

THE CASKET.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

\$1 Per Annum.

Sixty-first Year

Antigonish, Nova Scotia, Thursday, June 12, 1913.

No 24

THE CASKET.

PUBLISHED EVERY THURSDAY MORNING

YEARLY SUBSCRIPTIONS, \$1.00.

Subscriptions discontinued until all arrears are paid. Subscriptions in United States are discontinued at expiration of period paid for.

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ONE INCH, first insertion, SIXTY CENTS second TWENTY CENTS. Special Rates for periods of two months or longer.

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THURSDAY, JUNE 12, 1913.

JUBILEE OF ARCHBISHOP BEGIN.

The silver jubilee of His Grace Archbishop Begin of Quebec was celebrated on the 4th inst. in that city; and the celebrations were participated in by many thousands of the laity. A cablegram of congratulation was received from His Holiness Pope Pius XI and also one from the Duke of Connaught. Mayor Drouin of Quebec read an address after Mass to His Grace on behalf of the citizens, in which he referred to his grand work for education, mercy and conciliation, and the many salutary works with which he had been engaged, and assured him that the faithful of Quebec would assist him to preserve their glorious heritage. In the afternoon ten thousand children assembled in front of his house to offer their respects to him, with bands and banners; and, as the Archbishop crossed the square, a hymn specially written for the occasion was sung by the assembled thousands of children. In the evening twenty thousand workmen marched to the palace with bands. The singing of "O Canada" and the National Anthem, and a magnificent display of fireworks concluded the day's programme. A despatch in the *Star* seems to quote Mayor Drouin as saying that Archbishop Begin is the 16th bishop of Quebec. We believe this is an error. He is certainly the 17th. The history of the Church in Quebec is a long and glorious one. The list of bishops is as follows:

(1) Francois de Montmorency Laval 1608-1688. In his first report, 1660, he said there were only 23 priests, of whom 16 were Jesuits; 8 churches in Quebec and vicinity, and three others in Montreal, Three Rivers and Tadoussac; about 2000 inhabitants. There were two orders of nuns teaching in his time: The Ursulines and the Congregation de Notre Dame. Bishop Laval founded the Seminary of Quebec. The Indian missions were largely in the hands of the Jesuits. The authority of the See of Quebec at that time and for long afterwards extended over all New France, including Acadia, and a considerable part of what is now the United States.

(2) Jean Baptiste de la Croix Chevreiere de St. Vallier, 1688-1727. He entrusted the missions of the Illinois to the Jesuits; those of Cape Breton (Ile Royale) to the Recollets; those of Acadia to the Seminary of Quebec, and that of the Tamareis on the left shore of the Mississippi, where the abbe St. Osmé and Foucault fell victims to their zeal. Ecclesiastical conferences were organized and four synods held; and a ritual with a catechism published. The general Hospital at Quebec was founded; and the Ursuline Convent at Three Rivers. The Charron Brothers, founders of the General Hospital at Montreal, were hospitaliers and schoolmasters in Bishop St. Vallier's time. The Jesuits and Sulpicians early established primary schools; teachers went about from place to place; and almost all the parish priests were schoolmasters.

(3) Louis-Francois Duplessis de Mornay 1727-1733. He was never in Canada, sending a coadjutor, Bishop Dasquet, in his stead.

(4) Pierre Herman Dasquet, 1733-1739. He established the Sisters of the Congregation de Notre Dame at Louisburg, Cape Breton, in 1735. He resigned in 1739.

(5) Francois-Louis Pourroy de L'Auberiviere, 1739-1740. He died a few days after landing in Quebec.

(6) Henri-Marie de Pontbriand, 1741-1760. He visited several times all his vast diocese. He gave encouragement and approval to the order of Grey Nuns, then recently founded and in charge of the General Hospital at Montreal. He aided the victims of the plague in 1746, 1757 and 1758. He was still bishop when Quebec was captured; and he saw churches and

church property damaged and destroyed by gun fire.

(7) Jean-Oliver Briand, 1760-1774. This bishop ruled his See in troublous days. He was one of the vicars-general during the vacancy, from 1760 to 1766. The religious and civil position of the French-Canadians was unsettled for some years. He was indirectly notified that the English Government would not oppose his being bishop of Quebec, and he was consecrated in 1766. The period of reconstruction was a most trying one. Wise counsels prevailed amongst the English statesmen and the Quebec act was passed in 1774. The staunchness and ability of Bishop Briand contributed greatly to this end. He refused the Test Oath in its then form; and he is said to have told General Murray on one occasion:—"My head shall be cut off before allowing you to appoint priests to any parish."

(8) Louis-Philippe D'Esglis, 1784-1788. He was the first bishop of Quebec, who was born in Canada. Returning Acadians settled in the Maritime Provinces and were served by Vicar-General Bourq and Fathers Girouard, Le Roux and Donat.

Jean-Francois Hubert, 1788-1797. He ordained 53 priests and confirmed 45,148 people. The number of priests in 1794 was 160 for a population of 160,000 Catholics. He resigned in 1797.

Perie Denault 1797 to 1806. He organized for English-speaking parishes of Upper Canada the parishes of St. Andrew and St. Raphael which he entrusted to Rev. Alex. McDonnell. He visited the Maritime Provinces in 1803 and confirmed 8800 people. He made the primary school at Nicolet into a classical school, now the seminary of Nicolet; and he aided the new college of the Sulpicians generously.

(11) Joseph-Octave Plessis, 1806-1825. His name is well known to our readers, by reason of his visits to Nova Scotia, and of the erection of the Vicariate-Apostolic of Nova Scotia under him. After the Treaty of Ghent he was for the first time officially acknowledged by the British Government as Catholic bishop of Quebec and they gave him an allowance of £1000 a year. He obtained from Rome the appointment of bishops for Upper Canada, Montreal; New Brunswick; together with Prince Edward Island and Magdalen Islands; and the North-West. England assented, but on the express condition that these bishops would be only auxiliaries of Quebec. He consecrated them:—McDonnell, 1820, McEchern and Lartigue, 1821, and Provencer, 1822. He ordained 114 priests; preserved Nicolet College; and encouraged St. Hyacinthe College.

(12) Bernard-Claude Panet, 1825-1833. He erected a new college building at Nicolet; the College of Ste Anne de la Pocatiere was founded; and an educational law passed which granted allowances for the creation of parish schools and the maintenance of colleges, convents and academies already in existence. St. Patrick's church was built at Quebec.

Joseph Siguy, 1833 to 1850. He became Archbishop in 1844. The title of Archbishop was conferred on Bishop Plessis in 1819, but was not used at that time, owing to the opposition of the government. In Bishop Siguy's time occurred the never-to-be-forgotten event of the ship-fever amongst the Irish immigrants; the noble charity of the French, one of whose priests, Abbe Felix Cozeau, then secretary to the bishop, found homes for 500 Irish orphans. Never shall the Irish race forget these things. In 1844 Quebec became a Metropolitan See with suffragans in Kingston, Montreal and Toronto. The oblates came in 1844. The Jesuits returned in 1849. Missionary work was active; education was vigorously attended to; and also work for the propagation of the Faith, colonization and temperance. Bishop Siguy was the last to receive the Government annuity of £1000 granted to Bishop Plessis.

(14) Pierre-Flaive Turgeon, 1850 to 1855. The first council of Quebec was held, under his presidency, in 1851. One of the results was Laval University in 1852; another Laval Normal School in 1854. The Sees of St. Hyacinthe and Three Rivers were erected in 1852. Halifax became a metropolitan See at the same time. A second council was held in 1854. The Sisters of Charity Order was founded in 1849; and the Good Shepherd Order in 1850.

(15) Charles-Francois Baillargeon, 1855-1870. He held the third and fourth Councils of Quebec. He consecrated five bishops and ordained 190 priests.

(16) Elzear-Alexandre Taschereau,

1870-1898. In his long and eventful administration he formed fifty new parishes; erected Chicoutimi College; introduced new orders; improved the courses of theological and philosophical studies; and dealt ably and wisely with many vexatious questions of the time. He held the 5th, 6th and 7th Councils of Quebec. When he handed over the See to the present bishop as his coadjutor in 1894, he had under him 320,000 Catholics; 362 secular priests; 33 regulars; 3 colleges and seminaries, 65 convents, 195 churches and chapels, 192 parishes and missions, although more than 50 had been cut off by the erection of new sees. He was made a Cardinal in 1886.

(17) Louis Nazaire Begin, the present Archbishop, and Jubilarian was born in 1840, and after some years of study in Rome was ordained in 1865; and filled in the Seminary of Quebec the positions of professor of theology, director of students, and prefect of studies. He was Principal of Laval Normal School in 1884; Bishop of Chicoutimi in 1888; Coadjutor Bishop of Quebec in 1891, with the title of Archbishop of Cyrene; granted future succession in 1892; became Archbishop of Quebec in 1898.

A notable event was the holding at Quebec of the First Plenary Council of Canada in 1909. The Archdiocese is in a most flourishing condition, religiously, educationally and socially. There are no better, happier, more comfortable people in all the world than the people of the archdiocese of Quebec. Hospitals, orphanages, schools, colleges, seminaries, abound on all sides. The lives of the people show forth the results of three centuries of zeal and energy, and are a present-day testimony to the earnestness, zeal and ability of the seventeen men we have named, who, with the thousands of pious priests who labored under them are, under God, the cause of the present happy condition. We offer to His Grace our congratulations on his jubilee; and we hope that God may spare him many years yet to go on with the good work he has always done; and to keep the historic See of Quebec where his illustrious and pious predecessors, and he himself, have placed it—in the very van and forefront of Catholicity.

