

THE CASKET.

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THURSDAY, FEBRUARY 13, 1913.

A news despatch went the rounds of the press some weeks ago, saying that the Pope had appealed to the Powers of Europe to take the Holy Land away from Turkey. The story is without foundation.

The English "Catholic Directory for 1913" is authority for the statement that the number of conversions registered in the three ecclesiastical provinces of England for 1911, for all the dioceses except Portsmouth, total 7400.

The *Manitor* (San Francisco) chronicles the death of Father Gauss, the priest-musician, whose song "The Banner of the Sea," in 1889, won the gold medal offered by the United States Government for the best song for the Navy.

The Montreal police made a raid on the 2nd inst. on several bookstores, confiscated a lot of objectionable literature, and summoned the offenders to court. Good work. We notice that one of the books is named, and it is openly displayed in bookstores in Nova Scotia. Do our municipal authorities or police ever think of this matter at all?

According to census figures which we saw recently, Catholics are 44 per cent. of the population of Ulster, Presbyterians 27 per cent.; Protestant Episcopal, 23 per cent. In Munster, Catholics are 94 per cent.; in Leinster, 85 per cent.; in Connaught 96 per cent. Of the non-Catholics in Ulster, 89 per cent are in the north-eastern counties of that province.

"Some of us," Father Matthew Russell, S. J., says somewhere, "would do well to make in our hearts a very fervent act of thanksgiving to God for having given us really good mothers—mothers who loved us, not too well, or at least not too weakly; but wisely; mothers who showed their love by firmness, by restraint, by denying us partly, to bring us to habits of conscientiousness, punctuality, uprightness, obedience, and sundry other humdrum but solid virtues." And again: "May God bless and reward all the millions of good women, in all countries and in all classes, who are at this moment exercising the immense patience and self-denial they must needs exercise in order to deserve the sacred name of Mother!"—*The Catholic Watchman*.

The *Providence Visitor* (Providence, Rhode Island), thus refers to a matter of which we have frequently spoken:—

There are legislators in Connecticut who desire that the law on marriage be amended. A bill has just been presented requiring that the "banns" be published for three days in advance of any wedding. The law of the Church requiring three weeks would be even better.

The *Presbyterian Witness* does not deal with our suggested case of the writ of possession and the fees of the Clerk of the Court or the Sheriff. It starts out again around the circle by talking of a marriage being dissolved and a home broken up. Nothing, apparently, can cure some people of begging the question. If there was no marriage, no marriage was dissolved.

In the list of Sunday services in an American paper we find the leading "Protestant Episcopal." That is historically correct; but we suppose the paper had not then been made aware that that Church now wishes to call itself "The Holy Catholic Church of America." They might as well call it "The Holy Catholic Church of New York." The following, from the *Catholic Register* is in point here:—

"At Swift Current, Western Canada, we got out of the train one morning, only to be amazed at two frame churches side by side, both surmounted by a huge Latin cross, proportionate to the size of the buildings. Why are these two

churches there?" we asked the mail carrier, himself a Protestant. "Oh, one's the English church and the other's the Catholic!" he said. That was satisfactory enough; but we wished to confirm the impression by its unanimity, so we asked the old station porter, the same question. He was not a Catholic, either, but he answered promptly: "One's the Catholic and the other's the English church, sir." We remarked that they were so close and so much alike in construction that we supposed the people must make mistakes about them. "No fear," he said emphatically, "the Catholics know their own, no matter how you imitate them."

We are glad to see that Chief Justice Haultain of Saskatchewan has spoken out against what looks, from the despatch, like an attempt to introduce the American "third degree" into Canada. What is known to the American police, in some places, as "the third degree" consists of bullying, cross-questioning, brow-beating, and making prisoners miserable in order to extract confessions or evidence against others. In no case except a rare and most extraordinary case, if in any case at all, ought such means of getting evidence or confessions of guilt, to be tolerated. Our courts reject such confessions.

There are 50,000 automobiles in Canada. That means a great sum of money tied up in property which is to a great extent non-earning, and to a great extent perishable; property, moreover, which requires constant outlay to keep going. Many of these people cannot afford to have an automobile. The people of North America have lost the habit of saving; and, if a majority of the people will persist in spending all they earn, the result must be, that a minority will get possession of the bulk of the money of the country. The surest way to prevent the increase of the millionaire class would be for the people at large to spend less than they earn whenever that is possible, and it is possible in a very great many cases. The best safeguard against the cornering of money in a few hands is that many hands should hold on to some of the money that comes into them in salary or wages, and save it. But the tendency is towards increased spending. Increased spending makes the cornering of a market, or a product, an attractive thing; result, concentration of money; and the people at large living from hand to mouth.

The parcels post system just introduced in the United States is being used in an effort to reduce the cost of living. The movement at Poughkeepsie, New York State, is referred to as follows, in a despatch:—

"Just what has been accomplished it would be hard to estimate," said the post master of Poughkeepsie, "but through the parcel post system we are delivering to citizens of Poughkeepsie what would appear to be an amount of butter, eggs, poultry and kindred produce to supply the tables of more than two-thirds of the population."

An amazing feature of the crusade is the manner in which the Poughkeepsie newspapers have taken part in it. Prominently displayed in the Poughkeepsie Star has been a full column advertisement appealing to the farmers to advertise in the columns of that journal, free of cost, their products. Poughkeepsie was fairly stunned when it first saw the advertisement. It reads in part:—

"Farmers, Let's Try the Parcel Post. The Poughkeepsie Star will print your 'ad' free to help you find customers for your produce."

"We want to help liberate you from the greed of the middleman."

"Read our plan and then send us an 'ad.' It will cost you nothing to try it."

"The *Evening Star* wants to help reduce the cost of living in Poughkeepsie. We believe it can be done through the parcel post. If those who produce butter, eggs, chickens and other farm products can sell direct to consumers in the city both will be benefitted. Why not try it?"

We take the following from the *Montreal Daily Star*:—

The establishment of an immigration bureau, with a view to looking after the needs of the Catholic newcomers from distant shores, was outlined in a letter from His Grace, the Archbishop, addressed to the Rev. Gerald J. McShane, and read at the High Mass, at St. Patrick's church, yesterday.

It is planned that the work be started by the St. Vincent de Paul Society. The scheme as outlined will call for the establishment of downtown offices, where immigrants may obtain any desired information or receive temporary accommodation or assistance on their arrival here.

Offices have already been established by local Catholics for the reception of incoming Ruthenians, Poles, and others, but up to the present time no provision has been made for the English-speaking immigrants, and this has been one which has engaged the attention of these in charge of affairs

here. Rev. Father Martin Callaghan, who is living in retirement at Notre Dame, has devoted himself to this work for years past, but the demands have grown upon him until they are too great to be dealt with single-handed.

With the establishment of the new bureau, the unpleasantness caused young girls, who are often met by obnoxious agents, will be done away with, and they will be afforded every protection.

The letter from the Archbishop points out the ever-increasing number of Catholic immigrants, who are coming to this city. Some, he points out, are here but a few hours, but there are others again, who are here for more or less time. "But," adds His Lordship, "whether they be permanent, or transient, I cannot be indifferent to their spiritual welfare."

"The time has now come to give to this important branch of church activity a definite and permanent form. It has occurred to me that St. Patrick's, with its central location and its excellent traditions of benevolent work in various branches, could serve as the headquarters for our new Catholic immigration bureau."

The Balkan war has been resumed, and the Turks are doing no better than before. We suggested some time ago the possibility that the downfall of Turkish power in Europe might be followed by trouble for the Christians in the Turkish dominions in Asia. A correspondent of *The Western Watchman* writes as follows, and his words confirm our fears, though he thinks the trouble to be likely to come by a somewhat different course than the one we spoke of:—

Father Lohry, Superior of the Lazarists at Constantinople, has received a very disquieting letter from the Sister Director of an important French convent in Smyrna, which rebukes the fears felt at Constantinople and elsewhere that the defeat of the Turks will result in a Christian massacre. The Sister says: "We are in great fear and are surrounded by mysterious terrors. We have a man here who has served us for over 30 years. He guards and protects us and our property and has often given proof of his devotion. He is so pious that, though still a Musselman, he will say with the Sisters the Christian prayers which I have taught him. Yesterday I said to him, 'Well, R'za, things are going badly with Turkey in Europe.' 'Very badly, Mother,' he replied. I then asked if he thought we were in danger, to which he answered that when the Turks were beaten they would return and beat the Christians. To my query if there were fears of a massacre he replied that was so, and when I said 'But you will defend us,' he gave this comforting reply: 'If I do not receive orders to the contrary, I cannot disobey the Padishaw, but you may be assured, Mother, that if such a thing does happen, in order to save you from an atrocious martyrdom no other hand than mine shall kill you!' 'That is certainly a consolation,' I replied ironically."

A Jesuit priest, Father Cohausz, was recently giving a course of scientific lectures in Baden, Germany; and was ordered to stop them for fear he might enter "the field of religion." This was done under the anti-Jesuit law in force in Germany. A great many Protestants are incensed at this. "The strongest and sanest article," says *America*, "is that quoted from *Die Arbeit in the Allgemeine Rundschau*, and quotes as follows:—

"It is an inglorious fact," writes *Die Arbeit* (Dec. 24, 1912), "that a cynical blasphemer, like the Ten-Commandment Hoffmann, is permitted to hold his anti-Christian and anti-national speeches, that a questionable yogther or others of his kin may in the name of science and liberty thunder against authority, against God and the Government, while an upright and honorable German citizen is not allowed to deliver his Christian lectures, only because he is a Catholic and a Jesuit."

"Without caring to enter into a discussion of the Jesuit law, we openly declare that the conduct of the Government in Baden has neither been liberal, nor wise, nor just. Whither are we tending, when every anti-nationalist and anti-Christian is given freedom of speech, while the nationalist and the Christian must wear a muzzle? It stands in opposition to the convictions of an overwhelming majority of the German people, and what is more, to our conception of justice and state interest. Meantime, Behel, Hoffman, Stadhagen, Scheidemann and others may without hindrance deliver their blasphemous speeches! Mind this: to-day it is the Jesuits who have their turn; how soon may it be the believing Protestants who shall have to suffer? Nothing is any longer impossible. In brief, the case of Cohausz is a bit of superlative folly which may readily entail serious consequences. In the interests of Germany we hope that our fears may not come true."

A friend has sent us two copies of a paper calling itself *The Liberator* and edited and published by a man named Morgan, who says he is an ex-Franciscan. When we state that its pictures are largely copied from *L'Asino*, which is notorious in Europe as one of the worst of the anti-Catholic mud-slingers, we think we need say no more as to the general anti-Cath-

olic tone of this paper. We suppose there is still some market for papers like the *Menace* and the *Liberator*, but it can only be amongst those who have already a great thirst and hunger for that sort of thing. We shall, no doubt, meet with scraps of the *Liberator's* garbage in the sermons and writings of a certain class of semi-professional anti-Catholic agitators in this country; but, to any man who is guided by common sense, and who is willing to reason, these papers carry their reformation upon their face. Ex-priests are no longer fashionable in the best Protestant religious circles. Time was when almost any Protestant pulpit was at their disposal; but nowadays they are not welcome in many places. The printing press is their sole outlet now; and their statements fall under such a heavy discount, even by people who are themselves considerably prejudiced, that it may safely be said that their day is done. In fact, the Protestant people in general have had their fingers scorched so often with ex-priests and ex-nuns, real and pretended, that it would be strange indeed if they had any enthusiasm left for that class of performers. "When the Pope weeds his garden, I wish he would not throw the refuse over our wall." One Protestant said that. Many others have thought it.

There was a time when the torrent of slander and libel concerning Catholic countries met with very little to stop or turn its course. It is different now, however. The foreign missions of the separated sects did their chief work, formerly, in piling up fearful and wonderful lies and errors concerning the Catholic lands and races of the world for the mingled delight and horror of the contributors of money at home. But of late years these folks have been having a hard time. Father Lynch, S. J., a missionary in the Philippine Islands, writes in *America* an article entitled "False Witness about the Philippines," in which he deals with an address delivered by a colonel in the American army, which is, it seems, being circulated in pamphlet form, in which the condition of those islands before the Americans occupied them is pictured in very dark colors. Of course, it is easy to tell people who know nothing of a country but its name, a lot of things which are merely the reflections of the prejudices of the person who tells the story. To prove such statements to be false is not easy. To prove a negative is so difficult, as a rule, that the common sense of mankind rejects it as an unfair burden to place on a man. It seems that certain people have been in the habit of classifying all the Filipinos as illiterate who could not speak English or Spanish. Father Lynch says that "real authorities put the percentage of Filipinos able to read or write at 65 or 70," and he adds: "I found the Visayan laborers, brought to work on the incipient American plantations at the southern extremity of Mindanno, able to read and write—not in English." Again, it was said that "drinking water was taken from infected wells within a few feet of the kitchen door, surrounded by a setting of garbage and filth." To which Father Lynch replies:—

"As for drinking from infected wells, no Filipino ever did so, except by mistake in time of epidemic. They seldom drank from wells at all; they have pure running streams everywhere. And no well, I believe, ever existed in the Philippines with the setting above described."

Father Lynch also tells us that Manila's system of underground sewerage began about the same time as in the old historical English colony of Jamaica.

What the true construction of the Hay-Pauncefote Treaty, so far as it affects the Panama Canal, may be, and whether the proposed action of the United States Government violates that treaty, we do not undertake to say. American public men, we regret to say, have shown themselves, in the past, in many cases, inclined to cut corners pretty sharply in construing treaties and in their dealings with other nations. On this occasion, however, strong expressions of opinion favorable to the British claims have come from Americans whose utterances are not to be lightly passed over. To an inquiry respecting the treaty, the *New York Sun* answered:—

Why was it necessary for this country to make a treaty with England or any other foreign nation in regard to our building the Panama Canal? IGNORANCE.

Daytons.

Back of the building of the Panama Canal is a long story. Official notice was given by the United States of the intended construction of a canal across the isthmus in the instructions

given in 1826 by Henry Clay, as Secretary of War, to the American delegates to the first congress of Panama, convoked by Bolivar.

Not until 1846 did New Granada grant canal rights to the United States. Before a treaty could be drawn up Great Britain had got to work in Nicaragua and secured all canal rights in that country. This the United States considered a direct violation of the Monroe Doctrine. War would have resulted between England and the United States had not the Clayton-Bulwer treaty been signed in 1850. This treaty provided that neither Great Britain nor the United States should be entitled to exclusive control of any proposed canal; that neither country should be entitled to fortify the canal.

This the Clayton-Bulwer treaty became a bar to this country's building a canal across either Panama or Nicaragua. Finally in the Hay-Pauncefote the United States agreed with England to give "all nations" equal rights in using the canal and the older treaty was superseded.

And, some days later, the following editorial appeared in the same paper:—

THE PLAIN ENGLISH OF THE CANAL TREATY

There were cheers from the 600 diners at the Pilgrims' dinner last night when an honored American spoke the plain truth of the Hay-Pauncefote treaty. Said our own Joseph H. Choate, referring to the two negotiators of that document:—

Their idea was that the ships of all nations should have free passage through the canal without discrimination in favor of any one nation.

I may say now that both these men are gone from us, that they lived and died without suspecting that their words, spoken in straightforward, plain English, as they thought, were capable of any other meaning than that which they bore on their face.

That will seem incontrovertible to every one who sits down and reads the treaty in straightforward fashion. Ingenious lawyers can make other interpretations. But this country wants no ingenuity and hair-splitting evasions when its honor is at stake. The plain English of the treaty—that is what Congress must ultimately recognize and obey.

HISTORY OF HATRED.

XVII.

"TO PREVENT THE GROWTH OF POPEWRY."

Before the legislative machinery got started at grinding out the penal laws, petitions were coming in to Parliament, complaining of many things.

The Mayor, Sheriffs and Protestant aldermen of Limerick complained that "they were greatly damaged in their trade by the great numbers of Papists residing there, and prayed to be relieved therein." They were relieved. Again, "a petition of one Edward Spragg and others, in behalf of themselves and other Protestant porters, in and about the city of Dublin, complaining that one Darby Ryan, a Papist, employed porters of his own persuasion."

The Parliament of 1695 passed "an act for disarming Papists;" all arms and ammunition to be delivered up by a certain day; searches to be made; and accused persons to answer on their oaths on complaint of suspicion. We will call this penal law number (1). Punishment, fine and imprisonment, or whipping. The story of the persecutions endured under pretext of the right search for arms, under this and a score of other "Arms Acts" since passed, would fill volumes.

(2) Catholics were already debarred from seats in Parliament; from the corporations; from the liberal professions; from being teachers or tutors; and now it was enacted that, no one should go or send children, to a "popish" university, college or school; nor should any child be instructed by any "Popish" person in the "Popish" religion. Punishment, —to be disabled from suing in court; or to be a guardian or administrator, or executor; or to receive any legacy; or to receive any deed of gift; and to forfeit all their real and personal property during their lives." *Wm. and Mary, Chap. 4.*

These laws bred a great swarm of informers and detectives; just as the laws against priests in Cromwell's time had bred, and even imported, the professional priest hunter.

(3) "That all popish archbishops, bishops, vicars-general, deans, jesuits, monks, friars, and all other regular popish clergy, and all papists exercising any ecclesiastical jurisdiction, shall depart this kingdom before the first day of May 1698." Punishment, first offence, banishment; second offence, high treason—death.

