

Love, Morality and Ethics.

In view of the oft-repeated assertion that "free love" is not necessarily the outgrowth of Socialism, it is amusing to note with what unanimity the Socialist press and people have espoused the ethics of Ellen Key, the Swedish disciple of Nietzsche. It is largely through their efforts that the works of this author have been popularized in this country...

And why should Socialists not support this apostle of "new erotic ethics," as it is styled by the author herself? Does she not teach doctrines very similar to those maintained by the apostles of Socialism—writers like Engels, Babel, Carpenter and others of that ilk? If she appears to oppose "free love" is the freedom to change which she advocates so different in character, when compared to Engel's sex-love, that even a Socialist need deem her too conservative? It is true that she speaks feelingly of the spiritual qualities of love...

THE CHANGING DEMANDS OF LOVE. A study of Ellen Key leads inevitably to the conclusion that she insists upon the adjustment of the marriage relation to conform absolutely to the changing demands of love. To her, love without marriage is immoral, while marriage without love is immoral, and, as she admits that such a program may open the way to more frequent change in domestic relations, she would anticipate these contingencies by providing for the support of the children beforehand by an unconditional state subsidy to mothers...

THE CASE OF MISS MARX. Karl Marx's daughter, Eleanor, described the same "life-will of love" as the only kind of marriage that Socialism would recognize. When lecturing in Chicago, a gentleman in the audience bluntly asked her this question: "Do you mean that if I have a wife who has grown old and sickly I can put her away and take a young and healthy one?" The Christian Year tells how Miss Marx hesitated. But she had the courage of her convictions, and finally answered: "Yes, you could, but we should make you ashamed of such an act..."

LOVE'S BOTTOMLESS FREEDOM. Certainly, it is not strange that to love's freedom, except certain restrictions relating to the care of possible offspring, should appeal to the Socialist mind. Even Bebel himself is no more vague when he tells us of the ease with which marital ties will be severed when Socialism is triumphant. It may be logical to hold—if this theory is to be accepted—that the "individuality" of the one who has

ceased to love may find it agreeable to part from the one who is no longer loved, but what, we may well ask, as to the "individuality" of the other—the wife, for example? She may have become "insufficient," but she may still be loyal—a loyalty that is the result of a body-and-soul affection that has continued for years. Has the no rights of individuality that are violated when she is discarded as "insufficient," simply because the man upon whom she has bestowed her love has found an "affinity" with whom he feels that he can be "spiritually more free"?

Sacred Puns. A pun was defined by Addison as a play on words which have the same sound but different meanings—an expression in which two different applications of words present an odd or ludicrous idea, a kind of quibble or equivocation. A really clever pun is always amusing; labored or weak puns are always contemptible. A man who is addicted to continuous punning is always voted a bore. Some have thought punning a very low form of wit; and I think it was Dr. Johnson that said "a man who will make a pun will pick a pocket."

PUNS IN THE BIBLE. An interesting article in the August "Treasury," by the Rev. Malcolm Pearl, M. A., points out that the pun is one of the commonest forms of humor in the East. "The Old Testament writers, especially the prophets, are true Orientalists in this respect, for they use this ornament of speech most effectively." Amos, the desert prophet, the first of the writing prophets, uses puns more successfully than any of the prophets. Unfortunately, in our translations the play of words is lost to us, and we fail to see the delicate shade of meaning, or the mocking or scornfulness of many a phrase.

Indispensable Womanhood. It is an infinitely better thing to be a sweet and gracious and virtuous woman than to be the foremost of women novelists, or poets, or musical composers. One may be both? Yes, but we are imagining a choice. Never is the book or the statue with which the one woman out of the one hundred thousand can delight the world, to be compared as a beneficent influence with the happy home of virtue and honor which any one of the hundred thousand may achieve. Earth's best blessings are its indispensable ones. Never has worldly fame won by woman surpassed that "blessed" pronouncement of their mother by virtuous sons and daughters.—Katherine E. Conway.

Dr. Alexis Carrel.

When Dr. Carrel, the medical wizard who has been startling the world by the marvellous manner in which he manipulates the nerves and organs of the human anatomy, arrived in New York the other day with the Nobel Prize in his hand, the representatives of the press crowded around him and discharged at him the usual fire of questions, more or less pertinent, some of them very impudent: "Had you an idea at one time of becoming a priest?" "Did you propose to take out your papers as an American citizen?" "Do you intend to return to France?" "How did they treat you when you were there?" etc. The Doctor merely shrugged his shoulders in Gallic fashion, smiled and said nothing.