FREEMASONRY AND TOLERANCE.

Someone has sent us a copy of *The Churchman* of May 10th, containing an article entitled: *Free Masonry: A Teacher of Tolerance*, by Rev. George R. Van De Water, D. D. We wish to make a few observations on this article. The writer says:

"Only Masons can know all about Masonry, but those not Masons may know much about it." (Italics his.)

Quite so. The Masonic writer McClenachan tells us that "Those Masons who take more delight in the refreshments of the banquet than in the labors of the Lodge, and who admire Masonry only for its social aspect, are ironically said to be 'Members of the Knife and Fork Degree.'" Addendum to Dr. Mackey's Encyclopaedia of Freemasonry, p. 970. Other Masonic writers tell us of "Bright Masons," and "Rusty Masons," and "Parrot Masons." Masonic writers tell us that there are "secret doctrines" which are "the precious jewels of the Order"; they tell us of grades and steps and "degrees" by which Masons are admitted gradually to the knowledge of those "precious jewels"; and they speak contemptuously of those Masons who never press on to the "light," never go far enough to learn what Masonry has to teach them concerning "the Supreme Architect of the Universe" (who is not the Christian's God by any means); and they have given us considerable information in their books as to what those "doctrines" are. It is very plain, also, from the writings of Masonic authors, and from the experience of various countries with Masonry, that the "light" and the "doctrines" and the "precious jewels" are withheld from all save those who can show that their minds are ready for them. And yet, all Masons commit themselves blindestly at the outset to a firm support of an Order in which they are, and in which the bulk of them in North America always remain, mere "Knife and Fork," or "Parrot" Masons. The writer goes on:

"Its influence in the world is vast and undoubted."
So is the influence of Mohammedanism and Brahminism and Buddhism, and atheism.
"The character of its membership is sufficient proof of its beneficence."
The character of its membership is proof of nothing, so far as that mem-

bership is unacquainted with its "secret doctrines," its "precious jewels," unless it be their own folly in adhering to an Order, the greatest writers and authorities of which assure them that they are only "parrot Masons," "Knife and Fork Masons," and that they know nothing about the Order of which they are sworn members. But the character of the leaders and teachers of Masonry, or their views and opinions indicate anything but beneficence. How can an Order be truly beneficent which puts Christianity, Judaism, and Mohammedanism on the same footing, and pretends to teach a philosophy and morality superior to that of any or all of them? Three years ago, we quoted a column after column, in this paper, from the books of Masonic authors of unquestioned standing in the Order, showing what we now say to be true, and stating it in unmistakable language.

And, speaking of "beneficence," the work of Masons of the high degrees in several countries, speaks for itself with a voice louder than the roar of cannon. The Grand Orients of France, Italy and Spain are the faithful and logical interpreters of "the secret doctrines," the fitting custodians of "the precious jewels." And by their fruits do we know them.

Speaking of the period at which Columbus discovered America, Mr. Van De Water says that there had been "a revival of learning" and "of art," and he says:

"With this revival of learning everybody felt a new impulse of liberty. Monarchy to continue must hereafter change its attitude and become limited."

Very nice; but it is romance, not history. Some "revival of learning" there undoubtedly was; but there was, with it, a revival of much ancient misinformation which was dug up and labelled "learning." Where is it to-day? Buried again; buried ages ago; but it did its deadly work for a time, and its effects remain, though it is gone. Some centuries hence, it may be again dug up. Error is constantly going on irreligious pilgrimages to the graves of dead and gone heresies, misconceptions, misunderstandings and lies. And no erroneous system ever did this to a greater extent than Masonry has done. To anyone who is familiar with history, Mr. Van De Water's notion as to how Monarchy found itself situated after this "revival" of learning. Apparently, he forgets that he is speaking of the time of the Tudors in England. How was Henry VIII. "limited" in his powers? Parliament had ten times more control of public government a hundred years before Henry VIII. than it had in his reign or in that of Elizabeth. The Henries of the House of Lancaster were more "limited" in their powers than Henry VIII. was.

"In time there came to this country, (the United States), "settlers" driven from England and France by intolerance, and attracted from Holland by motives of gain. From this psychological era of liberty, civilization advanced with strides."

Please do not go into particulars of the "liberty" and "tolerance" manifested in the New England States, in those times, or else we shall be obliged to quote again some of those painful passages from "Neal's History of the Puritans" and other authorities, quoted some time ago in these columns. The writer goes on:

"When, shortly, intolerance had played well its part, compelling the proclamation of the independence of settlers here, and the revolution of the colonists, this great nation of ours had its birth. Much as we may regret the necessity of doing so, we are compelled to admit that the birth of our nation was in the act of lawlessness, which, however justifiable, was lawlessness notwithstanding."
But when the time came to lay the corner-stone of this great national fabric, which to-day is the cynosure of the world, and the pride of our people, there was witnessed in Philadelphia a spirit of liberty, combined with a spirit of tolerance, such as the world had never witnessed. There in the City of Brotherly Love,—how significant its name, Philadelphia,—were assembled from all sections of the country Puritans, Cavaliers, Quakers, liberal thinkers, and some thought to be, though none confessed, atheists, all of them men of strong convictions and signal determination, manifesting a spirit of tolerance, the like of which had never been known.

As one reads the literature of the American Revolution compiled by the scholar and divine, Dr. Moses Coit Tyler, he observes that never for an instant, in all of those momentous discussions, did there appear even the spectre of religious bigotry."
Where did these men learn tolerance?
Where, indeed? We shall put that question back to Mr. Van De Water, after we have quoted from some "literature of the American Revolution" which he and Dr. Tyler have overlooked. His idea is, that they

learned it to a great extent from Freemasonry; for, his article is illustrated with a picture of George Washington "closing the Lodge," and he tells us later on, that,

"Most every President of this country, the signers of the Declaration of Independence and the voters for the Constitution were Masons, and ever since the majority of legislators in State or Nation, of generals and admirals, of judges and clergymen, other than of the Roman Church of recent ages, are admirers of Masonry, belong to the ancient and honorable order, and are willing to subscribe to my statement, that of all other virtues taught by it, tolerance is the chief."
If all this talk about "admirers" and adherents of Masonry in that country be true, then we are no longer surprised at the latest proof of tolerance—a new Cabinet formed in a country which has fifteen million Catholics, and not one Catholic in that Cabinet!
But, now for some of the "literature of the American Revolution," which Mr. Van De Water does not know of. He is speaking of the Congress of the year 1776; but we must go back a little farther. Two years before that the Parliament of Great Britain passed the Quebec Act, the legislative charter of the civil and religious liberties of the French Canadians of Quebec in June 1774. The province of Quebec was extended at that time to include some territory now in the United States and situated between the Ohio and the Mississippi rivers. Lord Chatham, in opposing this bill, predicted that it would "lose the hearts of all His Majesty's American subjects." He knew what he was talking about. The cry,—an old cry then, but it is frequently heard yet,— "Protestantism in danger" resounded throughout the American colonies. Dr. Van De Water, in telling us who came out as settlers to America, omits one important class. Between 1715 and 1775, ten thousand convicted felons were sent out from the celebrated London court—"The Old Bailey,"—alone. And the total number of convict settlers was much larger than that. Rev. Daniel Barber, who was born in 1736, wrote in his old age an account of those times—*History of My Own Times*. At page 17 he tells us:

"We were all ready to swear that King George by granting the Quebec Act, had thereby become a traitor, had broken his coronation oath, was secretly a Papist, and whose design was to oblige this country to submit itself to the unconstitutional power of the English monarch, and under him and by his authority, be given up and destroyed soul and body, by that frightful image with 7 heads and 10 horns. The real fear of Popery in New England had its influence; it stimulated many people to send their sons to join the ranks. The common word then was 'No King. No Popery.'"

Just after the passing of the Quebec Act the Continental Congress took action in regard to it; a committee of the Congress reported an address, by which the Congress on September 5th, 1774, said:

"We cannot be persuaded that the people of England, the defenders of the true religion and the assertors of the rights of mankind, will take part against their affectionate Protestant brethren in the Colonies in favor of our open and their secret enemies whose intrigues for several years past have been wholly exercised in sapping the foundation of civil and religious liberty."
A committee appointed to state the grievances of the Colonies, agreed to report the Quebec Act as one of the grievances. Duane of New York opposed the report. Lee of Virginia agreed to it only so far as the Quebec Act affected territory. The eastern members agreed to it on religious grounds; others agreed to it because it would be popular both in England and America. See *Documentary Hist. of New York, Vol. iv., page 1071.*

The Journals of Congress, October 5th, 1774, show:

"Committee on address to His Majesty to assure him that when several (named) acts are repealed, among the number that for altering the government . . . of Canada . . . commerce will be again restored."—*Journals of Congress, Vol. 10.*

And on October 14th, there is the following record:

"Resolved, that the following acts of Parliament are violations of the rights of the Colonists . . . the Act for establishing the Roman Catholic religion in the Province of Quebec, abolishing the English system of equitable laws and erecting a tyranny there to the great danger (from so total a dissimilarity of religion, laws and government) of the neighboring colonies."—*P. 31.*

October 21: Address to the people of Great Britain:

"That we think the Legislature of Great Britain is not authorized by the Constitution to establish a religion fraught with sanguinary and impious tenets"—*P. 35.*

"Nor can we suppress our astonish-

ment that a British parliament should ever consent to establish in that country a religion that has deluged your island in blood and dispersed impiety, bigotry, persecution, murder and rebellion through every part of the world."—*P. 44.*

See American Annual Register, 1827-28, p. 217. What does Rev. Dr. Van De Water think of this sort of "tolerance"? Is it not just about the same kind of "tolerance" displayed to-day by *The Menace* and *The Appeal to Reason*, and by others "of that ilk"?

