



Bishop Morrison's Pastoral.

JAMES, BY THE GRACE OF GOD, AND FAVOR OF THE APOSTOLIC SEE, BISHOP OF ANTIGONISH. To His Dearly Beloved Brethren, the Clergy, the Religio's Communities, and the Laity of the Diocese of Antigonish, Health and Benediction in the Lord:

DEARLY BELOVED: — It is a well known fact of history that the Catholic Church has passed through many severe ordeals of persecution at the hands of its enemies. Our Divine Lord had frequently assured His apostles and disciples that they should meet with many such contradictions in the world. He Himself had come amongst us in order to redeem the world, and His own received Him not; and mindful of the sad perversity of so many among mankind, He frequently exhorted His followers to be faithful in the trying ordeals of persecution through which His holy Church must pass. "Remember my word I said to you: the servant is not greater than his master. If they have persecuted me, they will also persecute you" (John xvi). From the same divine source however, we are assured that "blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven," and again: "Rejoice and be exceeding glad: because your reward is very great in heaven: for so they persecuted the prophets, that were before you" (Matt. v.)

As Christ had foretold, so it proved in the event; and of the nineteen centuries that have passed since the founding of the Church, scarcely one can be pointed to without its having been a witness to some form of persecution waged against her. This is especially true of the first three centuries of the Church's history. From the time when the apostles were scourged by order of the Council of the ancients, whence they went forth rejoicing, that they were accounted worthy to suffer reproach for the name of Jesus, it can be said that for upwards of three hundred years almost every device of cruelty was resorted to with the set purpose of destroying the infant Church. As it was in the days of the Apostles and first converts to the Church of God, so it was with Christianity during the ten great persecutions of the Church under the pagan rulers of imperial Rome. A protracted period of tyrannous persecution it was, when the constancy of Christian fidelity was subjected to the severest test, and when thousands upon thousands of Christian martyrs willingly gave their lives rather than deny the truths of a religion that came from God. Through it all they were mindful of the words of St. Paul: "Who then shall separate us from the love of Christ? Shall tribulation? or distress? or famine? or nakedness? or danger? or persecution? or the sword? But in all these things we overcome because of Him that loved us" (Rom. viii).

Not until the year of our Lord 313 did there appear the first clear rift in the dark cloud of persecution, when the Emperor Constantine the Great issued his famous edict granting liberty of conscience to the then struggling Christian community. Thereafter the faithful could withdraw from the depths of the Catacombs, and worship God as becomes the dignity and sanctity of our holy religion. This present year then marks the sixteenth centenary of this important epoch in the history of the Church, when for the first time civil liberty was given her in the divine work she was commissioned to accomplish. That it is proper to commemorate an event of such importance is quite evident, and accordingly our Holy Father, Pope Pius X., has proclaimed a universal Jubilee, and calls upon the faithful of the whole world to participate in the spiritual blessings to be derived therefrom. The following is a copy of the Apostolic Letter issued by His Holiness:

APOSTOLIC LETTER OF OUR HOLY FATHER PIUS X. Establishing a Universal Jubilee in Memory of the Peace given by the Emperor Constantine the Great to the Church. PIUS P. P. X.

To all the faithful in Christ who shall read this our Letter, health and Apostolic Benediction:

(Magnificus). The commemoration of the great and happy event through which, sixteen centuries ago, Peace was finally given to the Church, while it fills all Catholics with the greatest joy and calls them to works of piety, moves us to open the treasures of celestial gifts that choice and copious fruits may accrue from that solemnity. Nothing indeed could be more fitting and opportune than the celebration of the Edict promulgated at Milan by the Emperor Constantine the Great, following close upon the victory over Maxentius obtained under the glorious Standard of the Cross—the Edict which put an end to the cruel persecution of the Christians and placed them in possession of the liberty bought at the price of the Blood of the Divine Redeemer and the Martyrs. Then at last the Church Militant gained the first of those triumphs which throughout its history have invariably followed persecutions of every sort, and from that day ever increasing benefits have accrued to the human race. For men, abandoning by degrees the superstitious worship of idols, in their laws, customs and institutions followed ever more the rule of Christian life, and so it came to pass that justice and love flourished together on the earth. Therefore We think it appropriate that on this happy occasion on which such a great event is commemorated prayers should be multiplied to God, to His Virgin Mother, and to all the Blessed, especially to the Holy Apostles, that all peoples, renewing the dignity and glory of the Church, may take refuge in the bosom of this their Mother, may root out the errors by which insensate enemies of the Church strive to shroud its splendor in darkness, may surround the Roman Pontiff with the highest homage, and, with their minds at rest in perfect trust, may see indeed in the Catholic religion the defence and safeguard of all things. Then will it be possible to hope that men, again fixing their eyes on the Cross, the sign of salvation, will be able completely to overcome the enemies of the Christian name and the unbridled lusts of their hearts. To the purpose, then, that the humble prayers that should be offered on the occasion of this solemn commemoration throughout the Catholic world may redound to the greater spiritual good of the faithful, We ordain that they be enriched with a Plenary Indulgence in Jubilee form, urgently exhorting all the children of the Church that they unite their prayers and their works of piety to Ours, to the end that by means of the spiritual favour of Jubilee offered to them these may bear the greatest possible fruit both to the profit of souls and the advantage of religion.

Relying therefore on the mercy of Almighty God and on the authority of the Blessed Apostles Peter and Paul, and having consulted Our Venerable Brethren, the Cardinal Inquisitors General of the Holy Roman Church, of that power of binding and loosing which to Us though unworthy has been entrusted, We by this present Letter grant and impart, in the form of a general Jubilee, a Plenary Indulgence of all sins to all and sundry of the faithful of both sexes, whether resident in this dear City of Ours or coming to visit it, who in this present year, from Low Sunday, when the secular celebrations intended to commemorate the Peace of the Church begin, to the feast of the Immaculate Conception of the Virgin Mother of God inclusive, twice visit each of the Basilicas of St. John Lateran, St. Peter, Prince of the Apostles, and St. Paul outside the Walls; who there, according to Our intention, for some time pour forth their prayers to God for the prosperity and exaltation of the Catholic Church and of this Apostolic See, for the extirpation of heresies and the conversion of all who are in error, for concord amongst Christian Princes and peace and unity amongst all the faithful; who, having properly confessed their

sins, refresh themselves during the period indicated with the celestial banquet; and who furthermore, each one according to his means, give an alms to the needy or, if preferred, assign it for some pious purpose. To those, however, who cannot visit the City, We grant the same Plenary Indulgence provided, during the same interval, they visit six times in all a church or churches in their own locality, to be designated by the Ordinary, and perform in their integrity the other works of piety which we have above specified. Further, we permit that this Plenary Indulgence may and can be applied by way of suffrage to the souls who have passed from this life united to God by charity.

To sailors and those engaged in travel We grant that when they visit their homes or otherwise when they arrive at any station, they can lawfully gain the same Indulgence when they shall have performed the works above prescribed and shall have visited six times the Cathedral or the principal or the parochial church of their home, or of the station.

As to the religious of both sexes, including those bound to perpetual enclosure, as well as all others whomsoever, whether the laity, or ecclesiastics, secular or regular, who are detained in prison or captivity, or who labour under any bodily infirmity or under any other impediment whatsoever, and who cannot perform the works mentioned or any one of them, We likewise grant and permit that the confessor can commute those works into other works of piety, or postpone them to another not distant time, and that he can enjoin such works as his penitents can perform; for children who have not yet been admitted to first Communion, We also grant him authority to dispense from Holy Communion.