Meantime, in Paris, the well known journalist, Arthur Loth, of the "Univers," is asking the question: Who is the famous savant, Alexis Carrel, now making such a stir as Professor of the Rockefeller Institute of New York and to whom such honor is accorded both in Europe and America? His name betrays his race. But if he is a Frenchman why did he go abroad in quest of glory? Why did he not devote his great abilities to the benefit of the land of his birth, which has a right to his talents, his labors, and the fame of his children? Is he indifferent to it, or did he emigrate merely in the vulgar quest of lucre? Who can tell what was his motive? Nobody seems to know.

However, continues the writer, news has just come from Lyons that Carrel was virtually expelled from his country. Why so? Had he committed some political offence? Was he an object of suspicion? Had he been concerned in some criminal transaction? Yes; all this is true. He was not only a suspect, but a criminal, and what was worse, he gloried in his crime. He was a Catholic. That amid that alone is the reason why he was compelled to roll his name to the long and glorious roll of the emigrants of France.

He had made his studies in the Medical School of Lyons. He had passed his examinations with singular success; he was already an intern in the hospital and was looking forward with high hopes to his aggregation into the Faculty as the crown and culmination of his career. But unfortunately the Lyons Medical School is bitterly anti-clerical, and here was a young aspirant to its highest honors whose rare abilities left no doubt that he would soon become one of the glories of the profession, yet who in spite of his surroundings was a pronounced Catholic. That would never do, and forthwith the rabid anti-clerical Augagneur, whose profession as a physician does not prevent him from being a pernickiously active politician and who was then the chief power in the Faculty, notified young Carrel that his hopes were futile. It would be quite otherwise if he were an out and out atheist. Thus the door was shut hard in his face, and this brilliant young physician had no alternative but to pack his traps and betake himself to a country where his religion would be no bar to his success as a physician. In brief, he is an exile for his faith, and just as distinguished an outcast as those other thousands of Frenchmen and French women who have been expelled from their country because of their religion, or who have been forced out of public life for the same reason. It is a pity that this great physician cannot perform a surgical operation on his country to restore it to its senses.—America.

Cause of Domestic Infelicity.

It is undoubtedly a fact that most married people say things to each other that they would not dare say to the cook, who would give notice and leave, and they would not dream of saying to a casual acquaintance. Marriage is life with the polish rubbed off in a good many cases. It is the one relation in the world in which most men and women feel that they can dispense with all the amenities of civilization, and in which they have the courage of their rudeness. Most human beings have no idea of the number of faults they possess nor how they look to others until they hear the litany of their shortcomings chanted with relentless candor by their husband or wife. Other people laugh long and lustily at your best story; your wife or your husband feels that it is good for you to know that they have heard it at least fifty times and that your power as a conversationalist doesn't amount to much. Other people praise your vivacity. Your husband feels free to tell you not to make a fool of yourself by acting like a schoolgirl when you are closing on to 40; that dignity and sweetness and silence are what you should cultivate; that you talk too much anyhow, and it is getting to be bore. He thinks these things are good for you to know.

Too often husbands and wives use each other to flash put on each other all the ill temper and irritability and ill temper that they dare not show to their customers or their servants. It is usually husbands and wives that tell each other things that the other, is not particularly anxious to know, that they are trying to blind themselves to. And there are people who speculate about the cause of the many cases of domestic infelicity. If married people would make a vow to themselves that when they find a criticism of the other trembling on their tongue they would force themselves to turn that criticism into a compliment, a happier domestic atmosphere would be the result. If a wife, instead of saying to her husband, "Your necktie is a fright," or "You are getting disgustingly fat," would say, "That necktie blends in nicely with your suit, doesn't it?" or "You are looking so much better than you did last year," gradually the critical habit would be overcome. "Money, after all, means nothing but trouble." "Still, it is the only kind of trouble which it is hard to borrow."

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NOTICE All persons having legal demands against the estate of John MacDonald, late of Pomquet River, in the County of Antigonish, farmer, deceased, are requested to render the same, duly attested, within twelve months from the date hereof; and all persons indebted to said estate are requested to make immediate payment to ARCHIBALD A. CHISHOLM, Pomquet River, Executor October 29th, 1912.

Information Wanted DAVID McCULLOUGH—Informal wanted by William M. Hoes, Public Administrator, 119 Nassau Street, New York City, U. S. A., of the relatives of the above named deceased, who was born at Antigonish, N. S., in 1850. His father's name was John. Reply giving mother's maiden name. SYNOPSIS OF CANADIAN NORTH-WEST 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. 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. Duties—Six months' residence upon cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least eight acres solely owned and occupied by him or his father, mother, son, daughter, brother or sister. In certain districts a homesteader in good standing may pre-empt a quarter section alongside his homestead. Price \$3.00 per acre. Duties—Must reside upon the homestead in person six months in each of three years from date of homestead entry (including the time required to earn homestead permit and cultivate fifty acres extra. A homesteader who has exhausted his homestead right, and cannot obtain a pre-empt, may enter a purchased homestead in certain districts. Price \$3 per acre. Duties—Must reside six months in each of three years. No waste fire areas and no grub-abuses for north-west. W. W. CORY, Deputy of the Minister of the Interior

THE GIRL NOBODY LIKED.

