I. C. R. from North Sydney to Litche's Creek, carries the track across ten or more streets in North Sydney.

In the criminal trials at Sydney last week, Fraser McDonald was found guilty of wounding a man named Gouthro, and sentenced to two years. Walter McDonald, accused of wounding, was acquitted.

Mr. Knight, Chief Inspector of Temperance Act, held an inquiry at North Sydney on 29th Oct. into charges of

insufficient enforcement of the Act by Inspector D. W. Allen, Decision reserved.

It is reported that Wm. Dunphy and James Wilkie, two North Sydney hockey players, who played on a Sydney team last winter have been asked to play on the Irish American Athletic Club, New York.

In North Sydney's burnt district, only two good buildings have yet been built, one of brick by Mr. Kirk; one of concrete by Dr. Gamon. A third—brick—is now being started. Several wooden shacks have been built.

### GENERAL NEWS.

A second postal service by airship is to be started in France.

Milk supply is blamed for typhoid in Boston suburbs.

A serious decline is reported in the birth-rate in Ontario.

Despatches say New Zealand is going to build a local navy.

Judges in Quebec district ask for more salary.

Two persons were sentenced to jail in Montreal for selling cocaine.

Acting President Huerta, of Mexico, will not resign.

Latest report is Royal Line steamers will continue to make Halifax their port.

Thermometer was below zero at some places in Saskatchewan on 27th Oct.

There is a report that the Prince of Wales will marry the daughter of the Czar of Russia.

The Cook Government was defeated in Australia last week by one vote. They have not yet resigned.

Mrs. Eaton was acquitted at Plymouth, Mass., of murder of her husband, Admiral Eaton.

A man named Power, of Charlestown, Mass., 99 years old, is going to be married to a woman of 40.

Government of Alberta authorizes cancellation of licenses of picture houses remaining open on Sunday.

Mexican rebels dynamited a train and killed 100 federal soldiers last week.

A considerable number of Nova Scotians are at present in London, England.

Daniel Keeler was killed at the Albion mine on the 29th Oct. by a string of empty coal cars.

Striking miners at Nanaimo are applying to the Department of Labor for an arbitration board.

Shipments of apples from British Columbia to Australia and New Zealand are expected to be large.

Balfour is to return to the public platform. Unionists are thought to be dissatisfied with Bonar Law.

Canadian trade, export and import, on the trans-Pacific trade routes, shows vast increase.

Delegates representing 45,000 railway employees demand, at Chicago, more wages and better working conditions.

Seventy lobster packers met in convention in Halifax last week. Matters affecting the business were discussed.

Mrs. Mary Tobin got a verdict against the City of Halifax for \$2,000 for negligence, by which she broke her leg.

Dykes were down, from the tides in many places last week between Windsor and Grand Pre; and much damage was done.

Sir Edward Carson says that no offer from the Government will be of any use unless consistent with "Ulster's Solemn Covenant."

Daniel J. Cooper, farmer, West Nepton, Mass., is said to have confessed he killed his neighbor Alfred Bradish, by shooting, on Oct. 4th.

Wireless again plays its part, in the rescue of crew of German ship "Kalydos" by British warship Cumberland.

Public schools at Regina, Saskatchewan, are ordered to be opened, henceforth, with the recitation of the Lord's Prayer.

The provincial premiers are asking the Dominion Government for ten per cent of the customs and excise duties.

Government investigation at Vienna is said to have cleared C. P. R. officials of most of the charges respecting emigration trouble.

In By-election in South Bruce, Ontario, on 30th Oct., Tinox Liberal, was elected by 121 majority. The seat was held by Conservatives since election of 1908. Majority in 1911, 103.

Attorney-General of United States says, under new tariff act, that five per cent preference on goods imported in American ships impairs treaty rights, and if so granted, must also be granted to nations have commercial ports with the States.

Mr. Churchill's plan for suspension of warship building for a year, by agreement between Britain and Germany, was under discussion in American House. Resolution of concurrence was moved and deferred indefinitely.

Huerta and Blanquet are probably elected President and Vice-President of Mexico, Huerta is said to be desirous of a new election, as he had declared he would not receive votes if cast for him. The system is, that the voters can put in a ballot for anyone without previous nomination.

The Toronto News is informed that 800 Toronto men are enrolled in a "Unionist League" to supply men and money to North-East Ulster; and that 750 more will be enrolled soon. A despatch says that a number of ex-soldiers are enrolled; and that the movement is active in all the great centers of Canada.

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Robes, Horse Blankets,  
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call and get our prices.  
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Would take this opportunity to thank their friends for the very generous patronage given them during the past season, and to intimate that a continuance of the same will be very much appreciated.  
We wish to announce the arrival of a lot of  
**NEW GOODS**  
so that all our lines are fairly well supplied with everything the country needs. And we think you will find that our prices are still on the reduced list.  
**OUR MILLINERY DEPARTMENT**  
is in full swing and is receiving its usual number of customers.  
We extend a cordial invitation to all our friends to give us a call and see what we can do, and are quite willing that you shall be the judge.

**Highest Prices Paid for Pork and Butter**

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Is a great convenience to those who live some distance from town. Deposits may be sent in, cash drawn, or other business transacted by MAIL without any trouble or delay.  
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**The Royal Bank of Canada**  
SOLICITS YOUR ACCOUNT  
Interest paid on Savings Accounts at the highest current rate. Correspondence invited.  
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of all kinds, in any kind of wood, all styles of finish, at the wood-working factory of  
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Rev. F. W. Kiley, P. P., North Sydney  
Rev. J. W. McIsaac, Bras d'Or, N.S.  
The Catholic Clergy of P. E. Island.

GENERAL NEWS.

Premier Borden is in the Southern States.

There is to be a general election in Spain.

The Government of Italy was suspended in the general election.

It is said that one Socialist has been elected in Newfoundland.

The Copper mines strike at Calumet, Michigan, is still on.

The city elections in New York are very warm.

Wanderers defeated Dalhousie, 11 to 5, at football on Saturday.

Heavy falls of snow in parts of Quebec last Saturday.