Further to all and sundry of the faithful, both the laity and ecclesiastics secular or regular, of whatsoever Order and Institute, even those that should be specially named. We grant authority to select for this purpose any priest whatever, secular or regular, who is an approved confessor; and it is permitted also that nuns, novices and other women living in enclosure avail of this authorization, provided the confessor they select be approved for hearing the confessions of nuns. All who go to confession within the aforesaid appointed time, intending to gain the Jubilee and to perform the works necessary for gaining it, any such confessor can absolve and is empowered to absolve, for this occasion and in the tribunal of conscience only, from all sentences and censures of excommunication and suspension, and from other ecclesiastical sentences and censures, by the law or by man for whatever cause enacted or inflicted, even from those reserved to Ordinaries and to Us or the Apostolic See, even cases specially reserved no matter to whom and to the Sovereign Pontiff and the Apostolic See, and which otherwise are not understood to be granted by any concession how ample soever. He can also absolve and is empowered to absolve from all sins and excesses, however grievous and enormous, even from those reserved, as has been said, to the same Ordinaries and to Us and the Apostolic See, but he is to impose a salutary penance, and to observe the other things enjoined by the law; and if there is question of heresy, he can absolve and is empowered to absolve from it, when, according to the prescriptions of the law, error has been abjured and retracted. He can also commute to other pious and salutary works vows of whatsoever kind, even those confirmed by oath and reserved to the Holy See, always excepting vows of chastity, of religion, and of an obligation which has been accepted from a third party, or in which there is question of prejudice to a third party, excepting also penal vows, which are called vows preserving from sin, unless there be indicated a commutation of such a character as will in future serve to restrain from sin as much as the subject-matter of the original vow. And in regard to penitents of this kind who are in Holy Orders, even Regulars, he can dispense and is empowered to dispense them from an occult irregularity contracted solely for the exercise of their Orders and for the attainment of higher Orders.

We do not intend, however, by Our present Letter to dispense from any other irregularity whatsoever, whether arising from crime or from defect, either public or hidden or known, nor from any other incapacity or disability in what manner soever contracted. Nor do We intend to concede any authority to dispense in the premises, or to rehabilitate or to restore to the pristine state even in the tribunal of conscience. Nor do We intend to derogate from the Constitution, with appended declarations, published by Our predecessor of happy memory, Benedict XIV., which begins Sacramentum Penitentiae. Nor in fine do We intend that this same Letter can or should in any wise help those who by Us and the Apostolic See or by any other Prelate or Ecclesiastical judge have been by name excommunicated, suspended, interdicted, or declared to have incurred other sentences or censures, unless within the aforesaid time they shall have made satisfaction, and, when necessary, come to terms with the parties. But if within the appointed time they could not, in the judgment of the confessor, make satisfaction, We grant that he can absolve them in the tribunal of conscience, only in order that they may gain the Indulgences of the Jubilee, the obligation of making satisfaction as soon as they can being imposed upon them.

Wherefore, in virtue of holy obedience We, by this present Letter, strictly order and command all Ordinaries wheresoever residing, and their Vicars and Officials, and, failing them, those who are charged with the cure of souls, that when they receive transcripts or printed copies of the present Letter, they publish it, or take care that it be published in their churches and dioceses, provinces, cities, towns, territories and districts, and that to the people duly prepared, as far as possible even by the preaching of the word of God, they designate, as explained above, the church or churches to be visited.