Again, in the same month, we find the Congress addressing the King as follows:

"We enjoyed our rights under the auspices of your royal ancestors, whose family was seated on the throne to rescue and secure a pious and gallant nation from the Popery and despotism of a superstitious and inexorable tyrant."—*Journal, p. 69.*

If Dr. Van De Water is right in saying that Freemasonry had been the "teacher of tolerance" to those men, he may lay the above laurels on their tombs, if he wishes so to do. We are not disposed to dispute that, if this tolerance, Freemasonry is a "teacher of tolerance."

But most cool-headed readers at the present day will look upon such a campaign as we have set forth above, as a mixture of religious fanaticism and political rascality; and as a mixture of that particular mess, we freely admit that Freemasonry has never had a superior.

A LETTER FROM CITY CONTROLLER O'CONNOR.

HALIFAX, June 7, 1913.

To the Editor of the Casket:

SIR:—Somebody, it seems, wrote you a letter from Halifax anent the recent tramway strike or lock-out. You did not publish the letter, but, editorially, quoted portions thereof and in your issue of June 5th commented thereon at great length. You did not agree with the writer's sentiments—at this I do not wonder. The writer, apparently, justifies such violence as occurred during the continuance of the difficulty. I flatly disagree with him. Like you, I think, such conduct was "sinful, criminal and shameful." For this reason I am glad that there was so very little of it—by far less than occurred during the pendency of any similar labor difficulty that I ever heard of. I think that entirely too much was made of what did occur—so little having occurred, I suppose, that for newspaper purposes it had to be "featured" into much. The whole property damage from beginning to end of the strike, I am convinced, would not amount to one hundred dollars. A few blows were struck on three several occasions, two of these occasions being at the North Street station when two incoming passengers were struck by missiles. What might have occurred was the really serious matter.

In dealing with your correspondent's letter you went into a deep consideration of the relative and proper spheres of activity of the provincial and city governments and solemnly urged that your correspondent's sentiments (with which, remember, I disagree as vehemently as do you) logically lead to revolution.

I think that you took your correspondent and his letter too seriously and that, unconsciously, you came near uncasting a slight upon a very large number of worthy people who might well misunderstand and misapprehend your comment. With abject deference, I suggest that your correspondent is an exception and not a type. Halifax people do not justify violence. Halifax City will never be dominated by any mob. The city's government well realizes its subordination to the the Legislature, conscious though it may be that the Legislature is under obligation to pay regard to the city's views upon purely civic matters. If the people of Halifax have any grievance against the Legislature they need not resort to "rough house play," because they possess another familiar and thoroughly adequate mode of redress. You need not fear that Halifax citizens intend to tear up the Criminal Code. They respect that Code and observe it better, I think, than most cities and many towns. Consult the Statistics. There will be no revolution.

When you referred to the outstanding difference between the Provincial Legislature and the City of Halifax respecting the Legislature's refusal to grant to the City a plebiscite as to the municipal acquisition of the Halifax Tramway, you must have considered that reference as necessary to your argument as I now consider it to be necessary to reply to your observations. Your argument culminates in the expression that "the tail cannot be allowed to wag the dog"—meaning that the Provincial Legislature must reign supreme. While considering your proposition as theoretically and legally correct, I grovel before you as I urge that in modern days it will not do to tell a compact community consisting of about one-eighth of the population of the whole province, that it must accept any kind of legislation and be content with any decision of the Local Legislature, that it must not be resentful but be calm and unexcited—"that the tail cannot expect to wag the dog."

Let me suggest that even a tail is (Continued on page 4)

"Nor can we suppress our astonish-

Vice Commissions.

We are hearing a good deal about vice commissions from all parts of the country. These may do a great deal of good, but they may also do a great deal of harm. To do good a commission must in the first place be legitimate, and it can not be this unless it depends upon that lawful authority which alone has the function to control vice. A commission is a body of persons to whom something is committed. As no one can give what he has not got, it is clear that no assemblage of Protestant ministers, no convention of social workers, no millionaire, no matter how much money he has, can appoint a committee to investigate vice anywhere. This can be done only by the civil power that, having ordinary authority in the matter, can delegate it to others.

With regard to the make-up of such a commission we are of the opinion that it is no place for ministers or ladies. To say the truth, it is not edifying to see a number of these getting together to talk of the matters that come before a vice commission, or watching an exhibition said to be unbecoming in order to judge whether it be such or not. It is a very good thing to have a great zeal for the purification of public morals, but the first care every man and woman should have must regard his or her own virtuous life. It should not be hard to find people who by their office have become accustomed to the handling of unsavory things, and therefore find in them comparatively little danger. But ministers and ladies, especially maiden ladies, are not supposed to have become so used to vice. Moreover, one who looks into these things on account of his lawful duty has what we call the grace of state to protect him; others who take it upon themselves to do so have not the same protection. Another very important point is that, as the commission has a judicial function, it should be made up of persons accustomed to weigh and discriminate evidence; and still more important is it that the members should be free from all partiality. One who maintains that vice is only a word expressing no reality, or that it is necessary, or that it is absolutely voluntary, or that nothing can be done in the matter, would be useless on a commission unless the object were merely to whitewash everybody and everything. In the same way one obsessed with the idea that the municipal administration is utterly corrupt, that the vice of the city is nothing but a huge system of white slavery in which wicked men and women live luxuriously on the misery of their victims, would also be unfit to serve.

It is absolutely necessary that the commission should proceed on sound principles. A principle fundamental and never to be lost sight of is the general corruption of human nature, prone to evil and ready to fall into it unless restrained by the discipline of religion. Human nature includes women as well as men, girls as well as boys. It would be a calamitous error to assume that girls are exempt from the consequences of Adam's fall, that they are tender, innocent things, net only without a single irregular passion, but absolutely passionless, and that, if they go wrong, it is because they became the victims of designing villains. This would be as grave an error as to assume the contrary position. The fact is that, while there are many victims, there are more women who fall into evil ways because they have indulged their curiosity, vanity, gluttony, idleness, love of pleasure, disobedience, sensuality, from childhood, and have never attempted any self-restraint, and so, coming to maturity they have been carried away by their unbridled passions. Hence one sees that to accept the unconfirmed testimony of those who have gone astray is a grave mistake. To their other irregularities they generally add the vice of lying. Indeed, to question them at all is practically useless. Much better would it be to examine those who have had long experience in reformatories, magistrates, respectable persons who, living in the quarters from which they come, have had opportunities to observe their conduct from childhood, and such like persons.

Another principle is that poverty, in itself, never leads anybody into vice. The contrary assumption is an outrage on virtue, which abounds among the poor. These, when well and religiously brought up, and corresponding to the training they have received, will endure privations even to death, but they will never dream of relieving the want of the body by bringing damnation on the soul. Indeed, the possibility of the easier life of vice will in most cases not ever occur to them. On the other hand, one whose sense of virtue is dead, whose passions are ungoverned, may find in poverty the occasion of a vicious life. Here there is need of great discrimination. Suppose, for instance, that a young woman can live in modest frugal comfort on ten dollars a week, it does not follow that one who cares nothing for modesty, or frugality, or any other virtue, would live virtuously on that sum or on twice that sum.

Touching schools in which irregularities occur, the matter is very complex. The teachers and the teaching, the locality, the amusements tolerated, and even encouraged, have to be considered. The relative ages of the pupils is a very important point in the investigation of the origin of irregularities. A boy of fifteen is only a boy; a girl of fifteen is often very nearly a woman. If the evil be widespread it should form the subject of investigation for a special commission. Indeed, in every case one can say that the more restricted is the scope of any particular investigation, the more profitable it is likely to prove.—H. W., in America.

Boy—Pa, was Job a doctor?
Father—Not that I know of.
Boy—Then why do people have so much to say about the patients of Job?
Hampton—What is your ideal of happiness?
Riley—Have the garden seed I planted looked like the picture on the seed packets.

A Crime Against Childhood.

By Paul Hutchinson, in the Northwestern Christian Advocate (Protestant), April 23rd, 1913.

[No intelligent person will question the wisdom of teaching suitable hymns to our children. Mr. Hutchinson's severe language is, however, just and called for. We present his criticisms to the readers of "Truth" that they may not be carried away with exaggerated praises of the Protestant Sunday School and that they may avoid any approach to maudlin sentimentality in the hymns taught to their own children.]

Recently a professor in a great Methodist school, who happens to combine with his pedagogical duties those of a parent, asserted, "[People used to send their children to Sunday School as a matter of duty; now they keep them away as a matter of duty! Think that over. It is not a comfortable remark.]

A few days ago the writer entered a Methodist revival service. The date was March 10, 1913, to be exact, and the figures are placed in black and white so that there may be no mistake as to the recency of this occurrence. The meeting was being held in a growing Methodist Church located in the residential portion of a city not a hundred miles from Chicago. It was an afternoon meeting, and some two hundred of the Sunday School children had been gathered to listen to a Methodist preacher, who displayed the credentials of a great Methodist conference as a conference evangelist.

There they are, two hundred of them, the oldest not yet sixteen years of age, eager, earnest, and pliant, and I envied the evangelist of that hour. But when the hour was over I came out sick at heart, understanding in some degree what lay behind the remark of that Methodist teacher quoted above as I considered what was no less than a crime against those young lives so confidently entrusted to this Church for nurture and guidance. The evangelist opened his meeting with a rousing song service, but in all my wanderings, in churches of a dozen different denominations, in camp meetings, in rescue missions, and in Salvation Army meetings, I never met with such a collection of balderdash as those children were singing that afternoon. It is impossible to reproduce it all here, but a few specimens may help to awaken the Church at large to a consciousness of the material that is being sung into the minds of its youth.