Two by-elections are to be held in Scotland and two in England.

Dredge "Nelson" is reported wrecked at Hudson Bay.

A foot of snow fell at Clinton, Ontario, on Thursday and Friday last.

Three children set off a box of gunpowder in Halifax, and were injured.

Gimble election case, Manitoba, may be carried to the Privy Council.

A widespread strike in New Zealand has brought about a shortage of food and fuel.

H. V. Meredith will likely succeed H. B. Angus as president of Bank of Montreal.

Mrs. Hewer, 65 years old, was burned to death at Guelph, Ontario, on Saturday.

Mrs. J. Rothschild was beheaded by a street car at Westmount, Montreal, on Saturday.

A cruel wireless hoax was perpetrated at Dublin, reporting S. S. "Empress of Britain" sinking.

French barque Patrie was burned at sea. Three lives lost; 22 rescued by a German steamer.

Government of Switzerland is going to electrify railways at a cost of over seven million dollars.

Every event at the Oxford freshman sports, held recently in England was won by Rhodes scholars.

Two more aviators were injured in Germany by capsizing of an aeroplane.

All Wall Street people, New York, are in much doubt as to effect of the new income tax law.

American schooner "Theodore Roosevelt" stranded near Digby on Friday. No lives lost.

Reports indicate Morris Government sustained in Newfoundland. Majority not yet known.

The C. P. R. is reported to be active in aiding the development of coal mines in Queen County, N. B.

Fifty miles section of N. T. R. west from Quebec Bridge is declared completed.

Capt. Manuel Sanchez, Spanish army, was executed for the murder of a wealthy land owner.

Empress Eugenie, widow of Napoleon III, is said to be dying, in England.

A woman in New York State paid the tram company ten cents for fares evaded six years ago.

An unknown Spanish Steamer sank off the coast of Spain. Twenty-one drowned.

A fire has occurred in the oil fields in Sarvia, causing loss of five million dollars.

50,000 mackerel were taken in nets at Portuguese Cove, N. S., one day this week.

One man was killed and several injured on Sunday in Street car strike at Indianapolis, Indiana.

Press reports that the Pope has appointed Archbishop Novelli Apostolic Delegate to Cuba and Porto Rico.

Mr. and Mrs. Grotton Stevens were burned to death at Waukegan, suburb of Chicago, while seeking to save a pet dog.

Dr. J. J. McPhee, New York, a native of P. E. Island has been elected a Fellow of Royal Medical Society of Great Britain.

Premier Murray attended conference of provincial premiers at Ottawa and afterwards went to Boston.

Steamer "Manchester Commerce" was damaged by collision with an iceberg in Strait of Belle Isle on Saturday.

A robber attacked a woman at Chicago; she stabbed him with her hatpin, causing blood poisoning, of which he died.

By-election in Peel, Ont., on Monday, for Local House, resulted in election of Conservative. The previous member was Conservative.

It is rumored that the N. S. Government has ordered Acting-President Huerta of Mexico to resign. It is thought he will not.

Two men found guilty of murder by killing people with automobile and sentenced, at Chicago, to 14 years imprisonment.

A resolution was moved in the American House favouring the sale or cession to Canada of part of Alaska. It was killed on an objection of procedure.

The struggle between the Chinese Parliament and President Yuan Shi Kai has brought about drastic action by the President, which, in the opinion of many, will have a serious effect on parliamentary government. Lengthy presidential proclamations were issued at midnight, expelling the Kwo-Ming Tang party, numbering more than three hundred members, from Parliament. The proclamations recount the difficulties with which the Government has been struggling since the Manchou regime, and describes disasters which are certain to follow, if parties, such as the Kwo-Ming Tang, are permitted to exist.

Strom, Alberta, had a \$50,000 fire on Saturday.

On Tuesday there were 17 typhoid patients in the emergency hospital, Halifax.

Four Suffragettes were arrested in Edinburgh on Saturday for an attack on Premier Asquith.

Business section of Jackson, Kentucky, was burned on Saturday. Loss \$150,000.

James W. Meicer, former secretary of Local Union 58 United Farmers of Alberta, was sentenced to 18 months for stealing funds of the union.

Collin H. Campbell's resignation as Minister of Public Works in the Manitoba cabinet was received yesterday, and the portfolio at once offered to Hon. W. H. Montague.

During a fire at St. Columb Minor, England, rival fire brigades from Newquay and St. Columb quarrelled, and had a duel with the hose, each side drenching the other.

Quiet a number of the Fenian veterans about town received their cheques for one hundred dollars on Saturday morning last. They were as happy as schoolboys over this unexpected find.—*Eastern Chronicle*

The Newfoundland schooner Annie Roberts was sunk in collision with the Dominion Coal Company's steamer Wabana, in Sydney Harbor, last week, and four of the crew probably drowned. Only one man escaped.

Over 5,000 maintenance of way employes on the C. P. R. from coast to coast want an increase of pay, with better working conditions than now prevail. They have made application to the Labor Department for a board of conciliation.

Edward P. Grosvenor, at St. Paul, in his final argument for the government in the suit to dissolve the International Harvester Company, Monday declared that unless the "Harvester Trust" is disintegrated two families within a few years will own a monopoly of every implement made in that country for the American farmer.

Allen Gallant, aged thirteen, of Abraham's Village, P. E. I., while out shooting on Tuesday undertook to kill a snared rabbit with the butt end of a loaded gun. The gun was discharged and the shot shattered the lad's knee. He was found in the woods and taken to a hospital, where he died yesterday.

Press reports state that a resolution to pay no taxes under an Irish Home Rule Parliament and to make government under its rule impossible by obstruction of the law was passed at Belfast on Nov. 4 a demonstration of 6,000 business men of Ulster including representatives of leading firms with an aggregate capital of upwards of \$850,000,000.

John P. Mitchell, Fusion Candidate for Mayor carried New York City in the elections on Tuesday last by a plurality of 95,000. A Fusion Majority in the Board of Aldermen also seems assured. William Sulzer ousted last month from the Governorship of New York State by verdict of a High Court of Impeachment was elected to the State Assembly for the sixth District. David Walsh a Democrat was elected Governor of Massachusetts and James F. Elder, Democrat is probably elected Governor of New Jersey. The result of the Elections is a complete rout for the Tammany forces in New York.