Notwithstanding Apostolic Constitutions and Ordinances, especially those by which the faculty of absolving in certain therein expressed cases is so reserved to the Roman Pontiff for the time being that even similar or dissimilar concessions of such indulgences and faculties cannot avail anybody unless express mention and special derogation of them be made; notwithstanding also the special rule against the granting of indulgences ad instar and of the indulgences of any whatsoever Orders, Congregations and Institutes, even when based and established on oath, Apostolic confirmation or any other guarantee, also indulgences, and Apostolic Letters for said Orders, Congregations, Institutes and persons thereof in whatsoever way conceded, approved and introduced; all and several of which, although of them and of their whole tenor a special, specific, express and individual mention, and not merely mention by general clauses, would have to be made or any expression whatsoever indicated, or any other form whatsoever elaborated, for the observance of this, regarding their tenor as sufficiently expressed in this present Letter and the form prescribed for them as observed. We do for this once derogate specially, nominatim and expressly for the effect as aforesaid; and all things else whatsoever to the contrary. Finally that this Our present Letter, which cannot be taken to every place, may more easily come to the knowledge of all. We will that transcripts or even printed copies, when signed by the hand of a Notary Public and sealed with the seal of an ecclesiastical

dignitary, shall everywhere and for all have absolutely the same authority as would belong to this present Letter, if exhibited and shown.

Given at Rome at St. Peter's under the ring of the Fisherman, on the 8th day of March, 1913, in the tenth year of Our Pontificate. By special mandate of His Holiness.

R. CARD. MERRY DEL VAL, Secretary of State.

The foregoing Apostolic Letter announcing the Jubilee is hereby promulgated in this Diocese, and the same shall continue until the feast of the Immaculate Conception of the present year.

The conditions for gaining the spiritual benefits of the Jubilee are as follows:

(1) Six visits are to be made by each of the faithful to some church designated by the Ordinary. For this diocese the parish church is the one thus designated for its own parishioners. The religious communities may make these visits in the chapels of their respective houses. During these visits the faithful will pray for the intention of the Holy Father.

(2) A good confession and the worthy reception of Holy Communion.

(3) Some work of charity or alms-giving according to one's means either to deserving poor or to good works of religion. To facilitate this matter for the faithful, a Jubilee alms-box should be placed in the church with due regard to safety and convenience. The amounts so collected can be forwarded to the Bishop, who will apply them to diocesan works that may be most needy.

This Pastoral shall be read in each church of the Diocese by the pastor or officiating clergyman on the first Sunday on which Mass is said therein after its reception.

Given at Antigonish under our hand and seal, this sixteenth day of May, in the year of Our Lord, 1913.

JAMES MORRISON, Bishop of Antigonish.

JOHNSON'S ANODYNE LINIMENT. Used 102 Years for Internal and External Ills. Gives speedy relief from coughs, colds, cramps, diarrhoea, muscular rheumatism, bruises, etc. 25c and 50c everywhere. I. S. JOHNSON & CO. Boston, Mass.

Notice of Land Liable to be Sold for Unpaid Taxes

County of Antigonish. Notice of lands liable to be sold for unpaid taxes due the Municipality of Antigonish County under Chapter 73 of the Revised Statutes of Nova Scotia 1900.

Table with 2 columns: Name of owner, Where property situate. Lists various owners and their property locations in Antigonish.

Owners of above lots will save further costs by IMMEDIATE PAYMENT of all arrears of taxes.

ALLAN McDONALD, Municipal Clerk. Dated Antigonish, N. S., May 8, 1913.

J. H. W. BLISS Piano Tuner Eureka, N. S. Tenders Wanted. The undersigned will receive tenders until July 1st for the purchase of his farm at Springfield, N.S.

Professional Cards. R. R. Griffin, B.A. BARRISTER, SOLICITOR, and NOTARY PUBLIC. W. R. TOBIN Barrister and Solicitor. Allan MacDonald, M. A. Barrister and Solicitor. DR. L. MacPHERSON

BURCHELL, McINTYRE & SMITH BARRISTERS AND SOLICITORS. DR. J. L. McISAAC Old Town Office. Main Street, ANTIGONISH. Telephone No. 66.

E. LAVIN GIROIR, LL. B. BARRISTER AND SOLICITOR. D. C. CHISHOLM, BARRISTER, SOLICITOR, ETC. Agent for North American Life Insurance Company.