(4) "Every common laborer being hired, or other servant retained, who shall refuse to work at the usual and accustomed wages, upon any day except the days appointed by this statute to be kept holy." Punishment—fine of two shillings; and in default of payment, whipping.

(5) An act "to prevent Protestants intermarrying with Papists."

(6) An act "to prevent Papists from being solicitors."

(7) (And this must have appealed to the Irish sense of humor): "An act for the confirmation of Articles made at the surrender of the city of Limerick, or so much thereof as may consist with the safety and welfare of your Majesty's subjects in these kingdoms."

This scandalous remaking of the Treaty of Limerick, which they were busy violating at every turn, was resisted in the House of Lords; and the protest against it was signed by several Anglican bishops; but it passed, as did all the other bills; and all were duly assented to on behalf of the Crown.

(8) At the outset of Queen Anne's reign came "An act to prevent the further growth of Popery."

This Bill was submitted first to the English Parliament; and there it was approved with the addition of a clause imposing penalties and disabilities against Protestants in Ireland not belonging to the Church of England. This Act provided that:—

(a) If the son of a "Popish" father became a Protestant the father could not sell or mortgage his estate or dispose of it by will;

(b) A "Papist" could not under £500 penalty be guardian tutor or custodian to his own child; but if the child pretended to be a Protestant, however young, that child should be taken from the care of his father and placed in the care of a Protestant relation;

(c) "Papists" could not purchase any landed estates, or rents or profits arising out of land, or hold any lease for any term exceeding 31 years, and then only at a rent equal to "one third of the improved annual value."

(d) No "Papist" could inherit the property of his Protestant relation.

(e) If a "Papist" had no Protestant heir, his estate should be divided in equal shares between all his children.

(f) In defiance of the 9th article of the Treaty, which provided that no oath but the oath of allegiance should be exacted from Catholics who submitted to the king, an oath abjuring their religion was imposed before they could qualify for any office or for voting at any election.

(g) All "Papists" after March 1705, were prohibited from purchasing any houses or tenements, or coming to dwell in Limerick or Galway and from staying there without giving security; except seamen, fishermen and day laborers, paying not more than 40 shillings a year rent.

The House of Commons in Ireland heard counsel for the Catholics on this Bill; and the speech of Sir Theobald Butler, their chief counsel, still extant, in full, is a triumph of moral and legal argument, based on the ordinary principles of justice and government; and on the articles of the Treaty of Limerick, which he showed to be broken by nearly every clause in the Bill.

A large number of people, soldiers, inhabitants of the garrisoned cities, and people in several counties under the protection of the armies, had been promised by Article II of the Treaty, civil rights which were now swept away from them. As to the outrageous violation of Article I, which promised all Catholics the like religious privileges as they had had in the reign of Charles II, it is unnecessary to emphasize them. We have quoted that Article; and we have quoted the Acts which violated it.

When Sir Theobald Butler had concluded his magnificent speech as counsel at the Bar of the House, a debate arose; and such a debate as one may search the records of all parliaments in all lands in vain, to find the like of. Here is one argument used:—

"That any right which the Papists pretended to be taken from them by the Bill, was in their own power to remedy by conforming, as in prudence they ought to do; and that they ought not to blame any but themselves."

That is, to say; if they did not like the Bill, let them become Protestants. Here is another:—

"That the passing of the Bill would not be a breach of the Treaty of Limerick, because the persons therein comprised were only to be put in the same state they were in the reign of Charles the Second; and because in that reign there was no law in force which hindered the passing of any other law" etc., etc.

There is brilliancy, and honor, for you! And the Bill passed unanimously—in 1704. We are not recalling this terrible code in a spirit of bitterness. The "Irish question" is a live question at this moment; in a few days the political descendants of the

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Sunshine.

During the winter season we need every possible health-giving influence. Deprived of sunshine, we are less able to meet the stringent stresses of cold weather.

Anything which lessens our animal vigor, lessens also our ability to cope with the great changes in temperature, and the imperfect hygienic conditions to which winter exposes us.

What sunshine is able to do for all life, may be seen in the joy of the birds, in the increased activity of animals, and in the greater vivacity and cheer which we feel when the sunshine returns to us after days of absence behind the clouds.

How we miss it while it is gone; how its absence, if prolonged, depresses us! Should we not learn the lesson, and insist upon securing every ray of sunshine which we can admit into our houses during the winter season?

Above all, sunshine should be given to the sick. The progress of the illness, and the effect of remedies will then be a thousand-fold more favorable. Why do constructors of hospitals use every ingenuity to secure the greatest possible amount of sunshine?

Clean Food and Clean Reading.

The following passage from an article in the Christian Endeavor World (Protestant) is in thorough agreement with our own opinions on the same subject.

Chicago has a Clean-Food Club, which is making a systematic effort to obtain groceries that are not microbe hotels. The club proposes to set up an exhibit a model store, where no cats should be allowed, no chickens kept in crates on the sidewalks, no flies be permitted to roost on the butter and cheese, no piles of vegetables be heaped on the floors, no horse-blankets be stored in the delivery wagons.

All this is fine work. That it is needed work may be proved by the most cursory examination of almost any set of grocery stores in almost any city.

But there are other stores, that do not deal in food-stuffs, but yet need overhauling quite as much as the groceries and butcher-shops. I mean the book-stores.

In these stores, where we get our mental food, the food which we build up into our internal bodies, microbes of the most deadly varieties swarm more thickly than in the worst infected grocery in any slum.

We appoint inspectors for butcher shops and groceries, and we organize Clean-Food Clubs; but what organization or officer is adequate for the purifications of book-stores?

Science.

Dr. H. T. Barnes, of McGill University, at the instance of the Canadian Government, has been carrying on some interesting experiments regarding the nature of the ice of icebergs. He finds that the whitish color of the bergs is due to the innumerable air bubbles in the ice and to snow on the surface.

Should Children Have Home Work?

Should boys and girls be required to study in the evening? At present almost all schools, both public and private, arrange their schedules so that it is, or seems to be, necessary for the pupils to do some hard work of the preparation at night.

When the growing tissues are wearied to their limit, or they will suffer strain. The plastic body more easily suffers lasting injury than the adult body. Sleep is necessary for it. What are the conditions which induce sleep? A brain relieved of high tension, it is true, but also a body freed from active heat production.

One school principal reports that as a consequence of forbidding the children in his school to take home their text-books, "except in the highest two grades," it was found that the children progressed more rapidly and satisfactorily. Parents were advised that they could have their children devote the evening hour to reading on subjects co-related to their school work.

Rome and President Poincare.

We learn through a recent Catholic Press Association cablegram that, although the Vatican authorities are silent in regard to it, the feeling in Roman ecclesiastical circles concerning the election of Premier Poincare to the Presidency of the French Republic is one of distinct satisfaction.

The Osservatore Romano says that "President Poincare has now an opportunity to choose wise counsellors who will inaugurate and carry out policies that will advance the best interests of the country."

Poland's Plea.

The modern politician is a machinist. He can not work till everything is reduced to uniformity. He makes no account of the diversity of individuals, races, customs, etc. He is not as wise as were the old Roman legislators and rulers.

Against this iniquity the great Henry Sienkiewicz has inaugurated a crusade, which he calls "The International Inquiry about Prussia and Poland." "The Government that acts, as Prussia does," he says, "arrays the most elementary principles of morality against it and is guilty not only of a crime but a great political blunder."

This appeal of Poland has been heard in France at least; and naturally so; for the two countries have always been warm hearted towards each other. But though heard it is not heeded. "What is the use?" exclaims one of the public men of France. "We are in a more wretched state than the Poles. In Poland it is the foreigner who is the oppressor. In France it is the Frenchmen. The rulers of France are determined that no one, young or old, man or woman,

priest or layman, shall pray in any language, and in case of resistance the Government simply seizes the churches and schools and sends their owners adrift on the wide world. Moreover the Prussians at least make a show of compensation. Not so in France." Not a sou of indemnity is granted, and helpless people by thousands, some tottering on the edge of the grave, are holding out their hands as beggars in foreign countries that are kinder to them than their native land, of which they are so extravagantly fond, and, in spite of its cruelties, so inexplicably proud.

Poland recognizes that now and has resolutely taken the matter in her own hands. On January 30 the Polish members of the Reichstag gave the Imperial Parliament of Germany a blow such as it has never received before in all its history. They had introduced a measure condemning the expropriation of their lands as irreconcilable with the spirit of the Empire, and when Dr. Liscoe solemnly replied that it was none of the Empire's business, but a pure internal affair of the Kingdom of Prussia, the coalition they had formed in view of such a reception of the Bill administered a rebuke of want of confidence in the Government by a crushing vote of 213 against 57.

Press Opinions.

The following are a few extracts taken from press notices of "The Woman Hater," by J. A. H. Cameron, published by the Mussion Book Co., Toronto, and the C. P. A. Pub. Co., New York:

"Mark Twain never wrote anything more humorous than 'The Woman Hater,' in which the fads and frills of modern society are trimmed and present day education is given a bump. . . . Behaviour at a swell dinner, as told by the author, is a sidesplitter. There is a love story running through it that lends a charm." "The Woman Hater," is the funny book of the season." - The Herald, Grand Rapids, Mich.

"There is much dry humour in the story." - Buffalo Express, Buffalo, N. Y. "The book is styled by the publishers 'A Masterpiece of Humor,' but the work is more than this. It does partake of the humorous, but it contains many passages that sparkle with worldly wisdom, wise counsel and sage advice." - Light, Scranton, Pa.

"An entertaining work. The previous work by the author, 'A Colonel From Wyoming,' received wide public approval, and we believe this will receive the same." - The Salt Lake Tribune, Salt Lake City, Utah.

"A most fascinating work. It is intensely virile, for Mr. Cameron hits straight from the shoulder; it is captivating, thoroughly wholesome, and replete with rare humour. . . . The author is particularly happy in the unmasking of shams. More power to his strong right arm." - Critic, New York.

"Breezy and entertaining." - The Montreal Star, Montreal. "One of the best books of the season. . . . Being typically Scotch, the author has a frightful abhorrence of popularity. 'The Woman Hater' is surely what it has been termed, a masterpiece of humour." - The Montreal Tribune, Montreal.

"The 'Woman Hater' is designated a masterpiece of humour, and such it veritably is. It cannot help but enhance the author's reputation. The story is a delight—there is excellent characterization, plenty of real, genuine word-painting, a good plot, and above all vivid flashes of humour that cannot help but sunshine the darkened recesses of the most obtuse heart." - Register-Extension, Toronto.

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"A veritable mine of clear, wholesome humour, taking off to perfection many of the follies of the day, and assurance is beyond doubt that it will dispel gloom and give the reader many a hearty chuckle even if now and then his own corns and bunions are stepped upon. Cordial recommendation can be given to this unique book." - Columbian, Columbus, Ohio.

Let Yesterday Alone.

Learn to let yesterday alone and you will have a happier life. There is nothing more miserable than to be perpetually having a parade of yesterday's misdoings.

Counter-marching is never satisfactory. Even the things we felt were passable at first sight are disappointing when refreshed. If you have things to regret, do it once and for all. You realize you could be sorry forever after for some of the acts of your life—but what's the use?

What an awful price people pay for the determination to "get square" with those they fancy have injured them! No matter what others do to us, every bit of injury we do to them every blow intended for another really wounds ourselves.

An attempt recently made to reduce to specific figures the number of deaths yearly in America as a result of the use of alcoholic drinks, shows liquor claiming 66,000 victims every year. Of this number twenty per cent are women.

Behavior in Church.

God is everywhere; we can in no wise escape from His presence, even if we could. The psalmist has said it:

"Whither shall I go from Thy Spirit? or whither shall I flee from Thee? If I ascend into heaven, Thou art there; if I descend into hell, Thou art present. If I take my wings early in the morning, and dwell in the uttermost parts of the sea; even there also shall Thy hand lead me; and Thy right hand shall hold me. Darkness shall not be dark to Thee, and night shall be light as the day; and the darkness thereof, and the light thereof are alike to Thee."

Nevertheless, there are certain places which we set apart as churches,—"the houses of God," as we call them; places where we assemble for the express purpose of adoring God, of praising Him, of bringing our needs before Him. These places we dedicate to Almighty God; they are sacred places and they demand from us a peculiar reverence of demeanor, fitted to the solemnity of the buildings in which we assemble.

Let us consider what the central wonder is of this "house of God;" in this house is offered up, day after day, the tremendous Sacrifice of the Mass, the pure oblation of the Body and Blood of Jesus Christ. Angels surround our altars, veiling their faces with their wings, and trembling with awe at the majestic and supreme "act" which mortal men receive power to perform by the grace of their ordination as priest, of the Catholic Church. That same Jesus Who once offered Himself on Calvary in a bloody sacrifice never to be repeated, day by day still offers Himself on our altars in an unbloody sacrifice that constantly renews for us the benefits of Calvary. Here the Man-God offers Himself, in a sacrifice of adoration, expiation, impetration, reparation. Here we are bidden to come and unite our hearts with His. What, then, should our behavior be in church?

Surely we ought, in the first place to enter reverently, as if we knew how great an act of worship awaits us, and how divine a sacrifice. If, in olden Jewish days, the Lord said unto Moses, when He appeared to him in a flame of fire out of the midst of a bush. "Put off the shoes from thy feet; for the place whereon thou standest is holy ground," with what reverence ought we now to approach the hallowed buildings where Jesus Christ is offered on our altars, and where, in the tabernacles of those altars, He designs to dwell with us! How should we constantly refrain from idle whispering, from wandering glances, from careless postures, irreverent thoughts. Don Ferrand Carbon, O. S. B., says very appropriately in his "Le Livre de la Priere Antique," of "The Book of the Ancient Prayer," some wise things on this important subject of our behavior in church. We translate as follows:

"Be attentive. At the threshold of this building, forget the cares of the world. Banish profane thoughts, desires for riches, the pre-occupation of vanity. Go to church in order to pray there in calmness, silence and peace; you will find there the true rest, the consolation that you seek. You will forget for a moment the burden of life, that perhaps weighs so heavily on your shoulders.

"Call to mind the fact that this church is the image of your soul. Jesus is present there. It is He Who has said, 'Ask, and it shall be given you; seek and you shall find; knock and it shall be opened to you. His table stands there, always ready; and He invites you to that banquet. He awaits you, that He may strengthen you, console you, cleanse you from your faults, reveal his will to you."

"But be not too limited and narrow in your views. Do not think that when your prayers are finished, and you leave the church, you are finished with your duty towards God. Learn to adore Him and pray to Him in that universe which is also His temple. His presence follows you; you bear Him away with you. Keep yourself, then, always pure, and be honest and sincere with yourself, and remember that your body and your soul are the temple of the Holy Spirit."

197 HOLLIS STREET, HALIFAX, N. S., February 5th, 1913, The Editor Casket, Antigonish, Nova Scotia.

DEAR SIR:—Will you kindly inform your readers that all farmers who will require help during the coming season should write immediately to me for Application Forms. A large number of very desirable farmers and farm labourers of sound British stock will arrive in this country early in the spring and many of these wish to work for a while on a Nova Scotian farm before purchasing land for themselves. Employers should act immediately. Last year a large number of applications were received too late in the season for procuring satisfactory help. Applications will be filled in the order received.

Yours faithfully, ARTHUR S. BARNSTEAD, Secretary.

A Merchant wishing to sharpen his pencil, discovered that he had left his penknife at home. None of his clerks chanced to have one, so, as a last resort the merchant called the office boy, who was able to furnish the desired article. "How is it, Tommy," said the employer, "that you alone out of my whole staff seems to have your pocket knife with you?" "Dunno, sir," replied Thomas, "unless it's because my wages are so low that I can't afford more than one pair of trousers."

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SYNOPSIS OF CANADIAN NORTH-WEST LAND REGULATIONS. Any person who is the sole head of a family or any male over 18 years old, may homestead a quarter-section of available Dominion land in Manitoba, Saskatchewan or Alberta. Applicant must appear in person at the Dominion Lands Agency or Sub-Agency for the district. Entry by proxy may be made at an Agency, on certain conditions, by father, mother, son, daughter, brother or sister of the intending homesteader. Duties—Six months' residence upon the 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 is permitted to pre-empt a quarter section of land. Duties—Must reside upon the homestead for pre-emption six months in each of six years from date of homestead entry (including the time required to earn homestead value) and cultivate fifty acres extra. A homesteader who has exhausted his homestead right and cannot obtain a pre-emption may enter a purchased homestead in certain districts. Price \$3 per acre. Duties—Must reside six months in each of three years, and cultivate fifty acres and erect a house worth \$100. W. W. O'RY, Deputy of the Minister of the Interior.

LED BY A SPIRIT.

I am in the mood for a really authentic ghost story. Father Cuthbert, I said. It was a May morning and we were on the Palatine. Father Cuthbert waved his pipe expressively at the scene before us.

"There are ghosts all around us, Dudley. The atmosphere is permeated with tragedies of a pagan past—and that is what most people mean by ghosts. Only neither of us is as yet sufficiently sensitive to see them."

"I should think you might be!" He paused to apply a match to his beloved pipe. "What kind of a ghost story do you mean?" he asked, while we gazed at the intense azure of the sky above us and the flower-stemmed grass at our feet.