DIED

At Malignant Cove, on the 25th Oct. after a long illness, ANN daughter of the late RONALD McDONALD, in the 57th year of her age. R. I. P.

At St. Martha's Hospital, on October 19th, 1913, MRS. MARGARET HARRY, of Merland, aged 52 years. She was consoled by the last rites of Holy Church. She leaves five sons, and three daughters to mourn the loss of a kind mother; also one sister. May her soul rest in peace!

At Craigmore, Inverness Co., on the 10th of October last, MARY KENNEDY, in the 83rd year of her age, she was a daughter of the late ADAM KENNEDY a former citizen of St. Andrews, Antigonish County, where she was well known and respected. She had a peaceful and happy death and was consoled by the last rites of Holy Mother Church. After Requiem High Mass, sung by Father Rankin, P. P., she was laid to rest in Grignish Cemetery. May her soul rest in peace!

At her home at Gloucester, Mass., on 1st of October last, MARY, widow of COLIN MACDONALD, after a short illness. The deceased was a native of Boyer Cove, C. B., but resided in Gloucester for many years. She was a daughter of Robert and Catherine (McNeil) McPhee, and leaves a family of five children. Interment took place Friday following her death in the family lot at Calvary cemetery where the funeral services were conducted by Rev. P. A. Sharkey. Mrs. Macdonald was a fine type of woman and had a large circle of warm friends. May her soul rest in peace!

At Holding Ford, Minnesota, JOHN STEWART in the 74th year of his age. The deceased was born at Slight Point, C. B., and removed to Minnesota in 1869. He was married to Elizabeth McLellan, in 1867, of Broad Cove, C. B., and leaves a widow, six sons and one daughter besides three brothers. The deceased was a cheerful man and always enjoyed a harmless joke on his friends. He was a good Catholic and his parish priest was at his bedside at the time of his death. His funeral was very largely attended. May his soul rest in peace!

At Alder River, Guysboro County, on October 23rd, 1913, ALEXANDER GLENN, in the 73rd year of his age. The deceased was a man who by his genuine Christian disposition and sterling integrity won for himself the respect and esteem of all who knew him. His resignation to the Divine Will during his lingering illness edified the many friends who visited him. He leaves a widow and four sons, besides a host of friends. Strengthened and consoled by the last rites of Holy Church his spirit calmly passed to its reward. May his soul 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.

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- J. G. McKinnon, Wellington, B. C. 1.00
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- Angus B. McMillan, Dumagazine 1.00
- Dan McDonald, St. Josephs 1.00
- Rev. B. W. Hogan, Plainfield, N. J. 1.00
- Angus Cameron, Glenside 1.00
- Mrs. Alex. McIsaac, Vancouver 1.00
- Michael B. Johnson, Glace Bay 1.00
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- Joseph Gille, Solitaires Cove 1.00
- Maria Gille, Solitaires Cove 1.00
- A. J. McMillan, Dumagazine 1.00
- Mrs. Alex. McIsaac, Vancouver Island 1.00
- Abraham Richard, Charlis Cove 1.00
- Alexander McDonald, Manchester N. H. 1.00
- Dr. A. D. McEachern, Scottville W. Va. 1.00
- James A. Johnson, Springfield 1.00
- Mrs. H. D. Lyons, Bedford Mass. 1.00
- Minnie McDonald, New Waterford 1.00
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- John Kennedy, Cross Roads Ohio 1.00
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CANADIAN GOVERNMENT RAILWAYS TENDER

SEALED TENDERS addressed to the undersigned and marked on the outside, "Tender Division of Line, North Sydney to Leitches Creek," will be received up to and including MONDAY, NOVEMBER 10TH, 1913, for the construction of a line of Railway from North Sydney to Leitches Creek, N. S.

Plans and specifications may be seen at the office of the undersigned at Ottawa, Ont., at the Station Master's Office, North Sydney, N. S., at the Office of the Resident Engineer, at New Glasgow, N. S., and at the Office of the Chief Engineer, Moncton, N. B., where forms of tender may be obtained.

All the conditions of the specification must be complied with.

L. K. JONES, Assistant Deputy Minister and Secretary, Department of Railways & Canals. Ottawa, Ont., Oct. 24th, 1913.

"I am not in a position to invest now"

This is an all too frequent reply which investment houses receive when they send out security offerings.

Outside of the really well-to-do in this country, the number is surprisingly small who ARE in a position to invest.

We devote so much time to earning of money that we have neither the time nor energy left for the proper consideration of its investment. And so it goes with little or nothing to show for it.

If YOU are not in a position to consider an outright security purchase now, why not start on a modest scale with our partial payment plan? We'll gladly show you how.

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FARM FOR SALE

The valuable farm of 100 acres at Bellefleur (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

Be Safe!

Don't take too many chances with spavin, splint, curb, singbone, bone growth, swelling and lameness. Use KENDALL'S SPAVIN CURE.

It has been used by horsemen, veterinarians and farmers for 35 years—and it has proved its worth in hundreds of thousands of cases.

Bickerdike, Alta., Jan. 29, 1913.

"I have been using Kendall's Spavin Cure for a good many years with good results. In fact, I am never without it."

H. NEMPOFF.

\$1 a bottle—6 for \$5, at druggists—or write for copy of our book "Treatise on the Horse" free.

Dr. E. J. KENDALL COMPANY Enosburg Falls, Vermont, U.S.A.

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

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J. H. W. BLISS

Piano Tuner Eureka, N. S.

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Farm for Sale

The undersigned offers for sale her farm situated at Fairmont, Antigonish Co. It has good buildings, close to Post Office, School and Telephone. Two brooks run through the farm and are never dry, affording very easy watering for stock during winter. Hard and soft wood, including plenty of poles, and easy to reach. Nice orchard. Excellent soil. Reasons for sale, no one to work farm. For price, terms and all information, apply to MRS. J. J. McDOUGALL, On the place. F. H. MACPHEE, Agent.