Joseph A. Wall, K. C., BARRISTER, SOLICITOR, ETC. Agent for Fire, Life and Accident Insurance. D. A. McISAAC VETERINARIAN

DR. C. S. AGNEW, DENTIST. Office, over Copeland's Drug Store. ANTIGONISH, N. S.

CET AN ENGINE WITH A REPUTATION THE FRASER Gasoline Engines are built for long and satisfactory service, and can be bought on easy terms of payment.

SYNOPSIS OF DOMINION 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.

COMPLENEMENT EXERCISES AT ST. FRANCIS XAVIER'S COLLEGE

Dr. Thompson's Sermon.

My Lord:

DEARLY BELOVED BRETHREN, — Among the consolations which Christian souls derive from the inspired words of Holy Writ, not the least is the blessed assurance of the Apostle that "He who hath begun a good work in us will perfect it unto the day of X. Jesus."

any moment from various sources over which you may have no control at all; sometimes from natural causes, the action of which could not reasonably have been anticipated; and more frequently from human agencies from the free will of man over which you have no control; a will actuated, as I have already said, sometimes by vision. The unexpected will arise at motives of good intention, and at other times by motives thoroughly bad and perverse.

How, then, amidst all this clashing of hostile agencies, amidst all this confusion and perplexity, how can any man undertake and bring to a happy termination the work to which God has called him. If, indeed, the task set before him were very simple, one whose solution could be effected without disturbing the even tenor of surrounding objects, he could without any misgivings undertake it, and guided by the simple law which regulates its different stages, proceed, step by step, until he attained the effect desired.

Now all this, you will say, may be very true, but it presupposes that the worker for an ideal has strength sufficient to overcome mighty hosts. This is true; it presupposes all that, and in presupposing that, it presupposes what is literally true, viz., that he who being certain that his task is in accordance with God's will, is able, by drawing upon the inexhaustible strength of God, to overcome powers and principalities.

We are all workers in the great scheme of God's predestination. To each is allotted his special work, to one more, to another less. It behooves us each and every one to lay our minds to that particular work which under God's Providence we have undertaken. But having learned as well as we may the course of action which reason prescribes for the happy outcome of our work, we must never forget that what has been entrusted to us, is to a great extent dependent upon circumstances and agencies over which we have but partial control, if any at all; and consequently, that we must depend upon the master mind of Him who views the whole and all its several parts, who understands what every agent needs for its proper exercise, who understands how to combine all elements and agencies, even those which appear the most irreconcilable and jarring, so that from the cooperation of all there may result the glorious picture which was mapped out from all eternity.

Reliance upon the Providence of God strengthens the faith of all who turn in confidence to their Heavenly Father, — to Him who knows how to make the crooked ways straight, who is able, and in response to the prayers of His faithful children, will not hesitate to "turn a wilderness into pools of water, and a dry land into water springs."

God, of course, intends that the soul formed to His image, should, in order to rise in the scale of perfection, seek to copy the model of infinite perfection of which it is the image. "Be ye perfect, even as your heavenly Father is perfect." Hence, those who are called to the active life, rather than to the contemplative, have a special obligation to copy their Divine Master's providence in making due provision, not only for those things which are naturally associated with the particular duties assigned them, but also in so far as is possible, for contingencies. The captain of a ship, in making provision for the navigation of the vessel, takes into consideration every kind of weather which he may encounter; he directs his attention, not merely to probabilities, but also to possibilities; every precaution is taken against fog, and ice, and storms; and his stock of fuel is not limited to the needs of the eight or ten days which make up the ordinary voyage; but he also foresees the possibility of broken down engines, with consequent drifting for days and weeks upon the ocean. And as with captain of a ship, so it is with every other man, no matter what his calling may be. Each man has his task in life, and to the nature and circumstances attendant upon such task he must direct the energy of his mind, if his work would have a happy issue.