Take as a very mild example a chorus which was shouted over and over again:

"It never pays to be bad, it never pays to be bad,
It makes one feel so mean inside, it never pays to be bad.
"But it always pays to be good, it always pays to be good,
It makes one feel so good inside, it always pays to be good."

Even Lewis Carroll's nonsense verses hardly rise to a higher level of inspiration than these sentiments. But in view of some others they need hardly cause comment. Listen to this, and think of it coming from children not one of whom was more than fifteen years old:

"He sees all you do,
He hears all you say,
My Lord is writing all the time,
time, time time;
He sees all you do,
He hears all you say,
My Lord is writing all the time."

Do we wish to train our children to look upon their eternal Father as a sort of omnipresent truant officer, sneaking around after them and so occupied in recording their misdeeds, both of word and act, that he has no leisure for anything else? Yet that is precisely what we are teaching them when we allow such stuff as this.

Note this chorus, and imagine your eight-year-old daughter singing it:

"I am all out for Jesus to-day,
I am all out for Jesus to-day,
The devil's deserted and I am converted.
I am all out for Jesus to-day."
Do we mean to tell our children that they are followers of the devil, that they must turn about face if they are to escape a permanent sojourn in the pit? Is that the doctrine we hand to those whose faith was approved by the Master Himself as the way which should insure entrance into His Kingdom?

There is one more song I wish to mention especially, and this, I understand, is an old offender. I take the liberty of reproducing three verses and the chorus:

"Into a tent where a gypsy boy lay,
Dying alone at the close of the day,
News of salvation was carried; said he,
'Nobody ever has told it to me!'

"Tell it again! Tell it again!
Salvation's story repeat o'er
and o'er,
Till none shall say of the children
of men,
'Nobody ever has told me before.'

"Bending we caught the last words of his breath,
Just as he entered the valley of death:
'God sent His Son! Whosoever!'
said he,
Then I am sure that He sent Him for me!"

"Smiling he said as his last smile was spent,
'I am so glad that for me He was sent!
Whispered while low sank the sun in the west,
'Lord, I believe; tell it now to the rest."

I care not what may be the history or associations of this specimen, it has no place in a collection of children's songs. The rhyme is unparadiseable, the false sentiment disgusting, and the idea that the Church sends out these youngsters, who should be enjoying every care-free hour of their lives, with such lugubrious twaddle as this fixed in their minds is absolutely repulsive.

As to the tiresome rant which the evangelist gave these children under the guise of an address, no mention need be made. Not enough of it will remain with them to affect them to any marked degree. But it is im-

possible for a group of growing boys and girls to sing such trash as I have indicated five afternoons a week for one or two or even three weeks without its becoming so fixed in their memories that they will not be rid of it for months or even years. There is no necessity of our tolerating such things as this. Children are ready to respond to a noble appeal for their hearts' allegiance to Jesus.

How They Honor Mary in Rural France.

The following sketch of pious May devotions in rural France appeared in the Bulletin of the Missionaries of La Salette:

In some places the May demonstration in honor of Mary takes large proportions, and is held in some privileged house of the village. In the evening all the villagers assemble in that house for the purpose of showing their devotion to Mary. And the prayer of those villagers, young and old, which goes up from this small room to Mary is full of pathos unknown to many of those who attend the May devotions in a church. I always remember with delight the comforting spectacle of a whole village preparing to celebrate, in a worthy manner, Mary's sweet month.

When this month dawns upon Nature's awakening beauties, men, women and children are seen busy in their preparations for its opening. The house for holding the exercises has been chosen long ago. It is the house of an old lady who by her upright life and charity towards all, has won the respect and esteem of the whole community, and she is the village queen whenever it is a question of devotions.

Hands are not wanting to put up the traditional altars on which is to be placed the Virgin's statue. The best and whitest linen that can be found in every home is brought to the temporary chapel of Mary. How glad women and young girls feel in knowing that some of the precious objects of their wardrobes are being utilized to decorate their Blessed Mother's altar!

All the spring flowers are taken to the house, and many plan to have them renewed often enough, so that their sweet perfumes may be ascending continually to her throne. All the candles that can be found are lighted to enhance the splendor of the decorations, and this makes the room refulgent with light to the amazed contentment of these simple people.

On the eve of the first of May can be seen long files of men, women and children wending their way to the chapel of Mary, just improvised for the occasion. The house of man has become the house of Mary; for the whole month, this privileged room will re-echo only with the praises of the Queen of Heaven. In country places, spring is the busy time; it is not uncommon to find the ploughman bent on his task when the evening shades have fallen upon slumbering nature, and the vesper star is already high in the heavens. But in villages deeply Catholic, where the wind of revolt has not blown yet, everything yields to the desire of being present at the May devotions. The pressing work is set aside, and the hands made rough by toil, are clasped in prayer every evening of the blessed month.

The old lady recites the beads, enunciating the mysteries with dignity, and all answer with a fervor which would be a credit to many a convent. They are the people who have kept the faith, or at least have retained a spark of it, and it requires but little to set it afire again. Notwithstanding the efforts of hell to root it out, it is here yet, and when the May devotions are held, they find out how fast it clings to their souls. The greatest silence and dignity prevail among them. They have been well trained in their younger days by the old priest who has been presiding over the destinies of the parish for many years.

He knows that all is well in those gatherings, although he is not present. When the beads are over, the some old lady opens a book in which are summed up the privileges and glories of Mary; a chapter is read and listened to, with proper reverence. The reading being finished, the Angelus is recited and all withdraw to their homes with satisfaction of having accomplished an act pleasing to their heavenly Mother.

The Polite Conductor

"Conductor!" exclaimed the irate woman, who carried many bundles as she passed on the platform of a crowded tram car in Wellington. "I thought I told you I wanted to get off at Constable Street."

"But, madam—"

"Don't say a word! I know all about your car being very full, and not being able to remember where everybody gets off. I've heard that before."

"But, madam, I—"

"You may be sure that I shall report you, sir; and for your impudence, too."

She alighted, the conductor rang his bell, and as the car started he said politely, as he touched his cap:

"I'm very sorry, madam; but Constable Street is half a mile further on."
Police in St. Patrick's Cathedral.
Four thousand five-hundred members of the police force of New York marched to St. Patrick's Cathedral, New York City, last Sunday afternoon, to attend solemn vesper services and listen to a sermon by the Rev. Fr. Francis J. Sullivan, Catholic chaplain of the Police Department. The preacher having in mind, possibly, recent occurrences in New York, exhorted the police to do their duty manfully and righteously. He said: "Men, you have been criticized, plotted against and lied about, but you have done your duty well, lived up to your oath of office and given our city its best protection against an almost unheard-of wave of crime; and when the clouds pass away our citizens will realize your true worth." Chief Inspector Schmittberger, his entire staff, a hundred or more captains and lieutenants, and Commissioner Waldo and all his deputies attended the service.

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SYNOPSIS OF DOMINION LAND REGULATIONS

Any person who is the sole head of a family, or any male over 18 years of age, may homestead a quarter-section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-Agency for the district. Entry by proxy may be made at any agency, on certain conditions, by father, mother, son, daughter, brother or sister of intending homesteader.
Duties—Six months' residence upon cultivation of the land in each of three years. A homesteader may live within one mile of his homestead on a farm of at least eighty acres solely owned and occupied by him or by his father, mother, son, daughter, brother or sister.
In certain districts a homesteader in good standing may pre-empt a quarter-section along side his homestead. Price \$3 00 per acre. Duties—Must reside upon the homestead or pre-emption six months in each of six years from date of homestead entry (including the time required to earn homestead patent) and cultivate fifty acres extra.
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The reading lamp on the centre-table but partly illuminated the great, gloomy library, and the coal fire was only a ruddy glow. It had been flaring brightly enough an hour or so earlier when Walter Pennant, coming in from a long tramp after snipe and woodcock, had settled himself in a big chair behind a screen and promptly dropped off to sleep. He woke in the midst of a conversation, and remained for some seconds unconscious that he ought to at once emerge from his retreat.

"It becomes my duty, my unpleasant duty, Mr. Deering," Walter heard his cousin and the owner of the library say, "to inform you that my ward is not Monica Dale but Monica Gilbert."

"Gilbert! But why?" George Deering began. He was interrupted. "I will explain briefly. Frank Gilbert and I were at school together, and when he was sentenced to seven years imprisonment for appropriating trust money to his own uses, he asked me to take charge of his motherless child and to let her be known by her mother's name. I consented, and poor Frank died before he had been in prison a year. Monica was to know the truth on or earlier, should she be twenty-one, or later, should she be twenty-two. I understand she has come engaged. I understand she has come engaged to marry you?" There was an inquiry in the last sentence. Walter Pennant half rose to his feet, hesitated, and sank back.

"Monica engaged," he thought; "I ought to speak, to let them know I am here; but I can't now—I can't."

"Yes, Monica promised to marry me," Deering's voice was not so steady as usual. "This, of course, won't make any difference; but, Mr. Hanbury, I'm afraid you have acted foolishly as well as unfairly."

"I have acted as I promised to act," Mr. Hanbury answered stiffly. "I have already spoken to Monica. You will find her in the drawing-room. My wife has a headache. The gentleman left the place as he spoke and opened the door of the room. He watched his visitor cross the hall, and then with a few muttered words, inaudible to the listener, he, too, quitted the library."