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.

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, St.

Coal Coal

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

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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.

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Good Taste the Keynote of our Clothing

We want you to see the New Fall Goods

Come in and look around. See what the newest styles are and learn what really good goods can be sold for little money.

We cordially invite you to come and acquaint yourselves with the new fashions, even though you have no intention of buying.

We're ready with everything that is new and correct in

Apparel for Men and Boys

The New Overcoats and Suits

are handsome this season and are all made according to this store's high standards of quality and workmanship, and priced at our usual fair prices.

Men's Overcoats priced from \$6.50 to \$20

Chisholm Sweet & Co. The Store That Satisfies.

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W. H. HARRISON, Manager

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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.

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A large and well selected stock of Fall and Winter Footwear for men and women, youths, misses and children.

RUBBERS

Rubbers to give satisfaction must necessarily be of good quality and fit the boot. We can satisfy as to both fit and quality.

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.

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

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

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First aid to the injured—surest relief from Coughs, Colds, Cramps, Rheumatism.

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Use it for both internal and external ills. Sold everywhere in 25c and 50c bottles.

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Boston, Mass.

**Parsons' Pills**  
Make the liver active

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

**DR. ARTHUR V. GOSA,**  
Supt. Taunton State Hospital  
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The Guaranteed "ONE DYE for All Kinds of Cloth."

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When through old age the bodily functions become sluggish,

**Na-Dru-Co Laxatives** give gentle, timely and effective aid, without discomfort or distress.

25c. a box at your Druggist's. 173 National Drug and Chemical Co. of Canada, Limited.

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A complete and up-to-date line

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Fresh and cured, at all seasons

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Fresh, smoked, pickled and dry

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Everything in season

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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

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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

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Monuments of all styles manufactured and erected.

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Orders left with our Antigonish Agent, P. S. Floyd, will have prompt attention.

**The Church.**

TRIBUTE TO THE PRINCIPLE AND PRACTICE OF ROMAN CATHOLICISM FROM OUR FRIENDS "OUTSIDE THE WALL."

(Compiled by Benjamin Francis Musser)

We have often heard supposedly well-informed persons refer to our religion, in admiration, more pityingly, sometimes—God forgive them—contemptuously, as "the Church of the poor." And although, as the "Baptist Watchman" observes, "the day is past when the Roman Church in the United States can be regarded as recruited exclusively from the foreign population or from the lower walks of American life"; although the proudest royal houses, the representatives of the richest, most exclusive and oldest lineages in history have paid allegiance in spiritual matters to an old fisherman living on the Tiber; although converts to her ranks are almost invariably from the intellectual, if not the moneyed classes; nevertheless, we do indeed glory in the claim of that title—the Church of the Poor. To do otherwise would be spoliating from the faith of the Carpenter and the Fisherman.

Catholicism "confounds all distinction of society at the foot of the same altar, even as they are confounded in the sight of God," says the fabled De Tocqueville. Thus, when a Philadelphia gentlewoman, heir to Drexel millions, devotes her life and wealth to the evangelization of Indians and Negroes, and to their social and civic education; when the Queen of Spain, not as a religious mummy, but in very love, washes the feet of beggars during Holy Week; when the Duke of Norfolk, Earl Marshall of England, walks bareheaded among plebeians through the streets of London in a Eucharistic procession; we are not surprised to hear one admit, as Prof. Nathaniel Schmidt of Cornell does, that "the Catholic Church is essentially the most democratic of churches."

It is not necessary to go to Canossa to behold an emperor humbled, nor to Runnymede to see a tyrannical king brought to sign Magna Charta, whereby the poor and oppressed may be succored; our friends outside the wall themselves indorse and set forth the care which Mother Church has ever taken to equalize all men in their religious status, to make all creation a veritable Communion of Saints. (Social equality is, of course, a different matter entirely, and a theory which can never possibly be realized outside of Utopia).

"When the very foundations of civil order were shaken," says Dr. Lawrence B. Evans, Professor in the Episcopal Theological Seminary at Cambridge, Mass., "while Europe was in the process of adjusting itself to the changes caused by the breaking up of the Roman Empire and the migrations of the Teutonic tribes, the Church of Rome not only maintained the Christian faith in the west of Europe, but she also supplied the deficiencies of the secular government. She cared for the poor. She taught the young. She civilized the barbarian. Everywhere she stood for law and order. She was the chief civilizing influence." And the result:

"No human ingenuity is capable of estimating what modern civilization owes to the great Catholic Church."—Governor Swanson.

"And I am happy to pay tribute to that Church which you represent, as one of the greatest forces for order and civilization."—Ex-Speaker Cannon, 1911.

"I recognize that the Roman Catholic Church is the conservator of faith and morality, of law and right for more than half of the Christian world." Rev. P. M. Snyder, Rockford, Ill.

"I think one of the greatest friends to the cause of social advancement in our cities is the Roman Catholic Church."—Governor Baldwin, of Connecticut.

"It is the mightiest social influence in all our cities, and we know it."—Rev. Frederic Hopkins, of Chicago.

"That it is doing more good for mankind than all other churches combined cannot be questioned."—Hon. Peter Muir, Louisville, 1911.

A fuori contributor to the Manchester (England) Guardian bears testimony to "the Church of the Poor," as follows:

"Of the Church of Rome I would say at once that no one who has worked in a Roman Catholic neighborhood, or who has visited regularly in a hospital, can deny that she has kept her poor faithful to her teaching and practice to an extent not equaled by any other communion. . . . The Church of Rome has never been backward in taking the part of the poor. From India to Peru, she has withstood kings, princes and governors on behalf of the poor, the oppressed and the slave."

From *The Enterprise* comes the following editorial:

"That Church has erected hospitals and nurseries for the care and maintenance of the poor, and when other such institutions have discriminated against the people of color, the Catholic Sisters have extended the hand of mercy. The beneficial practice has been most helpful to the negro, because he has stood more in need of help than other races in our land." O this latter activity Rev. George Gilbert Walker writes:

"There is a special need for Church schools for colored persons in the South, schools which will be really efficient. The wonderful success of Roman Catholic parochial schools and academies gives us the assurance that the like or similar schools will produce good results for us. These would meet a peculiar need of the Church among colored people." (Living Church, Sept. 13, 1913).