I would welcome any move on the part of Catholic universities to offer to their students, whether graduates or undergraduates, a brief yet thorough course on the attributes of God, His Wisdom, His Power, His Goodness, His Providence. For the consideration of these great and all important truths is essential nowadays, not merely for the professed theologian, but for the educated layman as well. Errors regarding these eternal truths are continually cropping up, and multiplying themselves in divers forms, in the speech and writings of people who, though themselves unconscious of it, are nevertheless in discussing the topics which daily present themselves under the headings of literature, science, economics, and every variety of social questions, giving expression to opinions at variance with the truth, because of their author's false perception, or im-

perfect grasp of these fundamental truths concerning the nature of God and relations to created being. I once heard a noted priest, a man of great zeal and activity in the service of religion, a man, too, of great brilliancy, though very shallow, express his regret that in the schools of theology so much attention was given to the teaching of the Summa Theologica, at the expense of what was pleased to term "practical work." According to him, the monumental work of St. Thomas was a compendium of questions and articles, good enough for the times in which the work was written, but now obsolete, and of very little value. The fundamental reason for the good man's strange idea lay in this, viz., that he knew but little, if, indeed, anything at all, about the teachings of the Summa Theologica. Another reason, perhaps, lay in his failure to grasp fully the all important truth that every effect has a cause, and that human beings, when reasoning about or discussing the various questions and problems of life, are basing their views and opinions upon fundamental principles of which they themselves are in many instances not fully conscious, and which in nine cases out of ten they would be utterly incapable of enunciating.

It is not, however, for their application to the affairs of everyday life, as for their bearing upon our spiritual state, that these great truths are of such value. In them we see a reason for the faith that is in us; in them we see the reason for our hope that in playing our part in the scheme of God's predestination, every effort will be perfected "unto the day of Christ Jesus." For notwithstanding the Power, the Wisdom, the Goodness, the Providence of God, we behold Him, not as One afar off, but as the Author, the Designer, the Helper, in the very work in which we are engaged, and who will take ample care of what is begun in His name. This great institution of learning upon which the intellectual standing of Catholics in Eastern Canada almost exclusively depends, is, without doubt, to play in the future, a still more marvellous part in the design of God's Providence. All who are associated with it, — whether as teachers or students, have the consolation of knowing that in labouring for its welfare they are engaged in God's own work, and, let me add, in one of His great works. Upon it more than anybody here present can easily imagine depends the future of Catholicity in Eastern Canada. The obstacles which it has already encountered, and which it has overcome, are but a reminder that the difficulties it may meet in the future will also fade away like the mist. The Providence which has guarded in the past, will still enable those who are its keepers and guides to continue with zeal and ever increasing success the great undertaking which they have always confided to His Fatherly care.

I desire to assure your Lordship and the Faculty that I esteem very highly the association I have been permitted to form with this University, having regard, in an especial manner, to what it represents as an institution of learning. The fundamental injunction, "Feed My sheep"; "Feed My Lambs," has been well kept to the front by the Catholic Church. She has carried the lambs on her bosom, and never was mother more tenderly in earnest for the welfare of her children than has been the Church for the education of the young. How much the world owes to her in this respect can never be fully understood or appreciated as it ought to be. In the fair and fine spirit of duty she has opened her schools and colleges in all lands over which her banners have flown, generally at the private expense of her own people, unaided by public tax or State funds; — fulfilling a public service at an ungrudging, if often, a severe sacrifice, but always as a sacred trust, as an inseparable part of the great message she was commissioned to declare. To instruct the child in the cardinal principles of the Christian religion is a holy privilege consistent with the highest and purest motives, and worthy of the best and wisest minds. That this privilege has been prized by this University is only what could be expected from the scholarly and devoted men who have for so many years guided its policy and shaped its course. And, in this, Antigonish reflects the genius of the Scottish race from which her organization sprang and her activities have been largely maintained. As the historic mists rise off ancient Scotland, we find St. Ninian completing "Candida Casa," the monastery he dedicated to St. Martin of Tours, at Whitburn, in A. D. 402. A prince's son, he dedicated his learning to God, and preached the Gospel from Galloway to the Grampians, founding churches and civilizing the people. His monastery became a training school for missionaries, a seminary of learning, and in this respect it stood alone in the land. A century later,