Wild flowers in profusion grow on the memory-haunted site of the Caesar's Palace—scarlet poppies and blue forget-me-nots, foxglove, cyclamen, honeysuckle, pale monthly rose—to be looked at but not to be picked. Such is the decree of the stern-faced guardians at the gates.

"One of the old-fashioned sort?" queried Father Cuthbert. "Shrieks from the battlements of an ancient castle on a certain night in the year, the swish of silken raiment down a long corridor? Or a man with his head under his arm. By the way, I do know a yarn of that kind, an object lesson in the suggestion line. Remind me to tell you about it another time."

"All right, but I want an authentic one now."

Father Cuthbert reflected a moment. "I will tell you a short ghost story, and I can vouch for its authenticity, but it must be a short one—I am lunching with the rector of the North American College at half past twelve."

"That, allowing for interruptions, gives us three-quarters of an hour for your tale."

"There must not be any interruptions," remarked Father Cuthbert with an air of finality. "What I am going to tell you took place during my Oxford days, at the time when my hopes and ambitions were all centered upon a diplomatic career."

"Were they?" I asked eagerly. "I never heard that before!"

He looked at me for an instant with a kindly glance in his eyes. "At one time I was very keen about getting on in diplomacy. I was fond of power—I am still, for that matter—and I wanted to set the inner machinery of the world's affairs in motion. I was young, and I believed in myself. And that, Dudley, is half the secret of success."

I studied the clearly cut profile beside me, noting the virile strength of the firmly moulded chin, and realized that the delights of success, as the world counts it, would have been his in no stinted measure. "I wonder how you were able to give it all up!" I blurted out impulsively.

His lips, so indicative of the man's constant self-control, so capable of relaxing into tenderness, smiled at me.

"I became a Catholic you see, Dudley," he said simply, "and God called me to serve Him in the priesthood and—how about interruptions?"

"Sorry," I murmured. "I had recently heard of the engagement of a young fellow who had been in the 'House' with me some eighteen months before," he continued, "and had promised to act as his best man. The wedding was to take place at the home of the bride's parents, in the country, in the late spring, and the ceremony was to be performed by the prospective bridegroom's brother, who had just taken Orders."

"These two brothers were twins and there was an unusually strong sympathy or affinity—call it what you will—between them. When one of them was ill or in trouble, the other was somehow aware of it—they had never found themselves mistaken on this point."

"The wedding was fixed for the thirteenth of May, and on the eleventh I went down to Brooklands and was introduced to my friend's fiancée and to meet his brother, whom I had never seen. The family kindly offered to put me up, but I had engaged a room with gabled windows and bed linen that smelt of lavender at the picturesque old village inn. If I close my eyes this moment—here amongst the ruins of the Caesar's Palace in old Rome—I can see the wealth of color which made that English landscape a joy to behold. The hedges were white with May on either side of the narrow lanes, the apple trees were a mass of pink-and-white loveliness, lilacs and laburnum and gaudily tinted tulips bloomed in every cottage garden. And in the Brookland woods there lay a shimmer of blue on the grass' tender green, which when approached resolved itself into a carpet of bluebells. In Italy spring is the magical Primavera, but I think there is greater charm in the way she steals upon us under grayer skies, smiling at us in shy coquetry, first one cluster of blossoms then another in her hand."

"My friend had met me at the station and driven me up to the Hall. He was so happy that it was good to see him, and delighted that I was to meet his other self, the clergyman brother."

"You can make any pictures you choose of the bride-elect and her relatives. The lady seemed a healthy, natured, clean-souled English girl, of no remarkable beauty or talents, but devoted to my friend, and likely to make him a good wife. They had many tastes and ideals in common, and that makes for a more perfect union than sentiment will ensure."

"Dick was feverishly anxious for his brother to arrive. He had promised to come the day before the wedding, but on the morning of the twelfth he wired from London that a friend would motor him down in time for the ceremony on the day itself. Dick was disappointed and I could see that he was greatly depressed."

"What is the matter?" I asked. We were standing beside the sundial and he was gazing moodily at the somewhat illegible motto, written in old French. "I mark only the happy hours!" He roused himself with an effort and raised his eyes. There was a look of fear in them.

"I can't tell exactly, but I feel that a frightful catastrophe is hanging over me. It sounds absurd, I know, but—he hesitated, 'you understand.'"

"I know he meant that the marvelous sympathy between himself and his twin was asserting itself on the very eve of what he believed would be the happiest day of his life."

"We dined at the Hall and walked together in the moonlight to the village Inn, where he was staying, then sat till the small hours smoking and listlessly exchanging reminiscences of Oxford days. He made no further reference to our conversation beside the sundial and I forbore any allusion to it. But when we met again on his wedding day I saw that the beneful shadow still hovered over him. As the hour fixed for the ceremony approached, everyone felt more or less uneasy at the non-arrival of the officiating clergyman. At last it was decided not to wait for him any longer, but to call in the services of the rector, who was an old friend of the bride's family. He was to have assisted in any case, and expressed his willingness to perform the marriage service himself."

"Dick and I walked to the little church together. He was deadly pale and hardly spoke until we reached the porch. 'You see, I was right,' he said. 'There is something very wrong with Jack. Nothing would keep him from me of his own free will at a time like this, nothing on earth.'"

"He repeated the words as we entered the church, and as I noticed his set lips and unnaturally gleaming eyes, I was seized with a vague apprehension and wondered what the end would be. The service began. The bride made a pretty picture, but Dick looked more like a knight arming himself for some heroic undertaking than a happy bridegroom at the altar, and I hoped that those most nearly concerned were too preoccupied to notice him. He murmured his 'I will,' in a barely audible tone, and when I handed him the ring he seemed unable to speak. 'With this ring I thee wed,' prompted the rector, and with a cry that rang through the church, Dick tottered and fell back into my arms, unconscious."

"As I caught him I raised my eyes and staggered myself, for there, Dudley, as distinctly as I see you now, stood the form of a young man behind the rector looking straight at me with Dick's sunny smile."

Father Cuthbert rose from the stone seat in front of the historic date palm, now flowering for the first time for half a century. "Come along," he said, "it is time we were moving."

"But don't leave the story like that!" I exclaimed. "It was the twin, of course, but what had happened to him, and why should you have seen him?"

"Yes, it was the twin, and the motor accident which killed him instantly took place, so we heard afterwards, after the wedding party had gone to the church. They had had several mishaps which delayed them on the way and put on a final spurt round a dangerous corner in a desperate attempt to get there in time."

"For three weeks after the interrupted wedding Dick lay in a precarious condition. Everyone thought he would die, but he rallied by degrees, and was married quietly about a month later. He has never been quite the same man since."

"And you," I ventured again, "you have never answered my other question. Why did you see him? He was not a friend of yours—you had never met him."

Father Cuthbert paused under an archway and pocketed his pipe. "I told myself at the time that it was a case of suggestion. There was a certain amount of sympathy between myself and Dick, and I had seen the apparition through his eyes, as it were, simply because he had seen it. I was not much of a believer in the occult or in things spiritual at that period of my life; indeed, there was little of a supernatural nature that I believed in at all. I fought against the idea that I had really seen a spirit. You see, Dudley, it was the first time I ever did see one," he ended simply.

"But how do you account for your having seen it?" I persisted. "One can understand why Dick did—that was quite another matter; but you?"

"It was my first glimpse into the supernatural world and it gave me pause, it taught me to grasp the great truth of immortality and of an existence after death—it laid the foundation stone of my conversion to the faith."

"We had reached the gates and Father Cuthbert held out his hand. 'Our ways part here for the present, Dudley. Now never forget that God leads souls to Himself in many different ways and that in the inscrutable designs of Providence nothing happens by chance.'"

He hailed a taxi and left me in the blazing sunshine of that May morning outside the ruins of Caesar's Palace, to meditate on what I had heard.—*Grace F. Christmas, in the Magnificat.*

France's Rising Generation.

There has been much talk lately in France about the new spirit which is beginning to manifest itself among the university students.

The whole of the nineteenth century, still under the influence of the French Revolution, was Voltairean. It was an accepted fact that Christian and Scholastic could never be blended; and Montalembert relates that once, during his college days, his schoolfellows put the following up to the vote: "Is there a God?" All the votes except one were in the negative.

The end of the nineteenth century was worthy in this respect of its beginning. Renan acquired numerous disciples, to whom the Christian belief was nothing more than a myth. As a result of the weakening of the Christian Faith the ideas of authority, family ties, and patriotism were weakened likewise.

The beginning of the twentieth century marked, at the same time, the beginning of the decline of the cult of the revolutionary idol, and already one of its most faithful worshippers, the great philosopher Taine, had dealt it a first blow in his *Origines de la France Contemporaine*.

Later, a chosen body of literary men and great Christian philosophers came to the front. There were also several

conspicuous conversions, among others those of the French poet, Francois Coppee, the critic Brunetiere, and the novelist Paul Bourget and, at the same time, a whole body of university students came over to the Faith.

The movement has steadily grown, and this year has become so strong as to awaken the interest of a considerable number of important newspapers and other periodicals which commenced simultaneously an "inquiry" concerning the rising generation. The conclusion arrived at caused a great stir among the intellectuals of the country.

This inquiry was led by several reviews and newspapers such as *La Revue*, *Hebdomadaire*, *L'Opinion*, *Le Temps*, and *La Revue Francaise*. The method of the inquiry may be summed up in the following extract from one of the reviews in question:

"The investigators have applied themselves to the new generation; have sounded it and have gauged the pulsations of its heart. They have questioned it as to what it is, and what it is worth."

The commission of inquiry ascertained the fact that among other qualities the modern youth of France is imbued with a great desire for action. It holds in very small esteem the somewhat Bohemian life of the university, and contains in its ranks "neither the disillusioned nor the neurasthenic. The cry is for active men, and especially men with well-balanced minds. This great desire for action manifests itself also in a premature anxiety for a profession and in the fixed determination to acquire "professional efficiency."

A question which has a yet greater interest for us can be summed up as follows: "What are the moral qualities and the religious tendencies of the youth of today?"

The intellectual youth, which twenty years ago seemed to be won over by the anti-clerical doctrines, has during the last few years been turning towards Catholicism. At the Ecole Normale Supérieure at the present moment nearly a third of the students are church-going Catholics, the "Jeune Université" is largely influenced by Catholicism. Two years ago a private enterprise, founded by M. Lotte, a young master of grammar, who at the same time publishes *Le Bulletin des professeurs Catholiques de l'Université*, has brought together two hundred professors, who declare that their union is to increase, "by a community of feeling and action, and to impart to their faith a brighter glow." To what must this sudden change be attributed?

First, to the inability of science to explain the problems of philosophy and religion. This must have seriously troubled minds which expected everything from scientific discoveries. It turned them naturally towards the means by which they could obtain a complete and definite explanation. Such a state of mind reveals itself characteristically among that section of young France which is tending more and more towards the study of the sciences.

There is no tendency among the young scientists of to-day to demand of science an answer to the problem of human destiny. Thus, M. Philippe d'Elbee remarks that "in this search after a Supreme Cause the reason can only find satisfaction in attaining to the Absolute, that is to say, to that Being who explains Himself, and alone contains the final and sufficient reason of all things."

Second, to the check received in attempting to constitute a moral standard independent of religion. Science was expected to elaborate a new law of morality which would replace definitely the old religious law. A young infantry officer declares in the inquiry that at St. Cyr (the French Military Academy) the above-mentioned moral code was given a trial, "but it did not succeed." The reason for that failure is easy to find; we have it from the lips of no less a personage than M. Poincare: "There cannot be a scientific morality."

And yet it was necessary, at all costs, to constitute a moral standard. The free-thinking philosophers vied with each other in vain efforts! In suppressing God, they removed at the same time legislator and judge. Henceforth morality became a word without a meaning; a code that left the individual with full liberty of action. The result was not long in proclaiming itself. Facts showed that where the idea of duty was discarded, there also as a sure result anarchy and tyranny reigned supreme; individuals were exposed without defence to all the debasements of the animal instinct.

Third, to the capacity of Catholicism for satisfying the active aspirations of youth. The French youth of to-day has a natural desire for action, and Catholicism offers at the same time the motive for action and the necessary power to act.

Let me close by saying that the term "Catholic Renaissance" may be justly made use of in France at the present moment. Doubtless it must still be used with a certain reserve. The regeneration is still in its rudimentary stage, but it has a real basis, and is exercising a profound influence on the press and public opinion.—*London Universe.*

A Peril of the Drug Habit.

It is human nature to wish to ease pain and to stimulate ebbing vitality. There is no normal adult who, experiencing severe pain or sorrow or fatigue, and thoroughly appreciating the immediate action of an easily accessible opiate, is not likely in a moment of least resistance to take it.

Every one who has become addicted to a drug has started out with small occasional doses, and no one has expected to fall a victim to the habit; indeed, many have been totally unaware that the medicine they were taking contained any drug whatever. Thus, the danger being one that threatens us all, it is every man's business to insist that the entire handling and sale of the drug be under as careful supervision as possible.

Whether a man has acquired the habit knowingly or unknowingly, its action is always the same. No matter

how conscientiously he wishes to discharge his affairs, the drug at once begins to loosen his sense of moral obligation, until in the end it brings about absolute irresponsibility. Avoidance and neglect of customary duties, evasion of new ones, extraordinary resourcefulness in the discovery of the line of least resistance, and finally amazing cunning and treachery—this is the inevitable history.

The drug habit is no respecter of persons. I have had under my care exemplary mothers and wives who became indifferent to their families; clergymen of known sincerity and fervor who became shop-lifters and forgers; shrewd, successful business men who became paupers, because the habit left them at the mercy of sharpers after mental deterioration had set in.—*Century Magazine.*

"I will face the world alone," she angrily declared, after their first quarrel.

"Very well," he replied; "if you insist upon it; but don't expect me to do the same thing."

Then she decided that she would remain with him just for spite.

The hardest thing a liar has to do is to remember what he said yesterday.



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THURSDAY, FEBRUARY 13, 1913

HISTORY OF HATRED.

makers of the Penal Laws will come to the end of their string in the House of Commons; but in the House of Lords they will once more throw out Ireland's claim to self-government; and no man can understand why who does not know the history of that awful blend of fanatical religious hatred, greed for money, and insolence of "chique" and "ring" authority, which has come down direct from the days of which we are now speaking.

But the tale of the Penal Laws is not yet told. Consider what those abominable provisions concerning fathers and their children, meant! The Irish race regarded with very great veneration the authority of parents; they loved their homes, and their home ties, with a fierce and passionate love. Many a time and oft, have Englishmen grinned uncomprehendingly to see an evicted Irish tenant turn back and put his lips in a passionate kiss on the doorstep of the hut which had sheltered him and his father before him. He did not own it; but it was his home.

Imagine the effect, on a people so constituted, of the never ceasing confiscations, evictions, interferences of all kinds, in their humble homes! Imagine the horror with which they saw laws passed which directly encouraged a son to rob his father of his property by even a false pretence of turning Protestant! Consider how utterly abominable in the sight of this race, were the laws which forbade them to be the guardians or instructors, or even the custodians of their own children.

But why continue? We should not say even so much, were it not that we are tracing the events of the past for the light they throw upon the present.

No general attempt was made at this time to prevent the people attending Mass; but a system of registration of parish priests; of restricting them from acting outside their registered districts; and other provisions aimed at confining Catholic exercises to obscure and mean places; and other vexatious restrictions were put in force. We have already seen that bishops, monks, friars and the priests of religious orders had been ordered out of Ireland.

The enactments concerning civil and property rights were enforced rigorously, for a century. Upon which some writers have remarked that, much as the "Englishry," as Macaulay used to call them, in Ireland, talked about "the Protestant interest," their real interest was in the exploiting of Ireland in the interests of a small minority; and that, had their advice to the Catholics to turn Protestant, been accepted, it would not have pleased them, because it would have defeated the whole scheme. But the truth seems to be, that they were in a mixed state mentally; some were fanatics and rogues at the same time; some were honest fanatics; and some were rogues pure and simple; and the honest fanatics, being a minority of a minority, were merely catspaws for the others.

In June 1705, this precious House of Commons passed unanimously a resolution as follows:

"Resolved that the saying or hearing of Mass by persons who had not taken the oath of abjuration, tended to advance the interests of the Pretender."

"The Pretender," and "the Young Pretender," were the son and the grandson of James II, and the heroes of the Scottish wars of 1715 and 1745. For fifty years, or more, the Parliament in Ireland heard terrible predictions, at almost every session, of "the Papists bringing in the Pretender." As though poor Ireland had not had enough of the Stuarts! And in all that time, not one Stuart conspirator was found in Ireland; and not one letter from Ireland was found in all the large correspondence seized after the defeat of the Scots. Another resolution:

"That the prosecuting and informing against 'Papists,' was an honorable service to the Government."

This caused an extensive develop-

ment of the trade of informing; "and afforded," says Mitchell, in his grim, ironical way, "some compensation for the ruin of the woollen manufactures and other honest trades."

BOOK NOTICES.

Walking with God. Working for God. Two little books from the writings of St. Alphonsus Liguori, edited by Right Rev. Alex. MacDonald, D. D., Bishop of Victoria, B. C.; New York Christian Press Association Publishing Company; black silk cloth; net 30c.; seal, limp, gold edges, net 50c.; genuine Morocco, gold roll, red under gold edges, net \$1.00. Postage extra, 3 cents.