Of all benevolent associations, there is none, probably, which has accomplished more for the suffering poor than the Society of St. Vincent de Paul. "I had no idea the world was possessed of anything so great and good as this!" exclaimed the late Governor Altgeld of Illinois, referring to this society. And Mr. William P. Fowler, chairman of the Overseers of the Poor in Boston, said in an address delivered in a Protestant church of that city:

"That Boston has not any great number of severe cases of destitution is due to the excellent work done by its many charitable organizations. One of the greatest works along this line is done by the Roman Catholic Church. . . . Each of its parishes has a Society of St. Vincent de Paul, made up of the men of the parish; and through their personal efforts nearly every case is early discovered and promptly cared for. The Protestant churches, while they aid with money, could and would accomplish more if they conducted their efforts along the same lines."

Of Frederic Ozanam, one of the founders of this society, and in whose honor natal centenary fetes were recently celebrated, I. S. Wolf notes (Living Church, May 17, 1913) that "it is as the chief founder of this grand society that the memory of Ozanam is feted to-day. To the end of his life both by his works and his writings he did all that unwavering conviction and untiring energy could accomplish in the cause of Christianity and Roman Catholicism."

Or it may be their tributes are reserved for that God-inspired apostolate, the Little Sisters of the Poor, founded by Jeanne Sagan, a paid servant of the rich, and continued by unpaid servants of the poorest, most friendless, most pitiful souls alive—aged indigents.

Charles Dickens published in his paper, "Household Words," Feb. 14, 1852, a sympathetic account of the Petitee Sœurs, beggars for Christ's sake, gathering in baskets the crumbs from the rich man's table to feed a starving wail, a broken old man, a forsaken grandmother. Yet, "to feel that they console the last days of the infirm and aged poor is all the Little Sisters get for their hard work." Yes, all, perhaps, that they receive from this selfish world. But, Mr. Dickens, it may console your spirit to know that, though they work, not for reward but for the love of God and its counterpart, love of man, "great is their reward in heaven." They know that, as a fuori writer says, "Giving to others does not exhaust our own supply. . . . The more love and sympathy we give out to others the more we have in our hearts" (J. R. Miller).

Cobbett, the historian, notes that throughout the ages the Church "showed itself in good works done to the needy and suffering; that the tithes and offerings and income from real property of the Catholic Church went in great part to feed the hungry, to clothe the naked, to lodge and feed the stranger, to sustain the widow and the orphan, and to heal the wounded and the sick; and that, in short, a great part, and indeed, one of the chief parts of the business of this Church was to take care that no person, however low in life, should suffer from want, either of sustenance, or care" (History of the Reformation, p. 269).

Justice Brewer, of the United States Supreme Court, delivering a lecture at Haverford College (Society of Friends, commonly called Quaker), asked: "What single organization has done more for the orphan than the Catholic Church? What one, through hospital or asylum, more for the sick and afflicted? If you were to select a single face and form as typical expression of the great thought of charity and kindness, whose would you select other than the face and form of a Sister of Charity?" Surely, as the vision of this rises in your mind, you see the presence and form of those whose faith is in the Man of Galilee.

Charles F. Lummis declared that "If there is anything in the world that I, though not a Catholic, revere, it is a Sister of Charity."

Of another religious congregation a Methodist minister affirms that "The Sister of Mercy in her robes of office has ever commanded the respect and admiration of Jew and Gentile, Pagan and Christian, Catholic and Protestant" (Rev. Dr. Blodgett, of Cincinnati).

There is in our Church another group of women—the Sisters of the Good Shepherd—whose spotless lives are consecrated, in the field of social service, to the reclamation of lives bruised and stained. Because "Charity is one of its [the Church's] pet virtues emphasized by the example and praise of the celibate life" (Boston Congregationalist); because "there is nothing under heaven so pure and beautiful as some of the Irish Catholic girls" (Springfield Republican); because, as a fuori writer avers, "Catholics are, in this country and in England and Ireland, ahead of us in social purity" (Miss Frances Willard); because, in short, the disease of impurity can be overcome only by the aid of the wholly chaste, this vilest of social evils is combated by dedicated women, who draw to their clean hearts their soiled sisters, there to be forgiven and trusted and made new.

"I have known of the unselfish, loving work of these Sisters of the Good Shepherd for thirty-five years," said Judge Richard S. Tutbill, of Chicago.

"They have saved to society many precious lives and have transformed thousands of wayward girls into noble, religious women. No one occupies a higher, prouder position, not even the President of this great and glorious country, than the woman who makes a home. These Sisters are making women who will make homes out of that material which less Christian and less devoted souls would shrink from handling. It is the duty of every Christian to help, and may God speed this inspired work."

Another writer probes the source of social impurity, and we hear Dr. Frederick Lynch defending our position from his "Optimist's Column" in "The Christian Work and Evangelist" New York Writing in the third person, "When he sees the paganism in our great cities, the utter indifference to religion of thousands of men, the worship of pleasure and the frenzy of the masses over sports, the frivolity

of our modern life, the growing evil of divorce, the lessening sense of sin, the great and corruption in business, the heedlessness of law amounting almost to anarchy, the denial on all sides of sacrificial life as the true creed of humanity, he thanks God that the Roman Catholic Church is strong, for she is set like a flint against all these real menaces of our modern life. He had infinitely rather see her churches multiplying in Chicago than to see the low music halls, the gorgeous cafes, the halls of pleasure, the gilded halls of champagne and vice, and theatres given over to nastiness, multiplying on every side. He had a thousand times rather see her preachers of judgment and of the righteousness God demands of men preaching on every corner than to have Nietzsche, Bernard Shaw, and Mrs. Glynne gaining increasing hold upon our people. This is what we Protestants have got to remember."