the sixth, another great Celtic churchman appears in the person of St. Kentigern — *Cann-tighearna*, the chief or head ruler. Around his name are many affectionate memories. So loveable was his disposition that he was named Munghu-Mungo — "My dear one." His mother's name "Thenaw" is preserved in St. Enoch's Church and parish, Glasgow, while the original building of what is the famous Glasgow Cathedral is attributed to him. His influence was great and extensive. He was indefatigable in his labors and exceptionally successful. His impress is to be seen on Scotland to the present day. His great contemporary St. Columba is said to have met him on the banks of the Molendinar Burn, and at parting to have exchanged pastoral staffs in token of the esteem in which they held each other.

While Ninian and Kentigern are great figures on the stage of our early history, and while our historians have failed as yet to do them full justice, nevertheless Columba occupies the position of first eminence, unchallenged and undenied. He has been allowed by posterity the distinction of being named "The Apostle of Scotland," and his marvellous career, combining the element of romance, daring, enterprise, and accomplishment, confirms the title. A native of Donegal, of royal birth, he excelled in learning, in poetry, and the arts of his times. His zeal led him to Iona, to evangelize Scotland. His missionary travels and the churches he established are proof of incessant toil, followed by signal blessing. These three Founders of the Scottish Church were men of uncommon endowments, and while Scottish history is read their names will be held in reverence, as the pioneers of Scottish Christianity, each of them owned by God in a truly Apostolic blessing.

The torch of learning lighted at Iona was carried by its missionaries through England to the continent of Europe and shed its radiance over the pagan nations of the great peoples then in process of consolidation. The name of Columbanus, and of others, have come down to us as worthy disciples of Iona, and their thoughts and meditations transcribed as marginal notes and comments on the MSS. they carried with them form, now, a most valuable collection of ancient Gaelic forms for German linguists to philologize upon. Looking back on this period, the plegmatic Dr. Samuel Johnson, standing within sight of the Columban scene, gave utterance to one of his famous epigrams: "That man is little to be envied . . . whose piety would not grow warmer among the ruins of Iona." I sum up that bright period in our common Scottish history, in words not mine, but, I believe, particularly applicable to it: "Agus tha sibhs air 'ur togail suas air bunait nan Abotail agus nam fuidhean air bhith do loss. Crìod fein 'na chloich-chinn na h-òisinn: Anns am bheil an aithreach uile ceangailte gu ceart 'a' cheile, a' fas suas chum bh' 'na teampull naomh' s' an Tighearn: Anns a' bheil sibhs mar an ceudna air 'ur comb-thogail suas chum bh' 'n' ur tigh-comhunnidh do Dha tre an spiorad."