These little books, with two others, Walking with God, and Talking with God, are in a series; and, assuming that the two we have not seen are as good as the two we have seen, any one of them is worth having and reading again and again.

This is a most praiseworthy attempt to bring the great mind of St. Alphonsus in touch with the minds of Catholics everywhere.

Walking with God is divided into two parts. "On conformity to the will of God," and "The Love of God and how to acquire it." A few prayers complete the book.

Working for God consists of a biographical sketch of St. Alphonsus Liguori; Rules for a Christian Life; Admonitions to persons of all states who desire to be saved; Abstract of the principal virtues necessary for those who desire to lead a life of sanctity and perfection; Sure marks by which to discover whether or no the love of God reigns in us; A practical way of working for God, etc., etc. We heartily recommend these little books, which are of small prayer book size; easily read through; and ought to be read and re-read.

Out of Many Hearts: This is a beautiful little booklet, in paper cover, which comes from The Brothers of the Holy Cross, Notre Dame, Indiana; and we are told it is intended "for free distribution to boys interested in the subject of their vocation." It begins with a quotation from St. Ignatius Loyola: next we have a note on "The Importance of Vocation," with remarks on the Community of the Holy Cross," by Maurice Francis Egan. "Thoughts on religious vocation," from various sources; "Vocations to Brotherhoods," by Very Rev. Gilbert Francois, O. S. C.; "Pearls from the Imitation"; "The proper choice of a state of life," from Intention, Apostleship of Prayer; "Some gospel truths," from the Sacred Scriptures; The religious teacher's vocation, quotations from Archbishop Blank, Archbishop Ireland, and others; "How to know one's vocation," by Bishop Alving, a short account of The Brotherhood of St. Joseph (Holy Cross); etc., etc. The booklet consists of 50 small pages; and can be read in a very short time.

Our London Letter.

LONDON, Jan. 31st, 1913.

CATHOLIC BOY SCOUTS TRIUMPHANT MARCH.

The Catholic Boys Brigade, an older institution than the much-vaunted Boy Scout movement, and one which has all the best of the latter in its organization, had a field day on Sunday last at Westminster. The Corps of Westminster and Southwark paraded from "Big Ben" through the most celebrated streets of the West-end, taking the route of Royal processions, by Whitehall, Piccadilly, and Victoria street to the Cathedral. The boys, who were headed by Col. Heathcote of the Cameronian Highlanders, and Col. Hemelryk, marched to the number of some seven hundred. They made a smart appearance, in their natty uniforms with the badges which denoted the various battalions, each battalion carrying its own colours. "Cardinal's Own" proudly led the van. Bands were playing all along the line, and by the time the boys reached the Cathedral they had quite a large following of the general public. Within the great edifice twilight had just fallen and the soft flame of many candles was beginning to shimmer in the marbles of pillars and shrines. The boys were accommodated at the top of the nave, and after a stirring military sermon from Father Donovan, Benediction of the Blessed Sacrament was given, the Cardinal assisting from the throne. His Eminence gave a further proof of his deep interest in the work of the Brigade by consenting to accept the hospitality of the Westminster Battalion for a dinner given last night at Frascati's well known restaurant in Oxford Street. Several distinguished Catholics connected with the Army supported the honorary officers of the Brigade, and the toast of the Cardinal was drunk with loud cheers for the members of the brigade. His Eminence addressed a few appropriate words to the Boys reminding them of their obligations as soldiers of the Church.

ACCIDENT TO SIR EVELYN WOOD.

Apropos of the Army, or rather our Catholic officers, a noted Field Marshal whom we claim as a co-religionist had a serious accident this week, which might well have destroyed the nerve of a much younger man. Despite his seventy-five years Sir Evelyn Wood is an ardent huntsman. He was following the hounds near his country residence on Monday, when his horse, in crossing a jump, slipped and was impaled on the fencing. The poor beast was so seriously injured that nothing could be done, but put him out of his misery. Springing himself from the saddle, for he had kept his seat, Sir Evelyn, rushed to the nearest farm, and borrowing a gun from the farmer put a bullet through the brain of his favourite horse. When the field collected, great sympathy was shown for the aged General, who was deeply grieved for the loss of his horse.

"HEARD BY TEACHERS."

Some remarkable utterances have

been made by Anglican Clergymen this week regarding the religion they all profess in different forms. The Dean of Durham speaking at Grey's Inn Chapel on Monday deplored the prevalence of caste between Professors of different religions and Churches. He declared the "idolatry of system" whether it concerned Government or religion to be the besetting sin of man and the "parasite of devotion." He thought the standard of essential Christianity should be easily accessible, and readily applied to every new teaching that claimed recognition in the name of Christ. Yet apparently the rev. gentleman cannot see that these are just the tenets of the Catholic Church. Her tests are "One, Holy, Catholic and Apostolic," and she is in no doubt about the essentials of Christianity. Perhaps it is a good sign that what used to be called dogmatism and looked upon as fanaticism is now regarded with longing. The attempt of Professor Pite to suggest a unity where none exists was less successful than the Dean's appeal for tests. The Professor, who is a member of the Church of England, was holding forth to the Bloomsbury Brotherhood, an Evangelical connection. He declared that there was much common ground between the Churches. He thought it absurd to look for this common ground in their modes of service, but it would be found in the Sacrament, for there was only one Gate to Heaven, though there might be many roads. And yet even in the Church of England alone there are three different opinions on the meaning of the Sacrament, to say nothing of the conflicting ideas regarding communion held by all the sects.

IN AND OUT OF THE HOUSE.

The political excitements of the week have included the Government fix on Monday caused by the Franchise Bill, and the Home Rule Bill division in the Lords on Thursday. It was amusing to see England's Commons running away from the Suffragettes, for after their daring act to preserve their own life on Monday, the Government and the Opposition agreed to rise at nine-thirty on Tuesday, in order to get safely to their homes. They were in mortal fear of being blown up or assaulted, and during the trying time, several M. P.'s took to their beds and had brief but violent attacks of influenza, in order that they might not brave the perils of the House. The Suffragettes swarmed over London in troops bearing sandwich boards upon their backs, but despite their breathings of fury and threats of guerrilla warfare, they only smashed a few more valuable shop windows, to which little pleasure we are getting accustomed. In the Lords, the same night which saw the death of the Government Bill in the Commons saw also the introduction of the Home Rule Bill. Amongst the speakers on the latter was the Archbishop of York, who prefaced his remarks by declaring that it was surely necessary to gratify the evident desire and ambition of Ireland for Home Rule, and that it was also necessary to relieve Imperial Parliament of the strain of work by giving part of the Empire self-government. After this apparently friendly harangue which greatly surprised his comrades on the benches, the Archbishop went on to say that no one who had studied the question could doubt the resistance of Ulster, and his argument tailed off into the proposal that the desire of a Nation and the necessity of an Empire should be sacrificed to the prejudice of one small province of the country in question, a Province which was not united on the point, and where the only argument was violence.

AT THE ELEVENTH HOUR.

Considerable interest has been taken in the unusual conversion of an Anglican clergyman which took place last week. The gentleman, R. V. Mr. Cooper, was in his ninety-third year, and expressed a wish to see a priest three days before his death. His relatives were much surprised for he had never shown any leanings towards the Catholic Church, but they obeyed his urgent wish, and when the priest arrived the dying clergyman assured him of his faith in the truth of the Catholic Church, declared he had been brought to realise her beauty and holiness by a conviction of her authority, brought about by reading Newman's works during his illness, and asked for reception into her fold. Despite his great age and the near approach of death his faculties were remarkably vivid. He received Baptism, Penance, Holy Communion and Extreme Unction within a few hours of each other, and passed peacefully away after over ninety years of life as a Protestant, and three days as a Catholic. He was buried in the quiet country churchyard attached to the Church where he had been Vicar until his illness compelled him to resign. Father Gane, O. S. C., who received him into the Church, offered the Catholic rite at the graveside, a large crowd of those who had known Mr. Cooper being present. The aged clergyman left behind him a written statement setting forth clearly his position, and gave instructions that it was to be circulated amongst his friends after his death. Mr. Cooper was not the only conversion of the week. A well known Devon landlord, Mr. Luke, was received into the Church at Farm Street, by the Rector. Mr. Luke is a candidate for Parliament, having twice contested Honiton in the Liberal interest.

SCOTTISH SCHOOLS.

An interesting speech was made by Dr. Andrews, late Chief Inspector of Glasgow schools, at a dinner given by St. Aloysius Collegiate Association of that City to Archbishop McIntosh and other well known Catholic Educationalists. Dr. Andrews, who is not a Catholic, responded to the toast of the guests and said that public opinion was being educated up to a fairer treatment of Catholic schools. After praising St. Aloysius College, he said that the calm and judicial presentation of the Catholic case made by the Archbishop of Glasgow in his recent speech at Edinburgh should convince the Education authorities of the good being done in the country by

Catholic schools. If Glasgow could support three Catholic schools out of the rates, by Catholic teachers out of the rates, he hoped the time was not far distant when all Scotland would give to these schools their just portion of public money. These remarks coming from a man who has close dealings with the authorities are considered very satisfactory.

A PRIEST SAVES 24 LIVES.

A gallant rescue was made in the storm of last week which lashed the Irish coast. Father O'Shea of Ardmore, who has already been decorated by the King for gallant rescue of life at sea, hearing the signals of distress of a French barque which had gone on the rocks, called out the life boat crew and went to the rescue of the doomed sailors. It was found impossible to launch a boat but the four intrepid men set out in the teeth of the gale for a long tramp over the slippery cliffs, bearing the rocket apparatus, which was the only hope for the shipwrecked men. After great difficulty they got a line to the shore every one of the crew, twenty-four men in all. Some had received injuries in the battering of their vessel on the rocks, others were greatly exhausted by the storm. When all had been saved and were got down to Ardmore, Father O'Shea, despite his own exhaustion, immediately anointed the worst cases among the men. Happily, however, all have recovered, and it was a delight to rescued and rescuers alike to find they were of the same faith. For the sailors came from a Breton port, and ascribed their rescue to the prayers they had put up to the Star of the Sea. They were hospitably entertained by the priest and his parishioners until help was obtained to take them to their homes.

EXPLOITING INDIA.

The missionary spirit has got hold of English Protestants very strongly the last few days. What underlies it had better not be asked: Dr. Horton, has been stumping India for some time in the interests of the "All India Fund," which was boomed a couple of years ago by a gift for educational purposes of £50,000 made with the private proviso that Catholics should be shut out from any part. In writing home from Berhampore, Horton says that he and his henchmen have achieved a miracle, nothing less than a great act of unity amongst all the Churches to govern their future work in India. He then adds that representatives of all the Churches have subscribed to a general plan of campaign, "except the Roman Church which refuses to act with the other Churches of Christendom." The plan of campaign includes a standard payment for teachers, an acceptance of each sect's converts by the other sects, rather confusing for the said converts and a general pooling of funds to meet what Horton describes as "the tragical need of India." From the long and verbose epistle it would be concluded that nothing had been done by Christianity in India, and so far as Protestantism is concerned, that has been a dismal failure. But the Catholic Church has been working successfully in India for many long years. She has the bulk of the Christian Eurasian population, and her school and mission stations are flourishing all over the vast country. The reason of this sudden awakening on the part of England or rather Protestantism, is a desire to wrest the conquest of the Church from her. The money asked for "All India" will be used for Protestantising and proselytising amongst already converted Eurasians. CATHOLICS.

St. Martha's Hospital.

Mr. Editor:

Having visited this hospital and learned something about it, I have come to the conclusion that the people of Antigonish Town and County do not know what a fine institution they have here for the relief and cure of suffering human beings. Permit me to cite just a few facts for the benefit of those who know little or nothing about it.

The new building has been open to patients since Dec. 18th, and forty-eight patients have been admitted and treated since that date.

Last month (January, 1913) seventeen surgical operations were performed in this Hospital, and every one of them has proved a complete success, most of the patients operated on are now well, or are doing well. Surely seventeen operations in one month, and not one life lost, is a splendid record. And the majority of these were serious operations and immediately necessary. And no surgeons had to be imported either. Fifteen of the operations were performed by Dr. W. F. McKinnon and Dr. J. L. McIsaac of this Town; and by Dr. Howard McDonald and Dr. McKinnon, and one by Dr. John McKay of New Glasgow. Eleven private rooms are now occupied, and there are nine patients in the wards.

The Hospital staff consists of twelve Sisters, of whom six are trained nurses. Those who wish to see the graduation diplomas of the graduate nurses can see them on application at the Hospital. CITIZEN.

Antigonish, February 11, 1913.

James Bryce, British ambassador at Washington, has been appointed by the British government a member of the permanent court of arbitration at The Hague.

In 1912 there were 2,712 persons killed in Manhattan by shooting, stabbing, assaults, self-inflicted wounds or from injuries received in falls and other mishaps—an average of more than seven violent deaths each day.

Last week James Purcell, Herman Rosenthal's one-time partner in gambling, picked up the broken threads of Rosenthal's story and told the alderman committee which is investigating graft at New York, a tale of the money paid for police protection eclipsing that of Jack Rose. For seventeen years he has paid for the privilege of running a gambling house. He named several police captains who had got the money.

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We are making a special bid for out of town trade and will cheerfully furnish estimates of any job on application. We have added several skilled employees to our staff lately, and are now in a better position than ever to attend to and fulfill your requirements. Satisfactory work absolutely guaranteed. We have also a large and varied assortment of hardware and are specializing now on parlor, kitchen and heating stoves which will be sold at rock bottom prices.

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A SAVINGS DEPARTMENT

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ALTAR BUILDING

Church Finish

of all kinds, in any kind of wood, all styles of finish, at the wood-working factory of

B. CREAMER

SOURIS, P. E. ISLAND

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

GENERAL NEWS.

Sir Cecil Spring Rice is to be Mr. Bryce's successor as British Ambassador at Washington.

A document just issued by the British government shows that last year one hundred persons died of starvation in England and Wales.

Dr. Manuel E. Arajo, President of the republic of Salvador, who was wounded by the bullets of an assassin on February 4, died Sunday.

The Pennsylvania Legislature has adopted a resolution to submit the question of woman suffrage to a vote of the electorate some time, say in 1915.

The press is reporting that the members of the Dominion Parliament are scheming for an increase in the indemnity, from \$2500 to \$4,000 per year.

The Prince of Wales has been ordered to practice the Scottish bagpipes as a means of expanding his chest, which is below the normal for his age and height.

The Monetary Times estimate of Canada's fire loss during January amounted to \$3,913,385, compared with a loss of \$3,022,650 for the corresponding period last year.

Three hundred women have urged the Nevada legislature to make 12 instead of 6 months residence necessary to secure a divorce. Reno business men are opposing the change, as they profit by the existing conditions.

Telegraph companies in Canada, according to the annual report by the Railways and Canals Department, transmitted 10,021,000 messages approximating about two hundred million words during 1912. A total of 168,417 miles of lines were operated, of which 689 miles were under ground and 689 miles submarine.

Reports from the war say considerable fighting has been going on lately. The Montenegrins have lost, it is said, 2500 men in an attempt to capture Scutari, and the Turks in defending 5000 men. The Montenegrins succeeded in capturing a strategic position near the city. The reports are all favorable to the Allies, though no great reverse has been sustained by the Turks.

Mrs. Sandford, a widow, was killed by her son at her home at Belmont, near Windsor, N. S., on last Thursday. It was a most shocking murder. The young man, who is supposed to be of unsound mind, hit his aged mother over the head with an axe. He alleges that he was quarrelling with his mother, who, he says, used a poker on him.

The police authorities at Halifax arrested John Wrenn last Thursday night on a charge of murdering James S. Hamilton, a railroad construction foreman, near Hinesdale, Mass., on Wednesday of the previous week. The victim was beaten to death. Wrenn admitted his identity, but denies that he is the murderer. He was en route to Chester, N. S., when arrested.

Serious political riots have occurred at Tokio, Japan. Mobs have disturbed the peace, threatened to burn buildings (particularly newspaper buildings), attacked the homes of members of the Government, and stoned the Premier. On Monday six persons were killed and sixty-five wounded in the rioting. The excitement has resolved into a clamor for the Government resignation. So far the police have met the rioters, preventing further evils. Henceforth the military will deal with the mobs.

From the latest report of the Trade and Commerce Department we learn that Canadian trade more than doubled in the last ten years—the increase in that time being \$450,727,350, or 100.3 per cent. The volume of trade in the last fiscal year was \$874,697,794—the largest for any year in the history of the country. It is also shown that the total foreign commerce of Canada for the year ended October 31, 1912, amounted in \$991,780,674, as compared with \$904,253,387 for the corresponding period of the previous year, showing an increase of \$187,527,287, or 23.3. It is believed from a careful survey of every source of commercial information throughout the whole of Canada, and in view of the unparalleled activity which abound in every industry, that continued increases in Canadian trade may be expected for some time.