She was very sure that nobody liked her. She had told herself so again and again, with a queer tightening about her heart that was like a real pain.

It was on her eighteenth birthday that Aunt Elizabeth made a suggestion which caused the girl to open her eyes, and then to laugh a little.

"Not exactly," Aunt Elizabeth smiled unflashed. "But I've noticed that you pass your acquaintances with a mere nod or a curt 'good morning'."

"It will grow rather tiresome," said the girl, and she shrugged her shoulders.

"Try it for a week," suggested Aunt Elizabeth; and, rather to her own surprise, the girl found herself promising.

She came very near forgetting her pledge when she met Mrs. Anderson on the street the next morning. In fact, she had passed with her usual uncompromising nod, when the recollection of her promise flashed into her mind.

"How is Jimmy today?" she said, speaking out the first thing that came into her head.

There was a good deal of detail in Mrs. Anderson's answer. Jimmy had been sick with measles and then had caught cold and been worse.

It was very kind of you to bring home the clothes so early last week, Cissy. I was in a hurry for that shirt waist."

Cissy Bai y did not know what to answer. She smiled in an embarrassed way, and looked up and then down.

The day went by, and she did not find opportunity to say anything very brilliant. She stopped Mrs. White to ask her if she would like to read the book she had just finished, and she patted little Barbara Smith's soft cheek as she inquired if the new baby sister had grown at all.

By the time the week was over the girl whom nobody liked had learned a valuable lesson. She had found out that hearts respond to cordiality and kindness, just as the strings of one musical instrument vibrate in unison with the chord in another.

Countless are the victims of this kind of religious persecution. It would be impossible to make anything like an approximate estimate of the sources of strength and of the useful work the country has been deprived of in this way.

Results of Modern Neroism.

In this article, which we translate from L'Univers, we have a striking exemplification of the price France is paying for the anti-Christian regime forced upon her. It is as antagonistic to the principles of true democracy as it is opposed to the teachings of Christianity.

We learned with astonishment that the scientist to whom the Nobel prize has been awarded this year for medical discoveries is a Frenchman.

Some information, however, that has been gleaned at Lyons shows that the expatriated scientist is, in reality, under a ban. It may be asked, what is the cause of the ban? When a crime clouded in mystery has been committed, "Look for the woman in the case" is a common saying among lawyers, court officials and the police.

crime clouded in mystery has been committed, "Look for the woman in the case" is a common saying among lawyers, court officials and the police. To day when an explanation is sought for what appears inexplicable, suspicious and puzzling, those who have an intimate knowledge of our present political system say: "Find out whether it tells for or against the anticlerical policy."

Alexis Carrel was a student at the Medical College at Lyons. He passed successfully all the examinations and walked the hospitals. All that remained for him to do was to pass his examination for a fellowship. It would be the capstone to his studies, the open door to a professional career.

But Carrel labored under the disadvantage of being a Catholic who practised his religion. At the head of the medical faculty of Lyons was a Freemason who made it his business that Carrel should not be admitted to a fellowship.

Carrel understood the situation. Confronted by this stupid opposition, he recognized that the only course open to him was to take up his residence in a country where his religious convictions would be no obstacle to his pursuing his studies and his scientific work.

Many others have also been driven into exile by the enforcement of persecuting laws. Members of religious orders—men and women—after being hunted down by the police and the magistrates, have had to quit France for other lands which they have endowed with their talents and their virtues. In addition to the many thousands of exiles or fugitives who have been forced to leave France on account of their religious faith, there are a far greater number of citizens who at home have been compelled to go into retirement.

It will never be known to what extent the moral patrimony of France has been dissipated by the anti-clerical policy, which has deprived her of so much talent, of so much ability, of so much loyalty, of so much virtue. In the school histories in use in our primary schools much stress is laid on the deplorable results of the revocation of the Edict of Nantes, which compelled thousands of factious Protestants to leave French territory.

Under democratic forms of government such as ours, men of mediocre talent and of questionable character have ever come to the front. The distinguishing note of such governments is opposition to intellectual and moral superiority in which they see their own condemnation.

teenth century. [Since then the great aim of the Government has been to de-Christianize France. A contract, to be beneficial, requires good faith on both sides. Otherwise it becomes a weapon of injustice and oppression. As such it was repeatedly used by the Government. Before the separation of Church and State the Church in France was supported by an endowment of thirty-five million francs, largely made up of bequests. All this was confiscated. Scripture tells us of the tempter offering Our Lord the riches of the world if He would fall down and adore him. The French Government offered good livings to the clergy accepting and signing the new organization made by the Government.

The Gambling Passion.