"Against these wild, raging, destructive forces in the social life," Rev. Dr. Parker says, "the Catholic Church stands, a mighty bulwark"; so that, declared the editor of "Harper's Weekly," "from both a religious and an economic point of view, the Catholic Church is coming to be regarded as a sheer anchor of society." And he asks: "Where else is there to be found a rampart against skepticism on the one hand and against Socialism on the other?"

The Quincy Whig: "Few men appreciate the great services which the Catholic Church is rendering in staying the rising tide of Socialism. The leaders of that Church grasp their danger, and the country owes a debt of gratitude for the activity that comes from the Catholic Church to educate its citizens upon the menace of Socialism."

Max Pam, April, 1912: "I regard the Catholic Church as the great bulwark in the United States against bad features of Socialism and anarchy and for the upholding of law and order."

Lack of space compels us to pass over in silence other works of social service—temperance and Holy Name societies, athletic associations, free Catholic libraries and reading rooms, day-nurseries, kindergartens for the poor, free night-schools. (The last-named, by the way, contrary to popular belief are not a product of the present day or of Protestantism. The first night school having been opened in 1819, in Rome, by a Catholic, Giacomo Casaglio.)

"I fully appreciate the splendid service done by others in the field," thus the "World's Work" quotes Mr. John D. Rockefeller, "but I have seen the organization of the Roman Catholic Church secure better results with a given sum of money than any other church organizations are accustomed to secure from the same expenditure."

Perhaps this success is due to the fact that "The Catholics are the only people in the world who have specialists at their head" (Roland D. Grant, of Portland, Oregon). Or it "may be justly ascribed to their adherence to primary principles in religious work" (The Churchman). Or perhaps it is because "The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith," while "Protestantism has swung to the other extreme and not put enough stress on good works. Good works don't save, but faith without works is dead. Our religion is too much talk. We have too many women's meetings and not enough Sisters of Charity" (Rev. Madison C. Peters, Baptist, of New York). Let us leave the puzzle to their solution of it. But for ourselves, if we have made social service God's service, let that be sufficient reason for its success.

While on the present subject I, or rather our fuori friends, have but one word to add,—that which concerns Catholic immigrants to this country. They are ours, ours to be loved as brothers and to be welded into fellow-patriots and presented to the nation. It is a labor of love; but the laborers, alas, because they are so few, are being supplanted at the very entrance to the country by mock priests, by ruthless religionists and soul-robbers, who make use of the foreigner's ignorance of our language and customs, and ensnare the unwary in their nets.

That this wicked system of proselytizing is condemned by fuori gentlemen is subtly instanced in the following words from an address delivered before a Protestant missionary meeting in Baltimore by Mr. James Bryce, sometime Ambassador from Great Britain to this country:

"As these nearly all came from Christian countries, such work ought not to be directed toward proselytizing or withdrawing them from whatever form of Christianity they might hold, but ought to tend to enlighten them, relieve their necessities, in conjunction with pastors of their own faith and fit them to be worthy citizens of their new country."

And, finally, this from the Rev. C. L. Rhodes, Secretary of the American Baptist Missionary Union:

"How in the world, I ask, could the great tide of immigration that has turned itself toward this country in the last half century and more have been retained within the fold of the Christian Church without the great moulding influence that the American branch of the Roman Catholic Church has given it? I thank God for the Roman Catholic Church."

The Catholic immigrant stands on American ground, to become naturalized without at the same time losing his religion; this is our present field for labor. Shall we be denied, or win new tribute in making this our crowning social service — in making this God's service? — N. J. Freeman's Journal.

"The doctor says I must quit smoking. One lung is nearly gone." "Oh, dear, John. Can't you hold out until we get enough coupons; for that dining-room rug?"

**Health worth having**

makes life worth living. If you feel run down, with a tendency toward throat and lung troubles growing on you—act quickly and wisely—take

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Tasteless Preparation of  
**Cod Liver Oil**

This is a perfect and pleasant combination of the best Norwegian Cod Liver Oil with Malt Extract, Cherry Bark and Hypophosphites. It restores wasted energies, fortifies the system to resist coughs and colds, and gives that bounding vitality which makes one glad to be alive. As a food-tonic after wasting illness, or for weak, puny children, it has few, if any, equals.

In 50c. and \$1.00 bottles—at your Druggist's.

**National Drug and Chemical Co. of Canada, Limited.**



**Yes, they are neat!**

And they're just as comfortable as they look. I have worn this kind for years and I never knew what *hose satisfaction* was until I got them. You should try Penmans Hosiery—they retain their shapeliness—set snug to foot and limb and wear much longer than ordinary hose.

Penmans Hosiery is made for men, women and children, in cotton, cashmere, silk and lisle—in any weight and all popular colors. Look for the trademark

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Hosiery Sweaters Underwear

**Penmans Hosiery**



**A BAKING SUCCESS**  
WHICH YOU CAN DUPLICATE IN YOUR HOME WITH **BEAVER FLOUR**



All this talk about Western wheat flours being "pastry" flours, is just plain talk. Anyone who knows anything about wheat, knows that Western wheat flour cannot and does not, make as good Pastry as "Beaver" Flour.

Western wheat has what the bakers call strength. It makes a big loaf of bread—but the bread is spongy and lacks flavor. Ontario wheat, blended with spring wheat, makes the ideal bread and pastry flour.

The bakers of Toronto and London—the experts at the agricultural colleges—and thousands of homes in Ontario, Quebec and the Maritime Provinces—have proved that "Beaver" Flour is superior to any Western wheat flour, and is equally good for Bread and Pastry. Try it. DEALERS—Write us for prices on Feed, Course Grains and Cereals.

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**THE MOST SATISFACTORY AND INEXPENSIVE WAY OF SECURING**

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is to join our Music Roll Exchange Library. You buy a dozen rolls as a starter—these belong to you. Then, when you want other rolls just bring or send in some of these, and upon payment of a trifling amount, new rolls will be issued to you. Thus you can have the benefits of our immense variety of selections at a small outlay. Write to-day for full particulars.