Mexico's troubles are continuing and have even grown to be serious. On Sunday the capital was the scene of a hot battle between the supporters of Madero, the President, and General Diaz, the rebel chief. The Federal troops mutinied, took Diaz from prison, and compelled President Diaz and his cabinet to seek refuge in the National Palace. In the fighting 200 persons are said to have been killed. All effort has been made by the diplomatic representatives to secure foreign patrols for the district in which most of the foreigners live, since neither the government nor the rebels can provide police protection, but the effort has failed. The American defence committee has instructed the American guard at the embassy to keep in close touch, and in case of danger Americans armed with rifles are expected to turn out. In case of a bombardment by either side there will be frequent danger to the nearby districts, especially to the south and west of the arsenal, where many Americans live. No representations on this subject have been made by the diplomats.

A German physician Dr. Friedrich Franz Friedmann, claims to have discovered a remedy for tuberculosis. The remedy is understood to be a serum derived from cold blooded animals. According to the official reports, he will not make this known until he is prepared to furnish it to physicians. In his description of his search for a tuberculosis serum and the method of applying his remedy, which he claimed had been tried on more than 1,182 persons, Dr. Friedmann said he discovered an "unvirulent race of tubercules." They were not then suited to use in man, but he

succeeded after long experiment in completely changing their characters. Danger of the bacillus becoming virulent after being injected into the human body were removed. Dr. Friedmann said, by long cultivation of the germs. "Finally, I repeatedly injected it into myself," he continued, "then into adult tuberculosis patients, then into consumptive children and finally when the successful therapeutic results continued to be confirmed (which was a long time afterwards) into children by way of prophylactic inoculation."

The search for the South Pole has taken toll from the British expedition commanded by Captain Robert F. Scott, the commander and four of his comrades having perished on their return journey after attaining the Pole, which they reached on January 18th, 1912. A relief party went out to find Captain Scott and his associates. It came on Scott's tents on November 12, 1912. Within were the bodies of Capt. Robert Scott, Royal Navy; Dr. E. A. Wilson, Chief of Scientific Staff, and Lieut. H. R. Bowers, Royal Indian Marine. From their records the following information was gleaned: The first death was that of Seaman Edgar Evans, petty officer Royal Navy, official number 160,225, who died on February 17 at the foot of the Beardmore Glacier. His death was accelerated by a concussion of the brain, sustained while travelling over rough ice, sometime before. Capt. L. E. G. Oates, 6th Ensigning Dragoon, was the next loss. His feet and hands were badly frost-bitten, and although he struggled on heroically till March 16 his comrades knew his end was approaching. He had borne intense suffering for weeks without complaint, and he did not give up hope to the very end. Capt. Scott writes: He was a brave soul. He slept through the night hoping not to wake. But he woke on the morning; it was blowing a blizzard. Oates said I am just going outside and may be sometime. He went out into the blizzard and we have not seen him since. Scott adds, we knew that Oates was walking to his death, but though we tried to dissuade him we knew it was the act of a brave man and an English gentleman. On March 16 Oates was really unable to travel but the others could not leave him. After his gallant death Scott, Wilson, and Bowers pushed Northward when the abnormally bad weather would permit them, but they were forced to camp on March 21 in latitude 79 degrees 40 minutes South, longitude 169 degrees 23 minutes East, eleven miles south of the big depot at One Ton Camp. This they never reached owing to a blizzard, which is known from records to have lasted nine days, over-taking them, and food fuel giving out. Probably realizing that his party was doomed, Capt. Scott entered in his diary four days later, on the 15th of March, "A message to the public." In this he declared that the disaster was not due to faulty organization, but to misfortune. He said nobody in the world could expect to successfully encounter such temperature and storms as they had met on the barrier, which so retarded their progress. When they arrived within eleven miles of One Ton Depot they only had fuel for one hot meal, and food for two days. The doomed explorer wrote apologetically of his "rough notes." He said these and the bodies must tell the tale. He appealed to his countrymen for the care of those dependent upon the perishing explorers.

British Affairs: Mr. Lloyd-George's land reform scheme aims at the statutory establishment of a minimum wage of one pound per week for agricultural laborers; the putting of farming on a scientific basis, including the extension of the co-operative principle, and a rating reform on a large scale by both urban and rural authorities. In his speech on the measure, Mr. George said the hopelessness of rural life in England has depleted the country of the best and most promising farm laborers. This he hopes to check by making farm life more attractive and remunerative. The question will be a chief plank in the next platform of the government.—The Home Rule Bill will be re-introduced in March and will be put through the Commons as rapidly as possible, and probably reach the Lords again in July. If it is again rejected by the Lords, it will be re-introduced in the 1914 session, passed again by the Commons and sent to the King for the royal assent under the act of Parliament.—The Welsh disestablishment bill passed the House Tuesday. The majority was only twenty-nine on a test vote. The resignations of David Lloyd-George and Winston Churchill from the Reform Club, which is the leading Liberal club, the Premier and all the leading men in the party being members, was one of the sensations of the week. The resignations were attributed to party dissensions, but it was soon explained that they were due to the black-balling of a gentleman proposed by Mr. Churchill.—The suffragettes are acting badly, and several have been sentenced to imprisonment for acts of terrorism. On Wednesday five postmen were burned at Dundee, quite seriously, by the combustion of chemicals contained in letters. A number of the envelopes contained tubes of phosphorus and other highly inflammable materials. The letters were addressed to Premier Asquith and the sheets of paper within were inscribed: "Justice for women." They threaten to destroy public property, and the Royal Palaces of Kensington, Hampton Court, Kew and Holyrood have been closed to the public until further notice. All these palaces are favorite resorts of the people. The public museums and similar institutions may also be closed. Saturday the suffragettes did damage in the hot houses of the Kew Horticultural Gardens to the extent of \$4,000 or more. The window smashing raids in London continue—even establishments which have contributed to their funds suffering with others. Their tampering with telegraph wires continues seriously disarranging the telegraphic service. These 2 female law-breakers should be given exactly the same punishment as male street ruffians.

What Nurses Should Be.

"What kind of women should nurses be? The best in the world—those who love greatly. No woman is too good for a life that saves lives and comforts living and wipes away all tears from the eyes. The greatest life ever lived on earth was the most sensitive, and one of the lowliest; a life that felt all the sorrow and pain of this world, yet shrank from none of it; a life that knew the agony to come, and met it with a courage which twenty centuries have not dimmed."

"I once asked a college woman whether Dr. Worcester might speak about nursing to some girls under her care. She replied that she did not think much of nursing as a profession for educated women because of the many disagreeable details it involves. I am glad to go on record as the president of a girls' college who believes that no college girl is too good to be a nurse, and that by no means all of them are good enough."

Were I talking to college girls, I should say: Every refinement will teach you to refine the sick-room and the sick; every sensitiveness will give you insight into the minds and souls of those whose life and death it may be in your hands. Without sensitiveness there is no insight; without insight there is no high intelligence. Without quick response to the unspoken word, without delicate intuition of the patient's mind and heart, without that native spiritual power which gets its growth through training, no woman can be supremely strong. Without the fine intelligence which lifts disagreeable details to their true place as necessary, and, therefore, to be done with a share of high enthusiasm, no woman is worthy to be a nurse.

"They say it takes a lady to trim lamps. It takes a lady to see in sickening details the path to that ideal which leaves drudgery with inspiration like His Who washed the disciples' feet. It takes a lady to enter any household, rich or poor, squalid or splendid, and unobtrusively to make it better by her very presence. Nothing worth doing as the work of life is without details which are dull, it may be foul drudgery to her who has no greatness of soul; but the great nurse is an inspired being, and an inspired being will face drudgery and danger and death." The following is selected from an address by Dean Briggs at the celebration of the Twenty-Fifth Anniversary of the Waltham Training School for nurses.

With this tribute rendered in such beautiful language by Dean Briggs, we are happy to know that a man associated with one of the highest educational institutions in the land has thus given his opinion of a lady—a nurse!

Not the mere task undertaken, but its need and the spirit with which it is done, should count.

"Your father blacked shoes," was scoffingly flung at a great scientist. "Did he not blacken them well?" was asked in return.

The young woman of humble origin and elementary education who dons a nurse's uniform often imagines her duties will consist in the administration of medicines and use of the thermometer. Disorder and uncleanness in sick-rooms, where graduates of what may be called "horn-blowing training schools" are employed, have done much toward making popular the trained attendant. While the dignity of the profession, beauty of the life, advanced courses, voice culture, etc., are taught, it would seem to one with opportunities for observing their practical work, that the crime of neglecting a patient had been unconsidered.

Dean Briggs pictures what seems an ideal, though really a type not at all uncommon: Not always in Labrador, riding, in dog teams, or foreign lands, helping to heal and convert the heathen. Our own countrywomen, prosperous, often newly rich, afford plenty opportunities for sanctification, if bearing and forbearing, in ways that "Wear the heart and waste the body," mean sacrifice.

Many nurses finish cardiac and cancer cases, after months of continuous service; the family and physician objected to a vacation—because it might disturb the patient, so she stays on, bravely trying to keep "mind above matter," until the end finds her a wreck, with a pulse rate 120 or 100—and is told then, that a long period of rest may restore her health; she has been whipped on to work, as the law would allow no tired horse to be used—so do earnings melt away!

If, without wishing to be pessimistic, I would remind the young, unselfish, enthusiastic nurse that her devotedness, energy, and vitality will use itself up, even while employers approve; self-interest will not cry "Halt!" It seems cruel thus to caution against what kindness so willingly gives, but too many nurses have dropped at their posts, in unnecessary sacrifice to an exaggerated sense of duty.—Margaret T. Conroy, R. N., in The Hospital World.

Harvard College, Dean of Radcliffe.

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DIED.

At Piper's Glen, Upper S. W. Margaree, on Feb. 8th, 1913, of tuberculosis, MARY STEWART, in the 62nd year of her age, consoled by the last sacraments of Holy Church. R. I. P.

On Thursday, Jan. 16th, at Glenelg, N. S., after a lingering illness, W. CLARK, the youngest child of Mr. and Mrs. C. Archibald, at the early age of one year and ten months.

At Church Street, Antigonish, on February 2nd, WILLIAM FORBES, son of the late Alexander Forbes, Beechhill. He leaves a sorrowing widow and one daughter to cherish his memory. May his soul rest in peace!

At S. W. Margaree Road, Inv. Co., on Sunday morning, Feb. 2nd, 1913, of pneumonia, JAMES McDONNELL (Allan's son), in the 65th year of his age. Consoled by the last rites of Holy Church. A widow, six sons and six daughters survive him. R. I. P.

At S. W. Margaree, Inv. Co. on Feb. 5th, 1913, MARY MCISAAC (Mairi's father's wife), in the 77th year of her age, fortified by the last rites of Holy Church. She was born in the island of Kintyre, and was immigrated in 1842 to Antigonish, R. I. P.

At North Grant, Ant., on February 3rd after a short illness which was borne with Christian patience, MARGARET McDONALD, aged 75 years, consoled by the rites of Holy Church. She leaves four sisters to mourn their loss. May she rest in peace!

At the home of Mrs. W. McDonald, Cirdesdale, of a gripe, after a short illness, Elizabeth, aged 72 years, daughter of the late John and Margaret McLeod of the North Grant. She bore her illness with true Christian patience. She was consoled by the last rites of Holy Church. Three sisters mourn her demise. May she rest in peace!

At Giant's Lake, on the 26th of Jan. 1913, in the 97th year of her age, MARY, widow of the late John McIsaac. She came to this country in 1848, and endured the hardships of the early pioneer, whose number are being rapidly decimated by the grim reaper. Consoled freely by the sacraments of the Catholic Church, she died an edifying death, leaving two sons and three daughters to mourn their loss. R. I. P.

At East Tracadie, on the 8th of February, Mrs. CHARLOTTE PETIPAS (wife of the late Desira Petipas), at the age of 64 years and eight months. The deceased lived a quiet and virtuous life. She suffered keenly from neuralgia. She leaves one son, three daughters, two sisters and four brothers to mourn her loss. After Requiem High Mass at 11 a. m., on February 10th, the burial took place at St. Peter's Church cemetery, Tracadie. May her soul rest in peace!

At his home, at Glen Alpine, on Sunday, the 9th inst., JOHN H. CAMERON, in his seventy-first year. He was a good citizen and a true friend. By industry and economy, he made for himself and family a comfortable home. A widow, six sons and one daughter survive, to cherish the memory of a good husband and kind father. On Tuesday, Jan. 28th, he was buried in the cemetery at Head of Lochaber, Rev. M. McLeod officiating.

On the 28th, ultimo, JOHN McLELLAN of Port Hood, Inverness County. He was buried in the Catholic Cemetery of that town on the following Friday, the 31st ult., the Rev. C. H. Chisholm, his parish priest, officiating. He was born in Judique in the same County over sixty-three years ago. He was a good citizen, a true friend, and a devoted father. He was married to a good Christian, a kind and faithful husband and an affectionate father. From the incorporation of the Town of Port Hood until his death, he was one of its Commissioners and School Commissioners. Requiescat in pace.

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The Prayer of St. Felix.

Lord for to morrow and its needs I need not pray; Keep me my God, from stain of sin Just for today.

A Catholic Act of Sublime Faith.

FAITH IS SAYING "CREDO" WHEN GOD HAS SPOKEN.

Some one perhaps will here object: But the truths of religion are so mysterious, and so difficult, so far beyond our understanding, so impossible to verify or prove that my intellect cannot accept them as easily as natural and scientific truths which are capable of being inquired into and demonstrated.

MYSTERIES OF NATURE.

Yet you believe them; you accept them; you cannot help it; you see them for yourself, and seeing is believing. Well, surely we are entitled to exercise a similar belief in regard to the truths of religion, even though we do not understand them.

You object that this is an extreme case, that this is reducing the whole thing to an absurdity. Well, put the matter at its best. Take statements made in sober earnest by a man of irreproachable veracity and seriousness; take statements vouched for by the cleverest and most learned men, by the most approved authorities; I still say there always lurks an element of uncertainty about them, a possibility at least of error. Are not

THE "CONCLUSIONS" OF THE GREATEST MEN

constantly being reversed, and their "facts" overturned? This is no discredit to them; it is a necessity of their limitations; after all, they are but human, and to be human is to be fallible.

no possibility of God deceiving us. He cannot mislead or mock us in anything, least of all in matters concerning our eternal salvation. Nor can any one mislead God. He is the Truth, as well as the Way, and the Light. So that, whatever God teaches must, from the very attributes of the divine character, be true. Hence, we may, with a confidence born of absolute certainty, believe as true, and as necessarily true, whatever God is pleased to tell us.

And we not only may, but we must believe it—must, not of course through any physical compulsion or any external coercion whatsoever that takes away our freedom, but from a moral compulsion, in the sense that we must either believe or commit a sin.

SO SOON AS WE KNOW THAT GOD HAS SPOKEN.

we are bound at once to say "I believe." To act otherwise would be rank rebellion and blasphemy. He is our Creator and our Lord and our Master; to refuse to believe His word would mean that the creature deliberately set himself up against his God.

This, then, is the faith that Catholics have in matters of religion: divine faith. We believe the truths of our most holy religion, not because we can prove them or have experienced them; not because we think them reasonable or beautiful or consoling (though they are all that); these are all Protestant reasons for believing. We believe solely because Almighty God has taught us them. This is what theologians call the formal cause or motive of faith: the authority of God revealing. We have nothing whatsoever to do, in the first instance, with the intrinsic nature of the truths taught; nor does it matter whether they are hard or easy of belief; whether they seem probable or improbable; enough for us that Infinite Truth has revealed them. Doubtless, we know that God could never teach anything that was not beautiful and reasonable; for all His works are perfect. Yet it is not for this that we assent to them. It is not for us to question why He should have taught this or why He should have done that; God is not obliged to explain His words or to justify His acts. One man says, "Why should Jesus Christ have instituted the Sacrament of Penance? Could He not have arranged for the forgiveness of sins some other way?" I answer, Jesus Christ has not been pleased to tell us that is all. But the fact that He has instituted Confession remains all the same. Personally, I do not relish going to Confession; nor, so far as I know, does any Catholic; and were it not necessary and obligatory, very few, I should think, would ever approach it. But we believe in it because God has revealed it, and we practice it because

GOD HAS COMMANDED IT.

Another man objects: "I cannot grasp the Real Presence. I do not see the need of it. Our Lord is in Heaven and not upon earth. I cannot see how He can locate Himself in the small Host, or how He can be present in a thousand tabernacles at one moment." I answer again—and it is the only answer possible—"Your incapacity to understand these mysteries is no argument against their existence; and what is more it should be no bar to your believing in them if your belief is grounded on the proper motive." We do not believe the truths of religion because we understand the why and the wherefore of them, or because they commend themselves to us by their reasonableness or suitability; but simply because God has taught us them. If He has made them known, there is no possibility of our calling them in question; whether we like them or not, whether we understand them or not, we must bow down and accept them without a word. We do not understand them in order that we may believe, but rather, according to the beautiful saying of St. Anselm, "we believe in order that we may understand"—"credo ut intelligam." Perhaps the best illustration of what I mean by real Catholic faith, and of the difference between Catholic faith and Protestant want of faith, is to be found in an incident recorded by St. John in the sixth chapter of his Gospel. After feeding the multitude with five loaves and two fishes, our Lord fled into the mountain lest the people should take Him and make Him a king. Next day, however, they tracked Him out, and found Him at Capernaum. They were thinking of the loaves they had got; Jesus wished to raise their thoughts up to

THE BREAD OF LIFE.