In 850 the seat of authority was changed from Iona to Dunkeld, in inland Perthshire, to escape the ravages of the barbaric and bold Norsemen, and from that period to the time of St. Margaret, the prosperous period preceding the Wars of the Independence of Scotland, light and learning were held aloft by the church, until, the time being ripe, the zeal of a few scholars who lectured on Philosophy, Logic and Canon Law at St. Andrews, was rewarded by Bishop Wardlaw by obtaining from the Pope in 1411 the Charter of Scotland's oldest university, that of St. Andrews, which, next to Iona, is Scotland's sacred shrine. The new born institution was nourished by church benefactions, contributions from the church lands, and some crown grants. The Archbishop was in control of the funds and management of the University. In 1484 Bishop Elphinstone, with the concurrence of King James IV., obtained the papal Bull granting a charter for Aberdeen University, which holds an unbroken record of development and distinguished service to education to the present day. Nigh half a century earlier, in 1450, the Bishop of Glasgow obtained from Pope Nicholas V. authority to establish Glasgow University, with a general curriculum of Arts, Canon Law and Theology. Here, again, as elsewhere, the Church, not the State, bore the expense of maintenance. Thus we see that upholding the national tradition of our Fatherland, the three oldest universities of Scotland were founded and supported by the Church as part of her work, and that secular-arts — as well as theological studies were provided for. Were I to mention individual churchmen whose learning shed lustre on Scotland and on the Church, in the early days, time would fall me, and it is unnecessary, as I think I have made my point quite clear, my purpose being to remind you that the Church in Scotland as in Canada and elsewhere, has never failed to provide for the education of the people — from the common school to the University, and that she has done so in a conscientious attempt to discharge a great duty faithfully and well. I cannot refrain, however, from paying one tribute to an individual — to the Reverend Father Thomas Innes, whose "Critical Essay on the Ancient Inhabitants of the Northern parts of Britain or Scotland, including the Romans, Celts, Picts and Scots," was the first attempt to place the study of Scottish history on a scientific basis, and may well be termed the foundation on which our magnificent modern structure has been erected by distinguished builders. Father Innes was a native of Aboyne. He was born in 1682, and was of the Inneses of Drainie, Morayshire. He was engaged

"Mam, can you do somethin' for a sufferer in war in the Balkans?" "In what manner did you suffer?" "I was a proofreader on a daily paper."

"De singin' ob birds is sweet," remarked Uncle Eboa, "but de cackle ob er chickin' on your own roos has er heap mo' expression in it."

Why should any other cereal be called "just as good" as Kellogg's CORN FLAKES Because Kellogg's is known to be the best and most nutritious cereal on the market... Because the sale of Kellogg's Corn Flakes is enormous as trade returns will show... Because another large modern factory, the best and most sanitary in Canada had to be built to take care of our constantly increasing trade... Because the imitator, knowing these facts and having few selling arguments for his own product thinks to create a market for it by comparing it to Kellogg's: But---the flavor and the sustaining qualities of Kellogg's Corn Flakes cannot be counterfeited. Sold in big packages at 10c. Look for the signature.

SOLID LEATHER SOLES INSIDE AS WELL AS OUTSIDE THE inner sole of a boot comes in for many attempts at cheapness. One reason is because it is hidden from view. Generally the imitation solid leather inner sole is brittle and inflexible. It makes foot comfort and fair wear impossible. Dampness from without together with the natural moisture of the foot soon renders the shoddy innersole useless — a solid leather out sole cannot be securely and permanently fastened to it. If you want a boot which will not weaken and fall to pieces before it has really worn out you must be sure that the IN sole as well as the OUT sole is solid leather. The surest and safest way to protect yourself on this point is to ask for Amherst Shoes Because you can feel absolutely certain that wearing value is never sacrificed to cost of manufacture. You get solid leather boots at a price no higher than "shoddy" footwear.

FOR THESE REASONS To tell all the reasons why we believe your choice of a cream separator should be the Standard would be impossible in this space, but here are four: First because the Standard Cream Separator under ordinary conditions skims to .01 per cent. or less. It loses but one-tenth of a pound of butter fat in 1000 lbs. of milk skimmed. The ordinary separator loses a full pound. Second, because the Standard has a wide open bowl, and no cream or milk tubes to clog up. Everything easy to clean. Third, because the supply can be more than a foot lower than on ordinary machines. No high or awkward lifting to do with the Standard. Fourth because the Standard has a self-oiling system and lubricates its working parts automatically all the time it is running. Write for the Standard Booklet giving a full description of "The World's Greatest Separator," also folder entitled "Skimming Results." The Standard will save more time and labor, and make more money for you than any other cream separator. Try one and let the machine prove these facts. The Renfrew Machinery Company, Limited HEAD OFFICE AND WORKS, RENFREW, CANADA. Agencies everywhere in Can.