The unintentional eavesdropper came forth from his place of concealment. It showed his feelings, perhaps, with regard to Monica Dale that he thought but little of the information given him respecting her father, while the fact that she had promised to marry George Deering left him exceedingly perturbed.

studying law, and after a week in the metropolis he was himself again, and was inclined to feel aggrieved when a telegram from his uncle summoned him to Deering Court.

"One would as soon keep out of the neighborhood for a bit," he said. "However, there are six miles between Hambury Hall and the Court, and Monica and I shall not probably meet often."

He left London next day, and was met at the station nearest Deering Court by a sad-faced servant. "The master's dying," the man explained. "He was not feeling very well yesterday, and Dr. Grey was with him. But early this morning he became worse, and the doctor says he can not live the day out. He is anxious to see you, sir."

Before George saw his uncle he had an interview with the doctor. "Mr. Deering can not live over the night," Doctor Grey said. "Yes, you can certainly see him. Nothing matters much now."

"Yes, George, I wished to see you, to explain," Mr. Deering murmured feebly. "Are you alone? Is the nurse in the room?"

"No. We are entirely alone." "You will be surprised at my will and disappointed, naturally. The estate is yours, of course, but the money, the ready money, goes to another. No, don't speak. I haven't much time. My brother, your father, was junior partner in a big London firm. He was extravagant, and got into debt and then speculated wildly. There was a sum of money lying in the hands of the firm; he took it, and for a time the loss was unnoticed. Then the money was called for. You will find all particulars in a confession he signed prior to his death. It is in my safe. The suspicion of fraud fell, not on your father, but on a confidential clerk, who was tried and convicted of the crime. The man died in prison, consequently there was nothing to be gained by making the shameful confession public. But afterwards I learned the man had left a child. All my savings have been transferred to my lawyer's hands lately. They are for the wronged man's child. The lawyer, Grant, knows all details and he will arrange things."

Mr. Deering had spoken with difficulty and with many pauses. "Now, call the nurse, George. I should have told you of this sooner; but I did not like to talk of so painful a subject."

Mr. Deering died, and the want of any large amount of personal property in a man who was reckoned careful and thrifty excited some wonder among his friends and neighbors. Three weeks after the funeral Mr. Grant waited on the new owner of Deering Court, and told him more fully of the wrong done by his father.

"I have the late Mr. Deering's instructions," Mr. Grant added, "and inquiries concerning Gilbert's daughter are being made. I understand there shall be no difficulty in finding the girl."

"Gilbert! Gilbert! Did you say the girl's name is Gilbert?" George asked.

Brains Versus Beauty.

("Kit" in June Canada Monthly.) Pretend you are Irish for a minute, and suppose a fairy came to you offering you two wishes, brains or beauty— which, woman would you choose? I fear the majority of the sex would ask for beauty. It is a great power, beauty, but it is not the greatest. Once, I thought it was and I longed for it—poor little long-lipped, ugly Irish child! I so pity, now, that small colleen.

Once, a lady visiting my mother—I was six—appraised extravagantly some small possessions in the matter of hair and eyes which she imagined I had.

"A sweet child," she said, "and pretty, too," as if all young things are not "pretty!" That day I stole my father's looking glass out of his shaving case and took it to where I kept my treasures and my picture books—in a potato-dyke in mother's vegetable garden. There, lying on my back, this very young pedlar surveyed "his" features.

Item—a sallow face; Item—two protuberant brown eyes; Item—a tangle of foxy hair; Item—a hideous mouth, long-lipped, thin, ugly; Item—a nose too short; Item—a mean little chin. This was the "beau-ti-ful child," mind you. And then by some mishap the pater's shaving glass got cracked. Probably the face cracked it. At least, that is the way a Canadian might put it.

However, the small pedlar, rather trembly about the knees, restored to the shaving case the cracked mirror. One day later Nemesis arrived. The little creature was summoned to the presence of an adored father, and there she lied stoutly—a "grand" lie it was. No, she had never seen the shaving case, Daddy; No, she had never broken the mirror Daddy. There she stood and lied hardily.

Until—the big man spoke: "I saw you Kathie," he said. "You were lying in the potato-dyke staring into the little looking glass—and, and you broke it, Kathie and you lied to me!"

I think a very little, full heart broke in two that minute—a sturdy little heart it was, and brave. But he was so good always, so kind, so broad of breast for a little child to snuggle up against—such a peerless daddy—that to hurt him, for him to lose faith in his small children, was the biggest hurt of all. And when he said, "Do not speak to me; do not come in for dessert; do not come to prayers, or for 'good-night,'" some awful thing happened. Kathie went upstairs to the nursery, little ugly, foxy-haired Kathie—the same pedlar who is writing to you to-day—and the tears that came were the biggest, large, pear-shaped tears that she had ever shed. Daddy! Six foot three in his socks—fair-haired, violet-eyed, darling daddy.

Yet, for three days and their ensuing nights, the small brigand held out. Then came confession and faltering apology which was smothered against a broad deep chest, and kissed away by the dearest lips in all the world. Beauty, is it? Poor little, thin child-soul! Poor, ugly, little, old Kathie!

Height. One's height is largely determined by inheritance. In regard to inheritance one must remember that influence on the germ plasma extends "even unto the third and fourth generations." Possibly also children can be made to grow larger by the use of internal, glandular secretion, but that fact is not fully determined, in the first place, and, in the second, the substances are too powerful to use except under close medical control.

Any number of experiments with school children have proved that good feeding in childhood will add somewhat to the height. In fact, the great school feeding movements in Germany and England, were based on this principle.

Examinations for the armies of those countries disclosed an awful percentage of runts and misfits. Those nations flew into a panic, appointed investigating commissions, and, as one of the results, began school feeding.

We are pretty generally agreed with Bryant that "chronic under-feeding or incorrect feeding is shown in the child by constant failure to come up to the average of weight and height, lung capacity, grip, etc."

Something can be added to the stature by standing straight. Bancroft has measured pupils who showed a difference in total height of one to three inches, brought about by change from bad to good posture. Goldthwaite, by regulating the sway in the back, increased the height from one-half to three-quarters of an inch.

Grandma's Bonnet.

Grandma used to wear a bonnet With but a very little on it. Not a single peacock feather Flopped or fluttered in the weather. Five foot brims were not in order, Nor the hanging curtain border. Ostrich plumes that cost full twenty Were not then so very plenty. Stuffed flamingoes, embalmed parrots Grape and apple imitations Were not used as decorations. Grandma's hat did not disguise her. You could always recognize her. So we dedicate this sonnet To the modest little bonnet.

Each succeeding generation Makes us love grandma's creation. Women's hats keep growing bigger, And they cut more of a bigger. Loved one's faces, all concealing, Not an eye or nose revealing. Man can't pick his wife or cousin On the street out of a dozen. He is very oft mistaken, And his nerves are badly shaken When he elevates his caddy To some strange, offended lady And she glares until to him It seems to be about the limit. Wife's new hat has too much on it. Ah, for that old grandma bonnet.

The "Puitoffs."

My friend, have you heard of the town of Yawn. On the banks of the River Slow, Where blooms the Waitawhile flower fair, Where the Sometimeorother scents the air. And the soft Goosies grow? It lies in the valley of Whatsthouse, In the province of Lettitude, That tired feeling is native there— It's the home of the listless Idont-care, Where the Puitoffs abide.

Was it a Mistake? "While I have heard of a great many typographical breaks in my time," said Henry Watterson, "about the oldest and most humorous transpositions of types that ever came to my observation was that in a New York paper some years ago. The paper used to print its shipping news on the same page with the obituaries. Imagine the glee with which its readers found the captions changed one morning, a long list of respectable names being set forth under the marine head: 'Passed Through Hell Gate, Yesterday.'

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THE CASKET, PUBLISHED EVERY THURSDAY BY THE CASKET PRINTING AND PUBLISHING COMPANY LIMITED, ANTIGONISH, N.S.

Subscription Rates Payable in advance. Canada and Newfoundland \$1 00 United States and Foreign 1 50

Subscription money should be remitted by Express Money Order, Bank Money Order, Post Office Money Order or Registered Letter.

Communications

Communications intended for publication will not be returned unless accompanied by the required postage. Communications must reach this office not later than Wednesday morning, if intended for publication in the current issue.

THURSDAY, JUNE 12, 1913.

OFFICIAL.

The Spiritual Retreat for the Reverend Clergy of the diocese of Antigonish will be held at St. Francis Xavier's College, opening on Monday evening, July 14th, and closing on Saturday morning, July 19th, 1913.

JAMES MORRISON, Bishop of Antigonish

The following parishes and missions will be visited on the dates respectively assigned herein, when the Sacrament of Confirmation will be administered:

- June 15th, p. m., Petit de Grat. 16th, a. m., West Arichat. 16th, p. m., Descouves. 17th, a. m., River Bourgeois. 17th, p. m., St. Peter's. 18th, a. m., L'Ardoise. 18th, p. m., Salmon River. 19th, a. m., Johnstown. 20th, a. m., Big Pond. 21st, a. m., East Bay. 21st, p. m., French Vale. 22nd, a. m., Bisdale. 22nd, p. m., Christmas Island. 23rd, a. m., Iona. 23rd, p. m., Baddeck.

JAMES MORRISON, Bishop of Antigonish.

A LETTER FROM CITY CONTROLLER O'CONNOR.

Continued from page 1.

entitled to its rights. Every dog is under an obligation, so to speak, to his tail. If the tail is to continue in business as such, it must be either wagged or allowed to wag itself. It requires some vitality to wag a tail. If the main structure of the dog does not possess the necessary vitality for the purposes of wagging, and the tail adjunct does possess the necessary vitality, the tail will wag whether the dog wills it or not. While we are on the subject of dogs and tails, let me add another high class philosophical reflection to yours. No dog is a complete dog without a tail. This province of Nova Scotia would not amount to much without the City of Halifax. We will call it the tail of the dog. The tail of that animal, as all will know, is generally the liveliest part of the animal. Long may it wag.