"You were hungry yesterday," He said in effect, "and you were few; to-day you are hungry again. You want more bread. Now, I will give you Bread, of which if you eat, you will never hunger any more. And the Bread that I will give is My Flesh for the life of the world." This announcement was the cause of immediate and deep dissension among His hearers. The Jews were the first to murmur, and said, "How can this man give us His flesh to eat?" But our divine Lord repeated His doctrine more emphatically: "Except you eat the Flesh of the Man, drink His blood, you shall not have life in you." The Jews did not understand, and therefore did not accept it. Many of the disciples of Jesus then followed their example: "It is a hard saying," they said. "Who can hear it?" And when rebuked by their Master for their unfaithfulness, they turned back and walked no more with Him (v. 62, 67). Here, then, we have two classes among His audience, who refused to believe what they considered to be impossible. Then it was that our Blessed Lord turned to the twelve and put their faith to the supreme test: "Will you also go away?" Now notice: the Twelve did not understand their Master's saying about eating His Flesh and drinking His Blood any more than the others; they were mystified, unenlightened, awestruck; they did not pretend to understand; yet they immediately believed. With a beautiful act of Faith—with that childlike willingness so characteristic of Catholics, to believe whatever Almighty God tells them, no matter

whether they understand it or not—they accepted the word of Jesus; they embraced the doctrine. And why? Simply because Jesus, whom they acknowledged as their Lord, declared it. That was what we call, and rightly call,

BLIND FAITH.

Simon Peter, answering for the Twelve, said: "Lord, to whom shall we go? Thou hast the words of eternal life." Now, here surely is the touchstone of loyalty to Jesus Christ. On which side would the Jews and the Protestants have ranged themselves—with the Jews or with the Twelve? It hardly admits of a doubt. They are on the side of the Jews and the faithless disciples to-day, in regard to the Real Presence, "It is a hard saying," they complain, "who can hear it?" And yet they know, they must know if they read their New Testament, that the doctrine came from the lips of the Son of God. If they have not faith, if they do not receive the dogma on His authority now, how would they have received it then?

Here, then, is the voice of the true Catholic: "O my God, I believe, not because I understand, but purely because Thou hast said it." And there are two or three remarks I wish to make about this attitude of mind before passing to the next point.

THE ATTITUDE OF THE CATHOLIC INTELLECT.

(1) In the first place, we see how truly humble is the attitude of the Catholic intellect. A man of real humility acknowledges the weakness, imperfection, ignorance and darkness of his understanding. He finds it easy and natural to submit his intellect to the teaching of Almighty God. He would consider himself a fool beyond measure if he, a poor blind creature, were to limit the truths of religion to those only which his own judgment approved or comprehended. A Catholic soul, then, is a humble soul; he prostrates himself adoringly before His God and cries out: "O my God, I believe with all my heart whatever thou teachest me."

In the eyes of the world, no doubt, it is absurd to believe what you cannot understand, but not so in the eyes of God. "Unless you be converted, and become as little children, you shall not enter into the Kingdom of Heaven." A Catholic possesses this childlike faith. A child does not criticise, or dispute, or call in question, or demand to know the reasons for everything that it is taught; he accepts it without suspicion on the authority of his teachers or his parents, for to the young mind these are virtually infallible. To us Almighty God is absolutely infallible; Him, then, we believe with the simplicity of little children. In so doing we are not afraid of being thought infantile, weak, slavish, unmanly. People who apply these epithets to us, as they do, neither know the nature of true faith nor possess it; and they are but pronouncing their own condemnation, according to the Scriptural standard. With our unhesitating, unquestioning, loving, adoring faith, like that of innocent children, we as Catholics are happy; and we know that it is immensely pleasing to God. (2) And how do we know this? Because it honors and glorifies Him so much; it is the noblest testimony our intellect can pay to Him; it is the proof of our limitless faith in His veracity. To give an instantaneous "Credo," even when He announces the most stupendous and impenetrable mysteries, surely argue

SUBLIME TRUST

in Him. If some person, says Father Saint Jure, S. J., in his beautiful "Treatise on the Knowledge and Love of Our Lord Jesus Christ" (Vol. II, chapter xx), "If some person asked me to believe for his sake that the sun is luminous, I do not think he would be greatly indebted to me for believing it, since my eyes deprive me of the power of doubting it; but if he wished me to believe that it is not luminous, I should testify great affection for him, if on his word, I admitted as true what my reason and will prove to be false; and I should give him the most signal tokens of the entire reliance I placed on his opinion, his judgment, the perfection of his sight. We, therefore, testify great love for God by believing

simply, like children, all the mysteries of faith in which our reason is lost, and which our eyes not only see not, but often seem to see the contrary. Thus St. Paul says: Charity believeth all things."

SIMPLE FAITH PLEASING TO GOD.

We know, too, from our Lord Himself how pleasing to Him is this simple faith. You remember the touching incident on the apparition of the Risen Savior to St. Thomas, one of the Twelve. Thomas was not present when our Lord appeared to the Apostles the first Easter night, and when told by them "We have seen the Lord," he refused to believe it, and declared, "Unless I shall see and handle Him, I will not believe." Hence he is called "the doubting Thomas." To satisfy Him our Lord graciously condescended to appear before him the following Sunday, and invited him, saying, "Put in thy finger hither and see my hands, and bring hither thy hand and put it into my side; and be not faithless but believing." On this St. Thomas believed, saying, "My Lord and my God!" Jesus saith to him, "Because thou hast believed; blessed are they that have not seen, and have believed." In this sentence our Lord pronounced a divine eulogy on an act of faith. To believe without seeing, without proving—is this what pleases Him. For believing in his Lord's Resurrection after seeing Him risen, Thomas was deserving of no praise and no benediction, for he could not help believing then. To have credited it before proving it with his own eyes; to have assented to the word of his fellow Apostles—in short, to have taken it on faith—this would have won him praise and blessing. But he

MISSING THE BLESSING

because before believing, he insisted on having proof and demonstration. "Because thou hast seen Me, thou hast believed."

(3) And not only is there no blessing and praise, but there is no merit, no credit, no reward for believing a thing after you have proved and tested and tried it. There is no merit, e.g., in believing in the circulation of the blood, or in the law of gravitation, or in the existence of flying machines, because we can prove the truth of these things any day for ourselves; we know they are facts from the evidence of our senses. In the same way the angels of Heaven are deserving of no reward and no merit for believing all the truths revealed by God, because they see God face to face, and all truth in Him, they are constrained to believe; there is no room for faith in Heaven; faith is changed to sight. But to believe the dogmas of religion which are not susceptible of being tested by the senses, and whose mysteries we cannot fathom; to believe unhesitatingly in the reality of persons and places and things we never saw and cannot prove by natural reason or evidence—something wonderful and sublime.—Rev. Father Graham, in Catholic Times.

The Holy Season.

In the midst of our joy the voice of the Church sounds a note of warning. She is the kind monitor, repeating the words of Our Lord, "Unless you do penance you shall all likewise perish." They are strong words and terrible, and human nature does not take kindly to them. But there they are, stern and unrelenting. Penance we must do, if we are to be reckoned followers of the cross. The Church helps us in our penance by setting aside a special season of fasting and prayer. Lent, gives us new opportunities toward that great individual work, the salvation of our souls. She does not preach any new ways of observing Lent. Fasting and prayer it was in the time of Christ; fasting and prayer it is now, and will be until the end of time. But while there has been no change in the spirit of the observance, there has been by force of circumstance a lessening of the severity in regard to the fasting. In that the Lent of these days is much milder than formerly. It is not so long ago when fasting and abstaining were promulgated and obeyed with all the penitential

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28th February, 1913

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to commence at the Postmaster General's pleasure.

Printed notices containing further information as to conditions or proposed contract may be seen and blank forms of tender may be obtained at the post offices of Antigonish, Nova Scotia, Grant, Maryvale, Malignant Cove, Georgeville, Morar, Lennox, Livingstone's Cove, and at the office of the Post Office Inspector at Halifax.

G. C. ANDERSON, Superintendent.

Post Office Department, Mail Service Branch, Ottawa, 15th January 1913.

Built to Give Lasting Service

No cream separator in the world is made from finer materials than the Standard. For instance, the gear spindles are made from a special grade of tool steel, ground and polished—a steel so hard and wear-resistant that tools are made from it for drilling through ordinary steel. This special tool steel costs five times as much as steel in ordinary separators, but ten ordinary

spindles wear out before one STANDARD spindle. The Standard's discs are made of steel, heavily and smoothly tinned. Stand on one and test its strength, in comparison with aluminum or tinned iron discs.

The bowl bottom is made of special steel forging. If the STANDARD'S bowl falls on the floor it won't bend or break.

Not the Only Reason

In fact every part of the STANDARD Cream Separator is built to give lasting service. But that's not the only reason you have for selecting the Standard Cream Separator. There are, for instance, several features that add greatly to the convenience and satisfaction of owning a STANDARD.

For example, there is the wide open bowl, so easy to get at and wash. No tubes to clog up, either. Then there is the disc holder on which the discs are all washed together in about one minute. The discs are numbered so that they cannot be put together wrong.

Then, too, the STANDARD bowl doesn't leak. That's because the bowl shell fits tight without screwing down on top of a rubber ring, causing wear on the rubber and allowing the milk to leak through when the bowl is revolving.

Another good feature is the Interchangeable Clutch. When you stop the crank the gears all stop and the bowl runs down of its own accord and without wear.

The Interchangeable Clutch also enables you to "pump" the handle and start the STANDARD easily and quickly.

Other Big Features

Other big features of the STANDARD such as the self-oiling system, the centre-balanced bowl, the liberal space between disc edges and bowl for accumulation of impurities, the high crank shaft, the low supply can, the enclosed dust-proof gearing, were emphasized in previous advertisements.

So why go further. You've already learned enough to know that the Standard is the convenient and efficient machine, and is built to last long. In fact, tests go to show that the STANDARD should give 25 years of service.

One test given the STANDARD was equal to skimming 100 lbs. of milk every day for six years. At the completion of the test there was no wear visible on the working parts. The STANDARD was easily good for twenty years of service after the test.



WRITE FOR BOOKLETS

We take it for granted you are interested in this test. And we would like to send you our booklet describing it fully. Also booklets showing construction of the Standard and containing records of skimming tests. Send us your name and address promptly. The booklets will be mailed to you by return mail.

THE RENFREW MACHINERY CO., LIMITED

Head Office and Works, RENFREW, ONT.

Sales Branches, Winnipeg, Man., and Sussex, N. B.

Gate's Nerve Ointment

C. GATES SON & CO.

GENTLEMAN:—I had the misfortune to freeze my toe which caused me a great deal of suffering, and although I had it treated yet without success till I used your Nerve Ointment which has completely cured it. And I have no hesitancy in recommending it to others as the best I ever used.

Yours Sincerely,
MATTHEW WOOD,
Port Philip, N. S.



West End Livery Stable

The subscribers have opened a FIRST CLASS LIVERY. Carriages, Harness, almost all new. Good Driving Horses, Double or Single Sigs can be supplied at short notice.

In connection with our Stables, Horses always on hand for sale.

C. B. WHIDDEN & SON,
Head of Main Street, Antigonish
Telephone 20.

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 20th, 1912.

Inverness Railway & Coal Co

INVERNESS, CAPE BRETON
Miners and shippers of the celebrated

Inverness Imperial Coal

SCREENED
RUN OF MINE
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First-Class for both domestic and steam purposes

COAL! COAL!

Shipping facilities of the most modern type at Port Hastings, C. B., for prompt loading of all classes and sizes of steamers and sailing vessels. Apply to

EVERNESS RAILWAY & COAL CO

Inverness, C. B.
J. McGillivray, Superintendent, Inverness, N.S.

T. J. SEARS,
Agent for Antigonish

New Canned Goods

We have just received a large stock of New Canned Goods, including Tomatoes, Peas, Corn, String Beans, Baked Beans, Peaches, Pears, Plums, etc., etc.

We also have New Raisins (all kinds), Cleaned Currants, Citron, Figs, Green Strap, etc.

We have a good stock of Spices and Essences for the Holiday Baking.

We will have our Christmas Confectionery and Nuts in very soon, and our stock will then be complete for this season of the year.

We aim to give our customers the best quality the market affords, and if you give us a trial order you will be convinced.

We want good Butter, Eggs and Poultry, and pay the highest market price in exchange.

D. R. GRAHAM

CASH PAID FOR HIDES

Dalhousie University Faculty of Dentistry

FORMERLY
Maritime Dental College

Advantages for Canadian Students
For information and calendar address
DR. FRANK WOODBURY, Dentist
318 Pleasant St., Halifax, N. S.

The University has teaching facilities in Arts, Science, Engineering, Law and Medicine also.

Walking With Father.

When father takes me for a walk
It makes me glad all day.
He puts his hand in mine and says:
"Now, captain, lead the way."

I take him to the chipmunk's hole,
To ponds where fish are thick;
And where the big boys dig for bait,
He whittles me a stick.

And makes a willow whistle, too,
That we take turns to blow.
We scatter petals in the brook
And wonder where they go.

Then, when we're tired, we start for home,
And talk of lots of things—
Why mother has such cuddly ways,
The birds and bees have wings.

And father talks of business, too,
And asks me my advice.
Now, wouldn't you, if you were there,
Think walks like this are nice?

Use of the Missal at Mass.

BISHOP OF SALFORD URGES A MORE WIDESPREAD USE ON THE PART OF THE LAYTY.

I wonder how many of my readers are in the habit of using a Missal when they hear Holy Mass? asks the Right Reverend Bishop of Salford, England, in his "Message" to the "Catholic Federationist" for January.

I venture to say that every Catholic of average intelligence and ordinary good Catholic education ought to be able to use a Missal and to do so.

It is to be feared that the vast bulk of even devout and well-educated Catholics, occupy the time of Mass with all sorts of prayers and especially the Rosary—an excellent in themselves—never think for a moment of the prayers said by the priest at the altar; nay, in most cases have no idea what Mass is being said, what saint commemorated (except in rare cases), or why the priest's vestments are white, red or green.

Some good people meticulously fill up every moment of Mass time by long strings of admirable indulgenced prayers, having no reference whatever to the Mass of the day, and which they would feel it very wrong to omit; but they have not a moment to spare for either the proper or the ordinary of the Mass which is being celebrated before them. This is not being able to see the wood for the trees.

Yet such good folk know as well as you or I that the Holy Sacrifice of the Mass is not merely a quiet half hour in which to "get in" one's daily prayers. It is an act which we ought to follow with the most careful attention and to participate in. The faithful attending Mass are true co-partners in its offering. The priest at the grate fratres proclaims that it is "my sacrifice and yours." Now, there is no better way of participating in the Great Sacrifice than by following step by step with the priest, joining with him in the very words he utters—readings from the Epistles or Gospels, verses from the Psalms; prayers, either connected with the least of the day, or with the "ordinary," that is the unchanging portions of the Mass. Then, these, no more beautiful and touching devotions can be found. To use them thus is surely pre-eminently to think and feel and pray with the Church, whose voice they are. And to do so, we must use the Missal.

USE OF MISSAL.

Nowadays this is quite easy. Of course there have always been accessible editions of the Missal in the vernacular, which the ordinary lay person with a little practice can use. But now you can get a Missal containing both the Latin and the English side by side; so that one who has a little moderate knowledge of Latin can most easily follow what the priest is saying or singing at the altar.

The objection will be made that it is difficult to find one's way about a Missal, that it is confusing and distracting. I admit that there is some truth in this, at least for beginners. But a little practice will overcome this difficulty. One needs to learn how to use, not only the Missal itself, but also the Calendar for the current year. And this leads me to my practical suggestion, viz.: that the elder students in our colleges, training colleges, and convent schools might well be taught how to use a Missal and encouraged to use it at every Mass they attend. It would be a precious acquisition for life. And I can assure my readers that, once the habit is formed of following the Holy Sacrifice with a Missal uniting with the priest in the very words of the Mass, and therefore with the sentiments and prayers of the Church herself, the Mass acquires quite a new and special significance, attendance at it becomes far more delightful and consoling; so that a person who has learnt to use the Missal will never give it up, even to gain time for his more favorite devotions. Try, and see for yourselves.

Origin of Common Words.

"Powwow" comes from the North American Indians.

The word "boss" comes from the Low Dutch and means master.

"Kidnap" comes from the napping or stealing of a kid, gypsy for child.

"Calaboose," a prison; "picaroon," a pirate; "palaver," to talk; are all Spanish.

"A rum chap" is simply a gypsy lad. It has no relation to the product of the still.

"Pal" is a brother, and "conk" for nose, comes from the spouting fountain, the concha of the Romans.

"Demijohn" comes from the Arabic damagban, itself taken from the Persian glass making town of Demagban.

The common slang word "mash" is from a beautiful gypsy word "mafada," which means "to charm by the eyes."

Why should a man be called a spoon? Why spoony when he is making love? Simply because he is a "loeffel," which also means spoon.

The Evil of Drunkenness.

Almighty God has made provision of food and drink sufficient to ensure the preservation of life and health. Nevertheless, it often happens that the gifts which God puts at the disposal of man are employed in such a manner as to prove not profitable, but rather harmful to us; they are misused by being employed to excess. Thus it is especially with spirituous drinks, the excessive use of which proves injurious for time and eternity. As a rule it is men rather than women who are given to excess in this matter.