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GREATEST MUSIC HOUSE

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HELPS THE SICK TO GET WELL

A Good Friend To GIN PILLS. The letter below is only one of many that show how GIN PILLS are regarded by those who have used them.



Think it my duty to tell you that GIN PILLS are a sure cure for Kidney Trouble and La Grippe. I suffered so much with my kidneys and La Grippe until I used GIN PILLS, and now would not be without them in the house. I shall always recommend GIN PILLS to anyone I know is suffering with their kidneys.

Mrs. M. BUTLER, VANCOUVER, B.C. GIN PILLS are sold on a positive guarantee of money refunded if they fail to give relief. 50c. a box—6 for \$2.50. Sample free if you write National Drug and Chemical Co. of Canada, Limited, Toronto.

For Diarrhoea, Dysentery, Cholera, Cholera Morbus and all pains and cramps, children or adults there is nothing as good as GATES' CERTAIN CHECK

GATES' CERTAIN CHECK

Dr. C. G. GATES, SON & Co. I have been thinking for some time that I should write and let you know what your

CERTAIN CHECK never fails and is sold everywhere at only 25c. per bottle.

Notice to Farmers and Dealers. We are open for one hundred tons washed wool, for which we will pay

Highest Cash Price. Also Calafskins, Hides, Pelts, Tallow and Furs. Get our prices before you go elsewhere and you will be satisfied we are selling in the right place.

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

NOTICE

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 grain and we will receive it at the same time and ship back.

J. G. KIRK WOODWORKING COMPANY, Antigonish, Sept. 10, 1913.

Nerve Irritants.

A discouraged Englishman said recently that, as a result of a wide-spread attack of hysteria, England had become ungovernable. To an American it is surprising to read warnings by an eminent English nerve specialist addressed to his countrymen which seem to confirm this statement. England, according to this authority, is suffering from an "attack of nerves" and to protect themselves from waste of nervous energy he urges Englishmen to "eat slowly, walk slowly, dress slowly, and speak slowly." Among the agencies which contribute to waste of nerve force he enumerates hasty luncheons, tight clothing, and the habit of worry; and as nerve restorer he suggests comfortable clothing, an hour a day in the open air, self-control in the details of living, quiet habits, lower voices, a leisurely manner at the telephone.

The most efficient men do not worry; they accept interruption and delay calmly, and are notable for mobility of mind. It is a popular delusion, says this authority, that the waiting-rooms of nerve specialists are filled with neurotic women; on the contrary, "fully eighty per cent. of such a specialist's patients are professional and business men. The terrifying sensation many of them feel is that they have lost control of their thoughts and cannot sleep for thinking of business, and then feel they are going off their heads. The nervous system shuts off nervous force from the stomach the first thing, and keeps the brain, heart, and lungs going till the subject approaches collapse. Once the stomach is upset it does not digest meals. A vicious stomach upsets the nerves, and the nerves upset the stomach."

There are other agencies which contribute to the development of hysteria; notably sensational journalism, which aims to so select and present the news of the day as to give its readers a series of shocks. The skill with which journals of this class collect disturbing events and impart the element of irritation to them could not be more effective if it were a device to fill the sanatoriums. To set classes and nations "by the ears," to foment discord in churches and in political parties, to make everybody angry with somebody else, is an art which must give joy to the forces of evil in the world; for it is the most efficient service which can be rendered to them. From the headline in the big red type which runs across the top of the first page to the scandal at the bottom of the last column the newspaper of this type is a piece of sandpaper to the eye, the nerves, and the feelings.—The Outlook.

Concise Counsel for Owners of Cows.

A recent bulletin issued by the University of Nebraska Agricultural Station contains the following concise rules of interest to all farmers who keep cows, one or many:

SELECTING THE COW. The essential points of a good dairy cow are indications of constitutional vigor, food capacity, development of the nervous system, good blood circulation and the ability to produce milk abundantly.

(1) Constitution.—Well-distended nostrils and good heart girth due to breadth and depth of chest are the best indications of that quality of health and vigor commonly referred to as constitution.

(2) Food Capacity.—Great length from shoulder to hip bones, together with great width and depth of barrel, indicates well-developed digestive organs, which enable the cow to consume and digest large quantities of food.

(3) Nervous System, or Nervous Temperament.—A good dairy cow is active and intelligent. Large, bright eyes, set rather far apart, a broad well-dished face, and a spare and angular form are good indications of nervous temperament.

(4) Blood Circulation.—A good circulatory system is necessary to carry the digestive food from the abdominal region to the udder. The milk veins should be large, tortuous and branching, entering as many large wells as possible.

(5) Producing Ability.—The digested food is converted into milk only after reaching the udder. A large udder that is soft and pliable, but not flabby when empty, and well developed forward and attached rather high behind, and teats of medium size and squarely placed are the best indications of the cow's producing ability.

FEEDING THE COW.

The following brief and simple rules will aid in determining the amount of feed required by each cow.

(1) Feed all the roughage, such as alfalfa, corn silage, etc., the cow will eat up clean.

(2) Feed approximately one pound of grain for every three pounds of milk produced per day.

(3) Give the cows as much feed as they will consume without gaining in weight.

(4) Feed some succulent feed, such as corn silage or roots, to make the ration more palatable.

(5) Be prepared to supplement the pastures by feeding silage when the dry season sets in.

MANAGING THE HERD.

(1) The sire is more than half the herd. Be sure that the sire heading your dairy herd will transmit dairy characteristics.

(2) Weed out the unprofitable cows by use of the Babcock test and the scales.

(3) Raise and keep all heifer calves from the best cows.

(4) Winter dairy as much as possible under your conditions. It gives you more milk, better prices and at less cost.

(5) Provide comfortable quarters for milk cows.

To a Cultured Woman.

Here's to the really cultured woman; like a really cultured man, she is all the simpler and the less obtrusive for her knowledge; it has made her see herself and her opinions in something like just proportions. She does not make it a pedestal from which she flatters herself that she commands a complete view of men and things, but makes it a point of observation from which to form a right estimate of herself. She neither sports poetry nor quotes Cicero on slight provocation; not because she thinks that a sacrifice must be made to the prejudice of men, but because that mode of exhibiting her memory and Latinity does not present itself to her as edifying or graceful. She does not write books to confound philosophy, perhaps because she is able to write books that delight them. In conversation she is the least formidable of women, because she understands you without wanting to make you aware that you can't understand her. She does not give you information, which is the raw material of culture—she gives you sympathy, which is its subtlest essence.