Yours truly, WILLIAM F. O'CONNOR.

We welcome Mr. O'Connor's letter. His standing professionally and privately is of the highest; and we hope, now that he has become a public man, that his standing in that respect may be as good as it has been in his private and professional capacities.

We do not agree with him when he remarks upon what seems to him the smallness of the outbreak. Measured in dollars or in dollars worth the few days of the tramway strike may seem comparatively insignificant; but we would ask Mr. O'Connor to reflect that the violence succeeded in its purpose. One day's rioting tied the tramway up; intimidated its owners successfully; stopped for several days and until the rioting element had been satisfied or partly satisfied a perfectly legitimate business from being carried on. Intimidation, the authors of which can boast of success, is not to be measured, as to its importance, by the value in dollars of the resulting damage. Mr. O'Connor has brains: he is a thinker; and we ask him to reflect on this aspect of the occurrences in Halifax. Mr. O'Connor agrees with us that the conduct was "sinful, criminal, and shameful." He can hardly decline to agree with us further that the parties "got away with it,"—to use the popular phrase,—that the intimidation was successful.

We assure Mr. O'Connor that we shall not at any time be guilty of "casting a slight" upon the people of Halifax in general. Our criticisms are intended only for those who have any responsibility in the matter, arising from overt acts, or from mistaken sympathy with those. All others are outside the scope of our criticisms, and will not take them to themselves unless they be eager to pick a quarrel with us. Mr. O'Connor says: "Halifax people do not justify violence." We answer that some of them do; and that fact was part of our text. He says also: "Halifax City will never be dominated by any mob." He ought to have said "never again." For it was so dominated for several days, by the very fact that the street railway, which thousands of its citizens were ready to use as usual, was put out of business by the intimidation and violence.

Mr. O'Connor need hardly have troubled to tell us that "There will be no revolution." We were very far from predicting one. We thought it well to disperse, if we could, some of the mental mist which confused the eyesight of our other correspondent; and we therefore pointed out some of the things which distinguish a revolution from a mere riot.

The latter part of Mr. O'Connor's letter is not quite clear to us, nor quite satisfactory if we understand it correctly. He admits the undeniable proposition that the Legislature is supreme over the various city, town and municipal councils. He speaks quite accurately of "a thoroughly adequate mode of redress" in all cases where a legislature does either more or less than it ought to do.

With Mr. O'Connor's mind and ours at one on that question, we confess we do not know how to interpret the following passage in his letter:

"I urge that in modern days it will not do to tell a compact community consisting of about one-eighth of the population of the whole province, that it must accept any kind of legislation and be content with any decision of the Local Legislature; that it must not be resentful but be calm and unexcited, that the tail cannot be expected to wag the dog."

What does he mean by "it will not do"? He ought to have gone a little further along that line; because the proposition, as he leaves it, is open to various constructions, and some of them dangerous ones. The head-breakers and car-smashers may see in it an extenuation of their recent acts, and may so interpret it, even in the face of his admission of our proposition as "theoretically and legally correct." They had, at least, a definite theory as to what was to follow on "it will not do"; and they proceeded to carry that theory into violent practice. We think Mr. O'Connor ought to have rounded out his proposition by adding that, though the things he complains of "will not do," yet the only remedies which sane and sensible citizens can recognize are (1) to win over this legislature or some future one; or (2) an extension and enlargement of the powers of city and town government generally, or (3) an independent Halifax, a province by itself.

Again, Mr. O'Connor must not put words in between the lines of THE CASKET which we did not write, and never dreamed of writing. He says "it will not do" to tell this "compact community" "that it must not be resentful but be calm and unexcited." Now, we should not think of telling any community, "compact" or otherwise, anything of the sort. Rational resentment and healthy excitement do not necessarily draw reproach on any community. We were discussing excitement which was proven by acts of violence to be unhealthy; and discussing resentment which was proven to be irrational by its being directed, not at the alleged source of the trouble, but in another direction.

We notice that Mr. O'Connor speaks of Halifax as "a compact community" when he comes to speak of resentment; but he speaks of "exceptions" when he comes to speak of the violence. As he minimizes the latter, we believe he unconsciously exaggerates the former. Taking Halifax as "a compact community"—as a whole,—there must be many citizens in it who realize that other portions of Nova Scotia were interested in the principles and precedents involved in the recent tramway discussions in the Legislature.

We acquit Mr. O'Connor of any intention of begging the question, and of intending to diminish by his latter comments the value of his earlier admissions; but we could wish he had continued his firmness and explicitness to the end of his letter.

We must beg him not to "grovel," ironically or otherwise. He could not do it, anyhow. He is not built that way. He is now in a position where he can do some good by standing four square against evil-doing; and we expect no less of him.

Perhaps he may give over his irony and stand up straight before us while we say a few things to him, and at the same time explain why we are on this subject at all.

Mr. O'Connor, as an observant man, must have noticed that two very marked signs of the times are these: (1) Contempt for legitimate authority; (2) False theories as to the respective rights of capital and labor. The constant, ceaseless, unscrupulous, immoderate abuse of politicians by politicians is, to a great extent, to blame for the first. A widespread and thoroughly unscrupulous literary campaign, all over America and in Europe, is responsible, for the most part, for the second. We do not refer at all to legitimate efforts to ameliorate social conditions and to prevent the abuse and measure of wealth; efforts which are being made to-day by the best and ablest men in Church and State, but to the incessant, irritating, playing upon the feelings of the poor and those of very limited means, to incite and excite them against the rich. Mr. O'Connor

must have noticed this kind of thing; but he may not have reflected much as to its present and future effects on the public mind.

The strikes of the future will be deadly contentions between classes. It may be that Mr. O'Connor is now, or will be, in a position to wield influence upon methods of handling such difficulties. We ask him to bear in mind two of the greatest and most menacing dangers of the time to our civil and political institutions—CLASS HATRED, and CONTEMPT for authority.

We ask Mr. O'Connor, as a Catholic layman of high character and great ability, to stand firm against those dangers. If he dislikes sermons, we are sorry, He has brought this one on himself.

Our London Letter.

LONDON, May 29, 1913.

A TRAGEDY NARROWLY AVERTED.

Corpus Christi was celebrated in most of the Churches on Sunday with great pomp and beauty, many little ones make their first communion, particularly in the Churches with a large sprinkling of foreign Catholics amongst the congregation, where the Fete Dieu was kept with all the traditional splendour and devotion. As it was the least Sunday of May many outdoor processions also took place in honour of our Lady, and it was strange indeed to find these solemn and beautiful corteges wending their way through crowded allies and busy streets amidst an admiring and respectful crowd of non-Catholics, and to hear the following day that in Catholic France the processions were forbidden in many places where the tyranny of the Government's anti-Catholic spirit caused a riot. One untoward incident marked the day, unfortunately. At the Church of the French Colony in Leicester Square, all the little communicants in the traditional long white muslin dress and veil, were assembled for the solemn High Mass occupying places in the gallery, while the body of the Church was crowded with parents and friends, in addition to the usual congregation. The veil of one of the little girls suddenly became ignited through contact with a stove and the terrified child rushed along the gallery screaming. Two other children who tried to aid her, also caught fire, and the consequences might have been serious were it not for the timely aid of a woman who rushed upon the first child and rolled her, still shrieking, in a strip of carpet, thus extinguishing the flames. Meanwhile, however, some women and girls in the congregation had become terrified and a rush was made for the door. For one brief moment it looked as though there was to be an ugly panic, but the priest and the organist prevented this. The first quietly went on with his Mass and turning to the people at that moment chanted the "Domine Vobiscum" with more than usual emphasis, while the organist continued to play as if nothing was happening. Gradually the panic quieted down and those who had rushed to the door returned to their places. The three children were removed and cared for by the Sisters who teach in the little Ecole des France adjoining the Church.

FATHER VAUGHAN ON DANCING.

Father Bernard Vaughan gave a day of recollection to the members of the Catholic Women's League on Sunday last at Hammersmith Convent. There was an unprecedented attendance of ladies. Speaking by special request on "Dancing," Father Bernard avowed himself an admirer and upholder of dancing. The ballroom was necessary to bring young men and maids together, that marriages might result and he was always pleased when he heard of young people enjoying a good dance. Dancing was graceful, artistic and suitable to the young. Of course he entirely excluded from this praise those negro dances which had recently found their way into the ballroom. Of these he could not speak too strongly, they awakened the passions and they were only danced by the negroes when intoxicated. If they were not permitted in public ballrooms they should certainly not be permitted at private dances. With this restriction he would say to the young people "Go on dancing." They must remember there were two kinds of dancing, David danced to please God, but Salome danced to awaken the passions of King Herod. The words of Father Bernard have been largely quoted in the controversy now raging in the press on the subject of the modern ball room dances.

THE CARDINAL AT NEWCASTLE.