Drunkenness begins with an inborn tendency to evil, due to the sin of our first parents. "The imagination and thought of man's heart are prone to evil from youth" (Gen. viii, 21). "I know that there dwelleth not in me, that is, in my flesh, that which is good" (Rom. vii, 18). This propensity to evil is developed in various ways; it is an accursed root from which many poisonous plants grow. One man develops it in the form of anger, another in that of luxury, another of avarice, another in that of envy, and still another in that of love for strong drinks. Often the unfortunate tendency manifests itself at an early age, even in childhood. We meet with children that have not yet left school in whom the desire for drink is already developed. The proneness to evil is not a sin in itself, yet it leads to sin if it is let go unchecked. If not resisted with determination it grows rapidly, as a fire spreads if the spark is not stamped out.

The desire for strong drink is developed by frequent indulgence; drink as a habit is an acquired habit. The desire is often contracted through the fault of parents. Many parents are so unwise as to give strong drink to their children; some are foolish to applaud their children if they can drink off a glass like a grown person. It may also be the fault of strangers. There are people so ignorant or malicious as to ply children with strong drinks; they take delight in getting them intoxicated and amusing themselves with their antics. As for adults, their danger very often lies in the company they keep. How often it happens that a friend, so called, teaches another the love for strong drink! Young men often boast of how much they can stand, and by means of ridicule induce their friends to drink more than is good for them.

It may also be through one's own fault that the habit of taking strong drink is acquired. A man may begin by drinking moderately, but on account of the love he has for the associations he meets with in drinking-places, he frequents them more and more and so gradually acquires a love for liquor. He may indeed resist the passion for drink, but unfortunately the number of those who once acquire the habit and resist with any determination is very small. The craving for drink once acquired will not rest without being satisfied. Once the habit is formed it becomes an iron chain, a strong yoke; the man becomes a slave to it and can not break the fetters that bind him. He says: "Come, let us take wine and be filled with drunkenness, and it shall be as to-day so also to-morrow and much more" (Is. lvi, 12). He can not get rid of the craving: "If the Ethiopian can change his skin, or the leopard his spots, you also may do well, when you have learned evil" (Jer. xiii, 53). . . . This is the way in which drunkenness begins—there is an inclination to evil from nature and the habit is developed by indulgence. A man does not become a drunkard all at once—it is a gradual growth. The descent is made by degrees; from month to month, from year to year, it is fixed more firmly until the lowest round of the ladder is reached.—Rev. Joseph Schuen, in Sacred Heart Review.

The Inconsequential Things of Life.

Do not allow your sensitiveness to upset your mental and physical equilibrium. How many of us are irascible easily irritated, or crushed in spirit, thrown off our balance and even stampeded by the veriest trifles?

Our enemies who would see us fail understand they can at any time spoil our equanimity, and cause us to be ridiculous, by some trifling act or word they know will hit our vulnerable spot. They know the nature of our tender, and what will fire it; and we are at their mercy.

A stray splash of mud strikes our new clothes, and we are too weak to perform our part in the day's program, unless it be a program of battle.

Why allow little, inconsequential things to annoy and stampede us, to throw us into hysteria, nervous prostration and even worse forms of sickness? You can, if you try, make yourself proof against the things that nonplus and exasperate.

If you are of so intense and sensitive a nature that some trivial thing or temporarily unavoidable environment makes of you a hysterical child instead of a balanced man or woman with power to endure and execute, then you must moderate your intensity, and pause in silent receptivity, allowing God's renewing and strengthening power to take possession of your soul.

SUNLIGHT IS LIFE.

Sunlight is so important to life that it is little wonder that sun-worshippers prevailed in primitive days. Plant a potato in your cellar, and if there is a little light, that potato will sprout and try to grow. Surround it with the best fertilizer, water it, and do the best you can for it except that you keep it in the dark, and it cannot digest and grow. See how slender and pale it is! The process of digestion, the great function of assimilation, cannot go on without sunshine.

Have you ever noticed that the only grapes that become perfectly ripe and sweet, that the only peaches that take on those beautiful red cheeks, and offer that luscious sweetness, are those that are on the outside, entirely uncovered by the leaves, and perfectly exposed to the sun?

God's laws are the same in the animal world. It is just as true that the only girls with red cheeks and sweet breaths, the only girls who become fully ripe and sweet, are those

who baptize themselves fully in God's glorious sunshine.

Don't you see a good many pale girls in your store, in your offices; girls with a bloodless, half-baked sort of face, whose walk, whose voice and whose whole expression is devoid of spirit? They are not half ripe.

Remove your awnings and shades, and let the sun have a fair chance at them. Live in the sunshine, and you will have better blood, better digestion, and a better temper.

CHRONIC GRUMBLERS.

Hitch your wagon to a star rather than to a grunting pig in his pen. Don't be a pessimist. Chronic grumblers are rarely in good health. Their nervous systems are vibrating constantly with discordant emotions. Grumbling disturbs the digestion, gives to the face a pinched, "sour" expression, and induces nervous derangements in others who have to live with grumblers.

Many a wife has been made an irritable, nervous and physical wreck by a grumbling husband; and many a good husband has drifted away from intimate home life by a fault-finding wife. The children live in an atmosphere of discontent and carping criticism, which spoils their disposition, and takes away their cheerfulness and buoyancy of spirits, making them nervous, irritable, unbalanced and disagreeable.

There is nothing more valuable or nobler than overcoming grumbling, petulance, and a bad temper. As soon as these bad qualities show themselves, a strong effort should be made at once to root them out.

Go about your work good-naturedly. Let your soul shine out brightly; learn to smile; let warmth, cordiality, and sympathy be in your hand-clasp. Do these things, and you will promote harmony, health, and happiness.

Adopting the French.

One of the French speakers at the Thanksgiving Day dinner of the American Club in Paris was talking about the insularity of the English.

"Mostly," he said, "they refuse to learn any foreign language, but when an Englishman does learn a few words of French he promptly begins to think those words are of his own language."

"When our fleet was at Portsmouth, visiting the English fleet and helping to cement the kind relations between France and England, an English sailor was drinking with a French sailor."

"Frenchie," said the English sailor, "what's the bloomin' French for *entente cordiale*?"

Pacing uncertainly before a desk in the big insurance office, the Hibernian visitor said to the clerk:

"O' want to take out a policy."

"Life, fire or marine?" drawled the drapper clerk, with infinite sarcasm.

"All three; O'm goin' for a stoker in the navy."

Darwinism is Dead.

THE DESCENT OF MAN FROM THE APE CAN NEVER BE PROVEN. RELIGIOUS WORSHIP AND BELIEF ARE AS OLD AS MAN.

A Russian physiologist, Elie De Cyon, has just produced a book entitled "God and Science," in which he discusses the relation of science to religion. In the first part of his work the author, says George Metlake in *America*, examines the "psychology of the great scientists," the founders and promoters of every branch of modern natural science. By following the paths these master minds went, he says, we approach ever nearer to the eternal truth, only we must not suffer our vision to be obscured by the short sighted minds of inferior rank who everywhere spy out and emphasize what is negative, who see in the progress of science merely the surrender of the imperfect notion of other days, and in the face of the last reasons of things take refuge in doubt or denial.

GENIUS ON ITS KNEELS.

The contemplation of the unchangeable laws that govern the physical world brought the greatest of the heroes of science to their knees in adoration of the Creator. Copernicus, Galileo, Newton, Kepler, Leibnitz, Herschel, Ampere, Von Baer, Hertz, Schwann, Pasteur, etc., were not skeptical, narrow-minded specialists, but men of universalistic positive range of view, geniuses in the true sense of the word, and on this account precisely, religious belief formed part and parcel of the lives of almost all of them. Father Kneller and Professor Dennert have long since furnished us with a stately array of facts in proof of this assertion. To these De Cyon has added a store of new ones, whose value is all the greater because they came, for the most part, within the range of his own experience. We must content ourselves with a few specimens.

Pierre Flourens, the founder of modern cerebral physiology, strenuously protested against the materialistic conclusions superficial minds were only too ready to draw from his investigations. "My father," Emile Flourens wrote to De Cyon, "time and again declared that his discoveries justified no such conclusions as the Materialist Cabanis is pleased to draw from them, because the did not only not exclude the presence of an immaterial spiritual substance, but even presupposed it. To banish materialism from man is to banish it from the world also, and

to believe in the existence of the human soul is a fortiori to believe in the existence of God. My father always remained true to his principles. To this his writings and his life bear witness."

Of his own teacher, Professor Carl Ludwig of Leipzig, De Cyon says that he became more and more dissatisfied with the materialistic basis of his "Handbook of Physiology," and would not allow any new editions of it to be published. Though a Protestant, he did not hesitate to kneel down to receive the Papal benediction and to join enthusiastically in the cheers of the Catholic pilgrims for the infallible Vicar of Christ.

DEATHBED OF DARWINISM.

Some years ago Professor Dennert wrote a famous book entitled "At the Death-bed of Darwinism," in which he shows that the theory of natural selection is as near to dissolution as the Sick Man on the Bosporus. De Cyon now pronounces Darwinism to be dead, murdered by his own friends. The Darwinist, Herbert Spencer, did much to lessen the significance of the theory of descent and natural selection; the Darwinist Weismann destroyed the theory of the transmission of the properties gained in the struggle for life, and Haeckel, the most fanatic of Darwinists, gave the coup de grace to Darwinism by making it ridiculous. The investigations called forth by the rediscovery of Mendel's Law show conclusively that there can no longer be any question of a continuous transformation of organic forms, while Oscar Herwig's Ontogenetic Law of Causality ("the germinal cell of a living species can produce only an organism of the same species") is diametrically opposed to the theory of evolution.

Science, continues De Cyon, will never be able to prove the descent of man from the ape. Religious worship and belief in a future state are as old as the oldest specimens of prehistoric man unearthed by modern scientists. This shows clearly that the barrier dividing man from the brute was as insurmountable in those distant ages as it is to-day.

CONTINUE THE FIGHT.

Materialistic Darwinism has invaded every corner of the civilized world in order to oppose it successfully the attitude of modern science with regard to these questions must also become the common property of all. Scientific refutations of Haeckelianism are not enough, but books presenting these refutations in popular, readable form must become as easily accessible as Darwin's "Origin of Species," or Haeckel's "Riddles of the Universe." Error is as contagious as disease, sound reason no more so than good health. Lies and calumnies spread with lightning rapidity, and are ineradicable for centuries to come; the restoration of truth proceeds but slowly, every inch of lost ground having to be won back in hard battle. Hence, it would be a grave mistake, De Cyon concludes, to give up the fight against Darwinism, because Darwinism has been given up by science.

At the last General Meeting of the Georges Society for the Advancement of Science (Freidurg, October 6-10, 1912) Father Erich Wassmann delivered a masterly discourse on "Darwinism and Modern Science," in which he covered the same ground as De Cyon and, of course, came to the same conclusion, viz., that the postulates of modern Monism are not countenanced by the real leaders of modern science.

THEORIES SET ASIDE.

Theories, said the learned Jesuit, pass through a process of development similar to that of human life. Germination is followed by youth with its period of storm and stress, a period which must be got over before the theory can attain to the maturity of manhood and modest stability. Not until then can judgment be passed upon it, and not until then is an unbiased discussion of its relations to the higher questions of life possible. This is especially true of the history of the theory of descent and natural selection.

From de Maillet and Lamarck to Charles Darwin was its period of germination; from Darwin to the end of the century, its period of storm and stress, whose wanton boyish follies were embodied in the vagaries of Haeckel and his disciples. With the rediscovery of Mendel's Laws at the beginning of the twentieth century a new era set in, the current doctrine of heredity was modified and the historic critical method successfully applied to paleontological research, to comparative morphology and biology. The old dogmatic method of the Haeckelian school, with its childish exaggeration of the principle of development and its fabulous monophyletic genealogical trees, has been set aside as a youthful extravagance which sober men of science can no longer encourage.

ROYAL PURPLE Stock & Poultry Specifics

We will send absolutely free, for FREE the asking, postpaid, one of our large 64-page books (with insert), on the common diseases of stock and poultry. Tells how to feed all kinds of heavy and light horses, colts and mares, milch cows, calves and fattening steers, also how to keep and feed poultry so that they will lay as well in winter as in summer. It contains 368 recommendations from all over Canada, from people who have used our goods. No farmer should be without it.

You can fatten cattle and hogs in a month's less time by using our Royal Purple Stock Specific than you could possibly do without it, thereby saving a month's feed and labor and the cost to you will not be more than \$1.50 for six pigs or \$1.00 for one steer. It will keep your horses in show condition with ordinary feed. If you have a poor, miserable-looking animal on your place try it on this one first and see the marvellous result which will be obtained. Our Stock Specific will increase the milk flow three to five lbs. per cow per day, while being fed in the stable. A 50¢ package will last a cow or horse 70 days.

ROYAL PURPLE POULTRY SPECIFIC will make your hens lay just as well in the winter as in the summer, and will keep them free from disease. These goods are pure and unadulterated. We do not use any cheap filler to make a large package, entirely different from any on the market at the present time.

Royal Purple Stock Specific, 50¢ pkgs.; four 50¢ pkgs. in an air-tight tin, for \$1.50.
Royal Purple Poultry Specific, 25¢ and 50¢ pkgs., and \$1.50 air-tight tins that hold four 50¢ pkgs.
Royal Purple Lice Killer, 25¢ and 50¢ tins; 30¢ by mail.
Royal Purple Gall Cure, 25¢ and 50¢ tins; 30¢ by mail.
Royal Purple Sweat Liniment, 50¢ bottle; 60¢ by mail.
Royal Purple Cough Cure, 50¢ tin; 60¢ by mail.
Royal Purple Disinfectant, 25¢ and 50¢ tins.
Royal Purple Roup Cure, 25¢ tins; 30¢ by mail.
Royal Purple Worm Powder, 25¢ tins; 30¢ by mail.

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London, Canada

Royal Purple Supplies and Booklets may be obtained from

SOMERS & CO.
Antigonish

NO RHEUMATISM THIS WINTER

Thanks to GIN PILLS

DON'T you want to have ONE WINTER free of Rheumatism? Don't you want to enjoy life as other men enjoy it? Don't you want to eat and sleep and work as healthy, normal men do, instead of being all crippled up with Rheumatism or Kidney Trouble?

Then take GIN PILLS and conquer your old enemy for good. Mr. Beaudry did, with the help of the GIN PILLS.

597 Panet St., Montreal, P.Q.
March 29th, 1912

"It affords me great pleasure to inform you that I have used GIN PILLS for about six months, and that they have done me a great deal of good. I have had Rheumatism for a couple of years, and this winter I saved myself from it by using GIN PILLS. I highly recommend GIN PILLS to the public."

A. BEAUDRY.

Thousands of boxes of GIN PILLS are sold every year through the influence of those who have been cured, and who recommend GIN PILLS to their friends and neighbors. If you are subject to Rheumatism, Kidney or Bladder Trouble, start in right now on GIN PILLS.

50¢ a box, 6 for \$2.50. If you want to try them first, write for a free sample to National Drug and Chemical Co., Canada, Limited, Toronto.

Home Dyeing
Has no terrors for me - It's simply my delight
Even Professional Dyers can't equal my Perfect Results
That's because I use
DYOLA
ONE DYE FOR ALL KINDS OF COLORED

It's the CLEANEST, SIMPLEST, and BEST HOME DYE. One can buy - Why you don't even have to know what KIND of Cloth your Goods are made of - So Mistakes are impossible. Send for Free Color Card, Story Booklet, and Booklet giving results of Dyeing over other colors. THE JOHNSON-RICHARDSON CO., Limited, Montreal, Canada.

NA-DRU-CO LAXATIVES

Women's commonest ailment—the root of so much of their ill-health—promptly yields to the gentle but certain action of Na-Dru-Co Laxatives. 25¢ a box at your druggist's. NATIONAL DRUG AND CHEMICAL CO. OF CANADA, LIMITED.

Hay for Sale

For sale, 100 tons hay to be pressed on the Ethridge farm at Salt Springs, March 1st.

F. R. TROTTER,
Antigonish.

NEW ADVERTISEMENTS.

Notice - Mary McLean, page 8. Fire Insurance - page 8. Sydney Basic Slag - Mrs. McMillan, page 8. Farm For Sale - Mrs. Ellen Ross, page 8.

LOCAL ITEMS

WALDREN'S STUDIO will be open until Friday evening.

AT THE annual meeting of the County Council, the Councillors, as usual, visited in a body the County Home for Poor and Harless Insane, and expressed great satisfaction with the manner in which the institution was conducted.

THE HORSE RACES, arranged to take place on the harbor ice to-day, have been postponed on account of the ice being covered with snow. The races will take place as soon as ice is in fit condition. Parties entered will be notified. Further entries will be received by the Secretary, Clarence Harrington.

COLD WEATHER.—Previous to our last issue we were chronicling remarkably mild weather for the season, and the weather-wise were prognosticating no winter weather this year. It is unsafe to make any such predictions in Nova Scotia. For the past week we had forcible illustration on this point. On Thursday last the weather turned decidedly colder. By Friday morning the thermometer recorded the extremely low mark for this Town of twenty-nine degrees below zero, and until Tuesday night the mercury was below zero every night. High winds raged at times, so that the cold caused much distress. From Tuesday, however, until yesterday noon we enjoyed pleasant winter weather. Last night the thermometer was again below the zero mark.