Survival of Nastiest.

The theatrical season has but just got under way, and already the standards of ordinary decency and honest art have been outraged by the mercenary playwright and producer. "We are now witnessing a competitive struggle in the theatre," says the New York "Evening Post" (Sept. 6), "tending towards the survival of the nastiest. Under the guise of contributions towards the study of the social evil, plays have been thrown on the stage which are abominable in their theme and still more abominable in their intention."

The duty of Catholics is plain. We must stay away from these nasty plays. Pulpit and press must unite in condemning them. Our Catholic societies must use all the influence they can bring to bear in order to have them suppressed. We owe this not only to our holy religion and the spiritual welfare of ourselves and our children, but to our country as well. A corrupt stage undermines public morality, and whatever destroys the morals of a nation leads to its ultimate destruction.—Fortnightly Review.

The Anonymous Trouble maker.

Was he a plain idiot, a crank, or a malicious mischief-maker? We are referring to the man who recently rang up a newspaper office and asked if they had heard that the Oceanic had sunk. The question naturally led to eager investigation. Inquiry was made of the company, rumors began to fly about the clubs, people with relatives or friends aboard the steamship were filled with anxiety and began telephoning and cabling; and for some hours, until the Oceanic was reported safe, without having had a semblance of an accident official were worried and many individuals made apprehensive. All as the result of an anonymous telephone message, either stark foolishness or deliberate wickedness! There may be no way in which the law can lay its hands upon such a malign trouble-maker, but, if he is ever identified, it ought to be made plain to him that everybody regards him as an enemy of the human race.—From The New York Post.

Trades-Unions and Guilds.

An English writer has unearthed a quotation from Carlyle in which modern trades-unions are contrasted to their discredit with the trade-guilds of the Middle Ages. According to Carlyle, "guilds were for quickening the conscience of workmen, teaching every workman that it was not permitted him to think of doing his work ill; that the 'honor of a workman' and of all his brethren consisted in faithful, skilful and excellent delivery of work, and

in never by any temptation debasing himself to work like a botcher, much less like a thief and knave." In other words, although the dour old Scot does not say it, and would not be likely to say it, there were a Catholic spirit and a Catholic conscience in those guilds of the Middle Ages which the industrialism that has developed under Protestantism lacks. Masters and men are no longer bound together as brothers in the same craft. Carlyle says: "Trades-unions are slowly and for increase of wages alone;" and he is right. But the fault is not all with the workmen. The swinging apart of employers and employees was not a movement started primarily by the employees. The development of modern industrialism has gone on under the worst possible conditions, inasmuch as neither masters nor men felt themselves equally bound as they did in the Middle Ages by the laws of the Church. She could have Christianized the whole industrial field and held together the two classes; but the Reformation crippled her social power, (in England at least) and Protestantism, a house divided against itself, had not the constructive genius to grapple with the problem.—S. H. Review.

Incorrect Use of the Word "Souls."

"Writing of a recent disaster at sea, the Catholic Union and Times calls attention to the mistaken way in which the head line writers of the daily press use the word 'souls' in similar cases. 'Scores of Souls Perished!' 'Hundreds of Souls were Swept Over-board!' 'Five Hundred Souls were Saved!' The Union and Times comments: 'Souls are not swept overboard; souls are not saved by use of breeches buoys; souls are not rescued by cordons of surrounding steamers. Lives are lost, but it is not for a mere newspaper man to decide whether souls perish or not. The soul of man, its fate for all eternity, is between the Almighty and the man. On land or sea by illness or the fulfillment of the law of nature, by accident or violence, when man's work is done, the soul goes to God Who gave it; it does not perish, but goes on and on in the work and way it chose for its own.'

Increasing Profits of Dairying.

By following a system of intelligent breeding, selection, care and feeding, many farmers in Canada have increased the annual production of their milking herds by at least two thousand pounds of milk for each of their cows. If this were accomplished in all dairy herds in Canada the yearly revenue from them would be increased by about \$30,000,000, without adding to the size of the herds. Even with greatly improved feeding this desirable result could not be obtained, unless a well-organized system of cow-testing is followed. Such an improvement is based on a study of the individual cow in the herd, the retention of only the good animals and the following of a system of generous feeding of economically produced foods.

While it is practicable for individual farmers to test their own cows, it is infinitely easier and cheaper for them if some form of co-operation is adopted. This is clearly brought out in bulletin No. 33 of the Dairy and Cold Storage Commissioner's Branch, entitled "Cow-testing, With Some Notes on the Sampling and Testing of Milk." This work, which is published for free distribution by the Publications Branch of the Department of Agriculture, Ottawa, explains clearly how cow-testing associations are formed and worked, as well as the benefits these are to those who take advantage of them.

Advertisement for Kumfort Over-Shoes, featuring an illustration of a shoe and text describing its benefits for rubbers and over-stockings.

Advertisement for Enterprise Blazer furnace, showing an illustration of the furnace and text describing its features and fuel savings.

Advertisement for Buda Flour, featuring the text 'How to get a Pure White Large Loaf' and 'BUDA FLOUR'.

Advertisement for Mail Contract, detailing terms for sealed tenders and the appointment of a Postmaster General.

Advertisement for Farm For Sale, describing a property in Pleasant Valley owned by Alex. A. McDougall.

Advertisement for Trotting Horses For Sale, listing several horses with their pedigrees and sale terms.

Advertisement for Morrison Brothers Monumental Works, located in Pictou, N.S., offering high grade work.

Advertisement for Save The Pieces, offering reproduction and mailing of broken glass pieces.

Advertisement for The Wallace Optical Parlors, located at Y. M. C. A. Building, offering optical services.

Advertisement for Farm For Sale, describing a 100-acre farm in Briley Brook with a separate wood lot.