Cardinal Bourne had a great reception at Newcastle on Saturday afternoon. He was met by the first Catholic Lord Mayor, Alderman Weidner, and several civic and ecclesiastical dignitaries at the station, and escorted through the streets which were lined by a cheering throng to the Mayor's residence. On Sunday he preached an eloquent sermon at St. Mary's Cathedral, held an impromptu reception in the afternoon and visited several of the Catholic institutes of the stronghold of the North. On Monday the Lord Mayor held a reception in his honour at the Town Hall, which was attended by the Corporation and all the great people of the neighbourhood, Catholic and Protestant. In the evening there was a great mass meeting of the Catholics of the district, who loudly cheered His Eminence. The Cardinal gave them one of his quiet but stirring addresses on the privileges which were theirs, the task which lay ahead of them in the conversion of their fellow countrymen and the nearer task of the protection of Catholic rights. On Wednesday the Cardinal was back in London receiving a deputation and address from the Catholic Cripples Association at Archbishop's House. On Thursday he was present and gave

the habit at a clothing in the Carmelite Convent of London, and to-night he will attend the first performance in London of the Polish Priest composer's Oratorio "The Four Last Things."

DEATH OF A PAPAL ZOUAVE.

The funeral of The O'Clery brought a large number of friends and admirers of this remarkable figure to the Alexian Brothers Institute at Twyford Abbey on Monday last. The dead man came of the ancient Irish family, one of whose members, Michael O'Clery, wrote the famous "Annals of the Four Masters." Born in 1849 he served with distinction in the Pontifical Zouaves in 1867 and 1870 and was decorated with the Papal Orders of St. Gregory and Pius IX. In 1903 he was created a Count of the Holy Roman Empire by Pope Leo XIII., and was made Private Chamberlain to his Holiness. He was also a Knight of the Spanish Order of Isabella the Catholic. The O'Clery was the author of two works which gave his own personal knowledge concerning the unjust acts of the Italian Civil War. They were not popular with Young Italy but any Catholic may turn to them for a full interesting and veracious account of those interesting times. Their titles are "A History of the Italian Revolution" and "The Making of Italy." The O'Clery was called to the English Bar in 1874, and, until his last illness compelled him to go into the nursing institution of the Alexian brothers, he occupied Henry Grattan's old rooms in the Temple. He sat for Wexford as Conservative Home Ruler till 1888 when he was defeated. He passed away after some three months' illness on Friday last, fortified by all the last Sacraments of the Church. Solemn Requiem was sung on Monday morning in the presence of several legal luminaries, a number of compatriots of the dead man and his literary friends, and one or two old comrades of the Zouaves. The interment took place in the cemetery attached to the Abbey. R. I. P.

NE TEMERE AGAIN.

The World's Evangelical Alliance held their general meeting this week, and Prebendary Webb Peepoe and Lord Kinnaird had much to say against the Ne Temere Decree. The first named gentleman, after declaring the Alliance existed to spread toleration and religious liberty, gave a long account of its work in Roman Catholic countries and amongst persecuted Christians, from which it was evident that the only religion to be tolerated was Protestantism and that liberty was confined to that sect and their doings, particularly liberty to proselytise. The Almighty was thanked for the success which had attended their "wise efforts" in this direction. Then Lord Kinnaird gave a resume of the steps taken against the Ne Temere decree, telling of the protest meetings held and the literature distributed. He appealed for more funds for this work of toleration and religious liberty, after which the discussion tailed off into talk on the Putnam atrocities and the work of the Evangelicals in forcing a Protestant mission on that country when it was repudiated as useless by the men who knew.

By-the-way the World's Evangelical Alliance might better employ themselves in looking after the Church of England, for a legal gentleman is now proposing to introduce a Bill for the reform of the Reformed Church Protestant? This Bill is to be in three parts and will deal with the reconstitution of ecclesiastical assemblies and the rectification of things amiss in the Court of final appeal. It will also deal with ecclesiastical procedure and Canon Law, and proposes to remodel Convocation. Moreover new Dioceses are to come under its wing and the dealing with funds, reforms being intended in the matter of Rectors taking incomes from several livings and employing curates to work them at starvation wages. In fact the "sweated Curate" will loom largely in the public eye if this precious Bill is not suffocated at birth by the united weight of vested interests which it is likely to upheave. Anyway it is something for Church folk to think about within their own sphere and in it anti-Ritualists should find a remedy for their present grievances which the Archbishop of Canterbury himself declares he is unable to redress.

THE NAVAL AND MILITARY TOURNAMENT.

Three times a day crowds flock to the Naval and Military Tournament at Olympia, to see deeds of derring do by clever horsemen and brilliant blue jackets who get heavy guns and their appurtenances over impossible chasms in less time than it takes to tell it. The tent pegging, too, is a very popular feature of the display, revealing as it does skill coupled with magnificent horsemanship. But many people also go to see the fine spectacle entitled "The Restoration" designed by Sir Mark Sykes, the Catholic Baronet, soldier, and M. P., who has delightfully limned in a few telling tableaux full of colour and picturesqueness, the detestation called for by amongst the people by the Puritans and their hordes so that the reign of a new Stuart Sovereign and the return of a brighter religion is hailed with acclaim, and the black scare crow figure of the Covenanter is chased from the arena very much like the proverbial dog down the course on Derby day. The display of old military drill, firing and hand grenade work given by the "Green Howards" is also very interesting. Still more interesting is it to know that the old firelocks they carry are the very weapons given by an ancestor of Sir Mark Sykes to this Corps which he raised in the 18th century for the defence of his country.

About fifty people were drowned by the sinking of a dilapidated ferry boat while crossing the river Thepseta in Russia on the Russian Ascension Day, June 5, according to reports from Viatka. The boat was proceeding to the town of Glazov, 95 miles from Viatka. A riot ensued among the populace of the district owing to their indignation about the laxity of the police supervision of the ferry.

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COAL AGENT

EDWARD HALEY

Low Man Lost the Right of Labor.

(C. Meurer, Editor of the Arkansas Echo, Little Rock, Ark.)

In several previous articles, I have explained that the only value we can possibly measure is work. The created materials are gifts of God to all humanity. They are necessary for us, but we are unable to fix their value. Who, for instance, can reasonably fix a price on the substance of the wheat we eat? And so it is with all the gifts of the Creator. The man, therefore, who puts a price upon these materials, usurps the right of God; and if he is consistent will have to declare himself the equal of God. We find that this is what really happened in antiquity.

Old documents found in Mesopotamia and Egypt testify that, perhaps a thousand years after the flood, mankind had multiplied to a great number, and one man confiscated the lands and materials of the people, and with the help of his followers forced the people to pay for the use of their confiscated property. In order to justify his conduct, the usurper proclaimed himself the vicar of the deity. All the ancient potentates declare in inscriptions that have come down to us that they are the executors of the will of God. This God was moulded according to their ideas and passions. The sun and the moon, the visible witnesses of God's power and goodness, became Gods, and were endowed, like their makers, with human passions and faults. Pride and avarice caused the suppression of the right to labor, and this was the beginning of the old paganism. The first two capital sins are its progenitors.

It seems that paganism did not progress as rapidly in the beginning as the rulers desired. We know from the inscriptions that temples were built to Bel and Sin and other deities long before 3000 B. C., but the knowledge of the true God and the old traditions were still unchanged when Abraham lived, and continued so for some time in the tribe to which he belonged. Abraham had emigrated to Canaan, and sent his servant to get a wife for his son Isaac, anxious that his son should have a wife who knew and adored the true God. About forty years later, when Jacob left his father-in-law to return to Palestine, his wife Rachel stole the idols of her father. This shows what progress paganism had made in a remarkably short time in Chaldea.

Hammurapi, King of Babylon, lived in Abraham's time, and his laws have been found inscribed on a stone slab. They are very severe and even bloody, proclaiming the rights of the king to act in the name of the gods, and punish violation of his laws with death. The greater part of these laws are for the protection of property, from which we see that property had at that time already become absolute, just as it is to-day.

We have a parallel in modern history in the laws of Queen Elizabeth of England. Some time before her reign, the King and his noblemen had usurped the rights of the people to such an extent that Karl Marx in his *Capital* calls it a robbery of the nation. Elizabeth promulgated bloody laws in order to protect the usurpers and herself, and did this in the name of religion, just like the old Babylonian King. Both were successful.

But Hammurapi's power did not reach very far. We know from inscriptions found in Egypt that the Hyksos, who conquered that country, some time after Abraham, were monotheists. Whence it seems that the old Kings for a time allowed their subjects religious freedom for political reasons. In Egypt the Hyksos found polytheism, which they did not disturb. Cheops, the builder of the first and greatest pyramid, and first ruler of the fourth dynasty, was the first pharaoh who assumed the name Son of Ra (Sungod). The pyramid and the Tower of Babel were embodiments of the same idea, and may have been built at nearly the same time.

All these rulers aimed at gaining power and wealth without work. They would not submit to the commandment of God: "In the sweat of thy brow thou shalt eat thy bread."

How did Moses, the greatest of law-givers, meet the social question of his time? Slavery had become so common that he could not abolish it. However, he found a way to protect the rights of the poor against the rich. His laws made it a crime to sell land, and thereby prevented speculation. The third commandment of God thundered from Mount Sinai, was "Remember that thou keep holy the Sabbath Day." To understand fully what this commandment means, we must contemplate that Moses appointed not only the seventh day as Sabbath, but also fixed a Sabbath year and a jubilee-year, both of which are included in the third commandment. In these Sabbath-years all debts became null and void, and all slaves were set

free. This prevented the wealthy from acquiring all the lands and materials of the Jewish nation, and the people remained free. Moses solved the social question of his time for the Israelites only, but under David and Solomon the Jewish ideals must have exerted a great influence among other nations.

With the exception of the Israelites we find the wealthy of all nations striving to secure value without work. They would not submit to the commandment of God that all men must labor. If it had been possible they would have shifted to the shoulders of the poor not only the work and fatigue, but also sickness and death.