SIXTY-SIX YEARS MARRIED.—Sixty-six years of married life vouchsafed to any couple is certainly a unique and rare blessing. This has been the happy lot of Mr. and Mrs. John Boudreau of East Tracadie, Antigonish. The sixty-sixth anniversary of their marriage occurred on Monday, 3rd inst., and was becomingly celebrated. Rev. Father Laffin, their pastor, sang High Mass, and in the afternoon called on the venerable couple to offer congratulations and to dine with them. They were also waited on during the day by their numerous relatives and friends, old and young, to offer congratulations and to present tokens of remembrance and love. The honored couple were cheerful and happy and enjoyed the occasion very much.

HORSE RACE.—On Feb. 8th, the Loch Katrine Driving Club held the first of a series of races on South River Lake. Although the ice was cleared of snow, the footing was bad, water coming over the ice in places. However, the racing was good, some very fair horses competing. Results were as follows:

Table with 2 columns: Name and Time. Includes Lady Ismael, Dr. McIsaac, Jennie Achille, The Jew, M. McIsaac, Grey Bird, Mac Kellor, Lady Grey, McNaughton, Blondie, etc.

THE ACADIA Coal Company at Stellarton, N. S., is progressing well with its development work, and the near future will see its capacity for raising coal notably improved, enabling the Company to considerably increase its output and at a minimum of cost. Two very capable and practical engineers are in the service of the Company, Messrs. Delhug and Noteburt. They are Belgians, and have had large experience in mining in Belgium, the leading industrial country for its area in the world. Work at the Old Ford Pit is progressing favorably, the engineers above-named have succeeded in placing two more pipes to the deep of the shaft where the body of water has been lying for the past 32 years. They have also made preparations from the crop out to raise acres of coal that have been lying for the past eighty years or more near the car barns. Already the output is showing a daily increase, and by 1914 it will, it is confidently expected, be surprisingly increased in volume.

DESTRUCTIVE FIRE AT PORT HAWKESBURY.—Of the large cold storage plant of the North Atlantic Company at Hawkesbury, only the chimney and the power house, a brick structure, remain standing, the other buildings, consisting of smoke house, freezer, ice house and storage house, having been consumed by fire Tuesday night. The fire started in the smoke house about midnight. There being no fire protection in the Town, the plant readily became a prey to the flames. In the buildings were stored immense quantities of fish and considerable amount of St. Francis Xavier's College having a number of carcasses of meat therein. F. R. Trotter of Antigonish had one hundred and fifty quarters, and some Inverness parties had a lot. For a time there was danger that the flames would reach other buildings and even communicate with the Town proper. Happily snow was falling heavily, and no doubt afforded a measure of protection to the Town. The plant was very extensive, being the most important industry in Hawkesbury, employing about fifty hands. An estimate of the loss is given at \$200,000, which sum included the contents. The plant was insured for about 80 per cent. of its cost.

HYMNAL.—At St. Peter's Church, Tracadie, N. S., on January 28th, the Rev. Father Laffin, P. P., united in marriage Catherine Vanarot, daughter of Mr. and Mrs. Hubert Pelipas of East Tracadie, N. S., and Charles, son of Mr. and Mrs. Joseph Brown, of Havre Bouche, N. S. The bride was attended by her sister Ella Krangeline Pelipas, while the groom was supported by his cousin, Charles Decoste, of Havre Bouche. The bridal party partook of dinner at the home of the bride's parents, after which they drove to

their future home at Havre Bouche, where a sumptuous supper was served. They were the recipients of many valuable and useful presents. The many friends of the happy couple wish them a prosperous journey through life.

A very pleasant event took place at Tracadie, on January 21, when Rev. M. Laffin united in marriage Margaret M. Laffin and Joseph B. Pelipas, both of Tracadie. The bride was attended by her cousin, Miss Katherine DeCoste, and the groom by his brother, Mr. Peter Pelipas. Mr. W. A. Pelipas presided at the organ and rendered appropriate wedding music. After the ceremony, the bridal party, attended by a large number of carriages, repaired to the home of the bride's father, where a sumptuous wedding dinner was partaken of. Supper was served at the home of the groom's parents, and the evening was spent in the usual festivities by a large number of guests. The gifts received were numerous and valuable. The young couple have the felicitations of their many friends.

AT St. W. Margaree, Feb. 4th, 1913, Angus McFarlane and Mary Jane Gillis were united in the holy bonds of matrimony by their parish priest, Rev. F. J. Chisholm. They were supported by their respective cousins, D. D. McFarlane and Isabel McDougall. The usual amusements inseparable from a good Highland wedding were indulged in, and tables loaded with useful presents attested to the popularity of both bridegroom and bride. That they may have a long life and a large share of conjugal happiness is the fond wish of their many friends.

A very interesting event took place at St. Mary's Church, Heatherton, N. S., on Jan. 7th, 1913, when Mr. Arthur Delbanty of Merland and Miss Annie Macdonald of Back Bay, Boston, formerly of Black Avon, were united in the holy bonds of matrimony by Rev. Donald Chisholm. The bride was gracefully assisted by her niece, Miss Isabella Macdonald, graduate nurse of New York, while Mr. Joseph Walsh did the honors for the groom. Immediately after the ceremony the happy pair left for Merland. Their many friends wish them a prosperous and happy life.

LAURA M. Parsons' humorous play, "The Old Maid's Convention," was staged by local talent, in the C. M. B. A. Hall, Mulgrave, Friday and Saturday nights, January 31st and February 1st. The hall was well filled both nights, a number having only standing room the first night; and all were delighted with the performance.

The following characters appeared: Maribah Lovejoy, Pres. "Old Maids' Matrimonial Club"—Mrs. Holmes. Anarilla Heywood, Sec. "Old Maids' Matrimonial Club"—Mrs. (Captain) Carr. Priscilla Hope, Treasurer "Old Maids' Matrimonial Club"—Miss May Webb. Sister, Augusta Prim—Miss Blanche Power.

Sister Anxiety Doherty.—Hattie Moore. Sister Faithful Blossom—Mrs. Fitzsimmons. Sister Fedora Bobkins—Miss Hilda Purcell. Sister Rhoda Larkins—Mrs. Stanton. Sister Selina Baxter—Miss Ella Delaney. Sister Susanna Smith—Miss M. Moore. Sister Miranda Price—Mrs. (Captain) John Keating. Sister Mary Aone Barnes—Miss May Campbell. Sister Sarah Jane Springster—Stella McEachern. Sister Ediza Hooper—Mrs. Wm. L. O'Neill. Sister Esther Snyder—Miss May MacIsaac. Sister Marion Parkins—Mrs. Joseph Brophy. Sister Aeswath Baker—Mrs. John McKinnon. Sister Amanda Horne—Miss Margaret Keating. Sister Amy Little—Mrs. (Captain) R. Keating. Sister Sophia Potter—Mrs. S. J. O'Neill. Sister School Girl—Mrs. Kathleen Keating. Professor Pinkerton—Mr. Leo B. McEachern. Topsy—Master Leonard Webb.

Mrs. Holmes, as President of the "Old Maids' Matrimonial Club," interpreted her part splendidly. She was every inch of her a president, and her acting elicited much applause. Mrs. Carr, as Secretary, was equally at home. Like the president's her part was a leading one, and her personation delighted the audience. The Treasurer, Miss May Webb, was also very clever in her part, and her singing at the end, as well as Miss Moore's, was heartily encored. Miss Stella McEachern, as Sister Mary Jane Springster, showed herself to be possessed of much talent. She was certainly true to the character she impersonated. Mrs. Stanton, Miss Campbell, Miss Purcell, Miss McIsaac, in fact, all did well in their roles. The acting of Mrs. Redmond Keating was especially strong, and elicited much favorable comment. Mr. Leo B. McEachern made an excellent Professor Pinkerton. His work with the electric Transform(her kept the audience intensely interested all through. Master Leonard Webb filled the difficult role of "Topsy" to the satisfaction of every one. Miss Kathleen Keating's recitations, as School Girl, were real good and brought hearty applause. The illustrated song "Nalla" was a pleasing feature of the entertainment. The sextet were all in their parts, and Miss Hattie Moore as Nalla, reflected much credit on her interpretation of the piece.

The last sentence, in our notes of last week, should read: No one would appeal to Church or legislation if the awful sin of drunkenness did not loom up before us, in every community where liquor is sold, or if the saloon, licensed or not, did not, by its alluring temptations, open the way to the alarming evils which are the concomitants of the liquor traffic in every land. The prohibitionist who claims that the drinking of a glass is, in itself,

evil, is not worthy to work with. The Catholic Church, voicing the doctrine of her divine Founder, teaches that it is the abuse of the glass, not the use of it, which is sin. Hence, the Lord, Himself, drank wine; He left a memorial of His Passion under the species of wine, and before His coming, libations of wine were offered on the altars of Israel. The advocates of license, must not, however, take too much for granted. The fact that the Lord drank wine, or changed water into wine, or left us a pledge of His love under the species of wine, does not argue in favor of drinking, at the present day, more than His taking of Judas as His bosom friend argues in favor of treason. Wine was the beverage of the country. It was pressed out of the grapes which grew in their vineyards. The use of it was as natural to those oriental people as the use of milk, and it served the same purpose on their tables. Our Blessed Lord, who was true Man as well as true God, accommodated Himself to the customs and conditions of the people among whom He lived; and by partaking of that juice of the grape he sanctified its use. He did not, however, approve of even its use when the circumstances of the occasion would result in sin. Hence, His Apostle, who recommended to Timothy a little wine "in his frequent infirmities," forbade its use when it would be the occasion of scandal to any one. Can it be denied that the saloon of to-day is the occasion of scandal? Why are the Bishops of the United States up against the existence of the saloon which is, there, under license law? To what is to be traced the Sunday drinking, and absence from Mass, and midnight revelries, which are such crying evils in all our large cities. The saloons are licensed, but the evil exists, and it will exist while people vote for open saloons. Prohibition, while it does not eradicate the evil, at least, discourages it, and helps to make moral suasion more effective; while license approves of that which, although it may not be a sin, in itself, is the cause of untold evil in every community. J. A. M. GILLIS.

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Where do the Scotchmen get their enthusiasm? Boston papers of Thursday describe with vigor an entertainment at the National Theatre in Boston in honor of the "Gordon Highlanders" who have been appearing there this week. Clan MacKenzie and six hundred other Scotchmen of Boston attended. The principal visitors included three brothers and one sister of the well-known Gordon family of Glasgow. During the time that the Highlanders were on the stage the enthusiasm was tremendous. The Scotchmen cheered and gave various clan calls and songs. The excitement reached its greatest height when the three brothers all over 6 feet 2 inches tall, did a real Highland fling. A number of Scots became so excited they stood in the aisle of the orchestra and danced a fling also. It was one of the greatest Scotch demonstrations ever seen at any Boston theatre.

Remnants in dress goods selling cheap at Chisholm, Sweet & Co.'s.

Dr. Agnew, Antigonish, will return home on or about March 1st. Miss Libbie Macdonald, of Sydney, N. S., who has been visiting friends in Antigonish, returned on Saturday, 8th inst. Dr. McGarry of Canso was in Town yesterday. He intends to visit his brothers, two successful medical practitioners at Florence, C. B. Miss Sadie M. MacLellan of South Side Harbor, who has been attending the Provincial Normal College, at Truro, returned home on the 31st ult. Miss MacLellan was successful in obtaining her diploma.

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Among the Advertisers. Fox berries at Bonner's. Jams of all kinds at Bonner's. Rooms to let. Apply to Dr. Cameron, Main St. Evaporated apples, prunes, peaches and apricots at Bonner's. Choice salt mackerel at Bonner's, and best cod and herring. 300 yards baby ribbon, clearing at 10 per yard. Chisholm, Sweet & Co. Wanted, girl for general housework, good wages. Apply to Mrs. A. W. Girroir. Wanted, a nurse girl, at once. Good wages. Apply to Mrs. Armour, at Royal George Hotel. Remember that Saturday, 15th inst., ends our half price sale on ladies' coats, etc. Chisholm, Sweet & Co. Wanted, a respectable girl for general house work, Apply to Mrs. G. B. Oland, 6 Inglis St., Halifax, N. S. Don't forget special pre-inventory sale at McDonald's Clothing Store. Suits and over-coats at reduced prices. Certain lines of boots at factory prices to clear.

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INSURE Against Loss by Fire To the Farmers of Antigonish and Guysborough Counties: There are not many men to-day but will acknowledge the advantage of insuring their buildings against loss by fire or lightning and the question arises where shall we insure. Shall we insure among ourselves and keep our own money or shall we give it to some outside company to help them build big dividends? The Antigonish Farmers' Mutual Fire Insurance Company offers you all the advantages at about half the price, and instead of your money going to enrich a lot of outsiders you own it yourselves. Do not be led astray by the soft tongue of some of these agents, who tell you that your own Company is no good. But apply to GEORGE VINTEN the Secretary or one of the Agents of the Farmers, who will be pleased to give you every information. But do it to-day. Do not wait till you have a fire.

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NOTICE. All persons having legal demands against the Estate of Angus McPherson, late of South River, Farmer, deceased, are requested to render their account duly attested to within one year, from the date hereof, and all persons indebted to said Estate are requested to make immediate payment to MARY McLEAN, Sole Administratrix Dated South River, McPherson's P. O., Feb. 2nd, 1913.

HOGS and VEAL WANTED Cash paid for nice fresh killed hogs, and good meat calves dressed with pelts on. SEARS & McDONALD, Ltd. Antigonish, N. S.

Winter Supplies Now is the time to buy your winter supplies. Standard Granulated sugar 5 1/2 cents. Extra Quality Barbados Molasses, per gallon 45 cents. Large Fat Herring, per dozen, 18c. Choice of Dry Hake, 3 1/2 cents. Also, Flour, Feed, Meal, etc., at the lowest possible prices. DAVE McDONALD, Ballentyne's Cove. 1, 30, 3m.

Cheaper Living Do not pay extravagant prices for butter (use Olive Oil). We guarantee Olive Oil is cheaper and is just as good for all kinds of cooking. "Come and ask about it." For sale in all quantities at C. B. WHIDDEN & SON, Antigonish, N. S. Do Not Delay Your Job Why wait weeks for shingles when you are ready to do your repairs next summer? Book your order now and haul your shingles on the first good roads. Good Fir and Spruce, well bunched and sawed, \$1 75 at Lochaber. Orders booked for Henlock Shingles for later delivery. T. J. SHARS, Lochaber & Antigonish. HOMES WANTED We want good homes for a few Roman Catholic boys, ages from eight to thirteen years. Apply to ERNEST H. BLOIS, Superintendent Neglected and Dependent Children. 1-30, 4t. Halifax, N. S. Hay for Sale For sale, 100 tons hay to be pressed on the Ethridge Farm at Salt Springs, March 1st. F. R. TROTTER, Antigonish.

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Stock Reducing Sale 15 to 25 per cent. off. Some Odd Lines 50 per cent. off. If we were operating under "old fogey" business methods we would not consider the idea of selling our stock at one-fourth off. To stand a loss would not be in accordance with old business rules.

The New Way is to close out the stock on hand at the end of each season, force it by the powers of cut prices. This is the modern business method and the right one. Everything goes at once. Men's and boys' Suits, Overcoats, Hats, Raincoats, Pants, Overalls, Hats, Caps, Fur Caps, Underwear, Sweaters, Shirts, Collars, Ties, Gloves, Boots, Shoes, Lumbermen's Rubbers, Larrigans, etc., etc. Nothing reserved. The goods are marked in plain figures, take the discount off and they're yours. It's the bargain opportunity of the year. Don't miss it.

The home of good goods and low prices. Palace Clothing Co. The Outfitters. Everything goes at once. Men's and boys' Suits, Overcoats, Hats, Raincoats, Pants, Overalls, Hats, Caps, Fur Caps, Underwear, Sweaters, Shirts, Collars, Ties, Gloves, Boots, Shoes, Lumbermen's Rubbers, Larrigans, etc., etc. Nothing reserved. The goods are marked in plain figures, take the discount off and they're yours. It's the bargain opportunity of the year. Don't miss it.

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ASTRACHAN CLOTH COATS which we offer to clear at less than half price.

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.

Men Wanted For railroad construction work in Kings County, near Kentville, Nova Scotia. Highest wages paid. KIRK & COOKE, Contractors 10-10-1t. Speculators, Attention! The subscriber offers for sale to the highest bidder his farm at Arisaig, Antigonish County consisting of 100 acres, situated in the midst of the Iron Ore District. It is a Soldier's Grant. If desired, will sell the Iron Ore separate. It is the only Farm in the District with an abundance of hard and soft timber on it. Tenders received until the 1st of May, 1913. JOHN H. MACPHERSON, 20 Newburg Street, Rosliudale, Mass.

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FOR SALE A wood lot of 110 acres, with timber, both hard and soft, about two miles from James Station and will be sold at a reasonable figure. For further particulars apply to MRS. CATHERINE McADAM, St. John's. F. H. RANDALL Buyer and direct Shipper of RAW FURS HIGHEST CASH PRICE 10-31, 1t.