There is within the human heart an innate eagerness to know. Even should that desire be dormant it will be awakened to feverish keenness by approaching peril to personal profit. With every hazard which is uncertain might be aroused a wild excitement, and even delirium if indulged too far.

The interest of chance brings with it its uncertainty, and therefore its excitement. Some chances in life are inevitable. There are the tides of trade, the fluctuations of business, competition, talent and toil. These chances are to be faced bravely, boldly, earnestly. Other chances are deliberately created and deliberately indulged in with all their excitement, and it is of these I would especially speak.

Should, however, some kind of stimulant be added, it might not quite interfere with sport. We should scarcely wish to censure some light wager upon a race, some trifling bet upon a game. Yet in these there is danger for if that stimulant be indulged to extreme it will produce a fever of the brain, the delirium of the dice, as real as the delirium of a dream.

There is another cause of betting. It is the passion of gambling; a real passion, an excitement that seizes the whole being and bewilders the brain, and becomes a peril at last to honor and fortune. For the consequences are always fatal. There is then the empty purse, the ruined home, honor lost, and a career that might have been noble, fatally and for ever blighted.

There are parts of France where the work of anti-religious propaganda has penetrated even into rural districts, but there are many others where everyone goes to Mass on a Sunday and where no one misses his Easter duties. A gentleman was talking to a country woman, when presently she closed her eyes for a few moments. "You are sleepy, madam," he remarked. "Oh, no, sir," was the answer; "I was only thinking of God."

How are we to account for the remarkable spread of the gambling passion in the present day? One reason, it appears, is that life is so fast, its pace so furious, that we move in an excited day. Then there is a sort of reaction. They seek for some counter excitement in order to repose. It is not another excitement, wild and furious, we should take, but rather that calm of mind and that control of life which will fit men and women to face life as it should be faced—with a strong character and balanced self-control.

RENE BAZIN ON THE CHURCH IN FRANCE. THE AIM OF THE GOVERNMENT TO DE-CHRISTIANIZE FRANCE HAS AROUSED THE "ELDEST DAUGHTER OF THE CHURCH" TO REWARD ACTIVITY. The struggle, which ended in the separation of Church and State, commenced in the beginning of the nineteenth century.

teenth century. [Since then the great aim of the Government has been to de-Christianize France. A contract, to be beneficial, requires good faith on both sides. Otherwise it becomes a weapon of injustice and oppression. As such it was repeatedly used by the Government. Before the separation of Church and State the Church in France was supported by an endowment of thirty-five million francs, largely made up of bequests. All this was confiscated. Scripture tells us of the tempter offering Our Lord the riches of the world if He would fall down and adore him. The French Government offered good livings to the clergy accepting and signing the new organization made by the Government.

The example of fidelity of the French clergy to the Church and to its head, the Roman Pontiff, has been a matter of admiration for the whole world. Yet those who knew the French clergy were not surprised. The people of France, too, were not wanting in generosity.

ORGANIZATIONS FORMED.

Organizations were formed by the Bishops to receive and distribute the alms of the faithful for the support of religion. The stipend of a cure before the separation law had been the magnificent sum of nine hundred francs or \$180 a year. After the spoliation the Bishop of a poor mountainous diocese told his clergy that he could not give them more than 500 francs or \$100 a year, unless he sacrificed certain charitable works.

The rich are generous, too. A lady, very simply dressed, used to visit almost every day the great basilica of the Sacred Heart at Montmartre in Paris, which has been built, with the offerings of the faithful throughout France, as an act of atonement to God. The lady was very friendly with one of the beadles. One day she told him that it troubled her to see the part above the high altar so dark, and wanted to know what was intended to be put there when funds should allow it.

NEW CHURCHES. There are parts of France where the work of anti-religious propaganda has penetrated even into rural districts, but there are many others where everyone goes to Mass on a Sunday and where no one misses his Easter duties.

FREE SCHOOLS. All over France free schools, "ecoles libres," have been built and are being maintained by the Church out of the alms of the faithful. In these the children receive a sound religious instruction. The clergy are indefatigable in their zeal. Cardinal Amette, a few months ago, told an abbe that he was going to send him a cure to a certain village.

A DISTRICT TRANSFORMED. Near one of the gates of Paris lived a population of ragpickers, street vendors, and persons of low repute. A zealous priest has quite transformed these people. The district now contains three churches, has a Catholic school, meetings and guilds of all kinds.

A short time ago the lecturer was asked to write an appeal in the paper for a new church which was to be dedicated to Jeanne d'Arc, and which to cost 800,000 francs. On the next day he was told not to trouble to write the article.

crease. A boy of fifteen one day informed his father that he wished to be a priest. The father said nothing till the evening. Then he called his son and said: "Years ago the life of a priest was not so hard as it is now. Then I should not have given you my consent, but now the church is persecuted, you may go."

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