Before the year 2000 B. C. property rights had become absolute. The proprietor had advanced from the position of administrator, which God had given to that of absolute master. The people had to pay for the use of land and materials, and also interest on debts. We find these conditions prevailing in Babylon and Egypt. The man who could not pay his debts had to work to pay them; later on he was sold into slavery for his debts, as a great many deciphered tablets tell. That was the origin of slavery. Egyptians, Greeks, and Romans finally made all their prisoners of war slaves, and often the whole population of a conquered city was sold into slavery.

By means of the deciphered clay tablets, inscriptions, and papyri we find that in the oldest times science and art were highly developed, but decayed later, which is quite natural. As long as all men were free they had a common interest to improve life and its conditions; as slaves they did not have this interest. Besides, the slaves had to work constantly and had no time to receive instructions or study. The masters did not care to better the condition of their slaves, who received in compensation for their labor only the bare means of subsistence. The only purpose of the masters was to obtain power and money, and all things, even religion, were made means to subserve this end.

The pagan religions were devised for the purpose of the State only; they served political ends, as for instance in Babylon, Thebes, Nineve, and Rome. Many rulers changed the religion of their people. They deposed one god and raised up another, as it suited their purpose. An example of this kind is given on the clay cylinder found by Sir Rawlinson in Birs Nimrud. Nabuchodonosor there declares himself to be the rightful king and executor of the will of the gods and says that he raised Bel Merodach to the first place among the gods of Babylon. A thousand similar inscriptions could be quoted.

Later on the kings became themselves gods, and as mythology tells us, begot sons with mortal women. In Egypt the high priest declared each pharaoh the son of a god as soon as he ascended the throne. The old Roman kings were declared gods only after their death, but the later emperors posed as living gods and demanded the adoration of their subjects.

What progress did humanity make during all this time? The result of the excavations shows us that science and art flourished most in the remotest times. We have precious stones which were cut 4,000 B. C. At that time the art of tempering steel and bronze was known, also the manufacture of artistic glassware. A relief found near Diabekir, (now in a museum in Constantinople), is pronounced to be one of the finest works of ancient art. It is hewn from black basalt and was erected, as the inscription says, in 3750 B. C. The great pyramids belong to a very remote age, and learned scholars assure us that undoubtedly machinery was used in constructing them.

As slavery became universal, progress stopped. Man lost his power over nature; no more labor-saving machinery was built; water power was no longer used to drive mills. In Rome, at the time of the emperors, slaves had to grind the grain for bread on handmills, and Rome had two million inhabitants. Steam power was known early—Archimedes used it to defend Syracuse. All the old rulers built powerful machines of war. The secondary purpose of creation, viz.: to promote culture and civilization, was lost sight of in the endeavor of man to become a god. At the time of Christ four-fifths of all men were slaves, scorned as the repudiated creatures of the gods and their natural rights trodden under foot.

The underlying principle of the Roman law was the right of the strongest. This is the natural law of the beasts of prey, and it is good for them, because no animal can take more than it needs for its nourishment; it cannot usurp land and materials and make other beasts work for it.

The gods became numerous. There was a god or goddess even for each vice. The higher classes had lost all faith in the Divinity. Paganism engendered the most brutal of all religions; atheism, which destroyed the sense of responsibility and created a pandemonium on earth. That was the consequence of the destruction of the right to labor.

Dr. Father Kaulen writes: "Thus the researches in Babylon as well as Egypt have established a fact which only the believing scholar is able to appreciate properly. Divine Revelation teaches us in the Holy Bible that the human race most nearly approached perfection at the beginning of its terrestrial career, and was reduced to an inferior state only by gradual stages, in consequence of original sin. It was reserved for the shallow and arbitrary unbelief of modern times to excogitate the theory that the human race gradually evolved itself to its present perfection from ancestors who were mere brutes or like unto brutes. Genuine science can draw from the ascertained facts no other conclusion than that human ferocity and cruelty do not mark the beginning but the end of an evolutionary process, and in this finds itself in complete harmony with Divine Revelation."—(Assyrien und Babylonien, p. 271.)

The Good Old-Fashioned Mother.

Thank God, some of us have, and others had, an old-fashioned mother. Not a woman of the period, enameled, and painted, whose beautiful white, jeweled hands had never felt the clasp of baby fingers; but a dear old-fashioned sweet-voiced mother with eyes in which the love light shone, and brown hair threaded with silver, lying smooth upon her faded cheek. Those dear hands worn with toil gently guided our tottering steps in childhood, and smoothed our pillow in sickness; even reaching out to us in yearning tenderness; when her sweet spirit was baptised in the pearly spray of the river.

Blessed is the memory of an old-fashioned mother, it floats to us now, like the beautiful perfume of some woodland blossoms. The music of other voices may be lost, but the entrancing memory of her's will echo in our souls forever. Other faces will fade away and be forgotten, but her's will shine on until the light from heaven's portal shall glorify our own. When in the fitful pauses of busy life our feet wander back to the old home-stead and cross the well-worn threshold, standing once more in the low quaint room, as hallowed by her presence, how the feeling of childish innocence and dependence comes over us, and we kneel down in the molten sunshine streaming through the western window—just where long years ago we knelt by our mother's knee lisping "Our Father." How many times when the tempter lured us on has the memory of those sacred hours, that mother's words, her faith and prayers saved us from sin. Years have filled great drifts over between her and us, but they have not hidden from our sight the glory of her pure, unselfish love. Dear old fashioned mother!—*Author Unknown.*

"Yes, madam," said the cement-seller, "hold up a plate whose fragments had been glued together, you will observe that Stickum's Patent Family Comfort Cement holds anything firmly and everlastingly. To this plate, for instance, I now suspend by a wire a twenty-five pound weight, and the cement holds firm. I increase the weight to thirty pounds, and—"

Here the plate broke along the cracked line.

"And you will observe, madam, that the plate breaks with ease, thus giving an opportunity to cement the edges more firmly, whenever it is desirable to do so."

The proof-reader is blamed too much, but the one who overlooked this substitution of a "c" for an "o" deserved all he got.

This item is the reason why the newspaper lost a friend.

"Mr. Brown, who underwent an operation for appendicitis several days ago, is progressing rapidly towards recovery. This will be good news to his many friends who hope to see him out again soon."

The steel footbridge on Pine Street, Pittsburgh, was recently reinforced with concrete by the Department of Public Works of that city in a very simple manner. It was found to be corroding, and the authorities decided to remedy the difficulty by covering the framework of the entire bridge with cement. The remodeled structure is thus a reinforced concrete bridge of great strength and long life.

"Papa, ought a teacher to flog a fellow for what he didn't do?"

"Certainly not, my boy."

"Well, then, he flogged me to-day when I didn't do my sum."

To improve some family trees prune them close to the roots.

Mrs. Henn—Albert Henn, you have been telling the neighbors that I treat you mean.

Albert—x-no, dear; they're the best guessers around here you ever saw.

While the way of the transgressor may be hard, it is seldom lonesome.

READY TO SERVE

There's no fuss or bother about getting a meal, with Kellogg's Toasted Corn Flakes in the house.

Always ready to serve, fresh, tasty and nutritious.

Sold by all Grocers at 10c the package. Look for this signature.

80

Kellogg's CORN FLAKES

Catholic Colony Duck and Fig Farms.

Series No. 1 consisting of Fig Orchards sold out. Series No. 2 comprises 500 combination five acre duck and fig farms, adjoining Catholic town Celeste. \$25.00 down and \$10.00 monthly. No experience necessary. Expert direction. No failure. Splendid profits. Sure income. Write to-day for references and full particulars on lots or farms, to GULF COAST FRUIT FARM CO., Knights of Columbus Bldg., 106 St., Mobile, Ala.

Catholic Town.

\$5.00 down and \$5.00 monthly buys a lot in exclusively Catholic town, Celeste, in the hills of beautiful Southern Alabama. Lots \$74.00 and up. Winter homes. Health Resort. Fine investment—Excellent business opportunities. No interest, no taxes.

Home-seekers' Excursions to Western Canada.

Every Wednesday, from now until the end of October, round trip tickets at a special rate will be issued by the Intercolonial railway for the benefit of those who desire a trip to Western Canada.

These tickets are good for the return two months from date of issue. Apply to the ticket agent for full particulars. 4,6-12

Tenders Wanted

The undersigned will receive tenders until July 1st for the purchase of his farm at Springfield, N.S. It consists of 100 acres of good land, ten or twelve of which is rich mineral. It is well wooded and watered. For further particulars apply to JOHN McPHERSON, Ashdale.

Our Motto:—Purity, Accuracy THE NEW DRUG STORE

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

J. P. MCKENNA
Dispensing Chemist, Main Street
One door East of Presbyterian Church.

THE MOST SATISFACTORY AND INEXPENSIVE WAY OF SECURING

Player Piano Music Rolls

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

J. A. McDonald Piano and Music Co

EASTERN CANADA'S GREATEST MUSIC HOUSE 46 Barrington St., HALIFAX, N. S. St. John, Amherst, Moncton, New Glasgow, Sydney, Glouce Bay

Woman in Literature and in Life.

(By Dr. James J. Walsh, in N. Y. Freeman's Journal).

So much is said in our time about woman's place in the world and in life that it seems dangerous for any man to venture into the discussion. I do so only with the idea of pointing out some of the significance of woman's place in the world before our time. The common expression now seems to be that at last woman is coming to her own, and that every man is ready to recognize that she has an intellect worthy of development! Evolution, of which so much has been heard during the past half century, has finally brought even to women the opportunity to express herself and to take her place in the world, though she has been repressed and put into the background and treated practically as a creature without a mind by previous generations! Above all, it is supposed that this is the first time in the world's history that woman has ever had an opportunity for the higher education or has been looked upon as being capable of understanding the deep thoughts of humanity!

I know nothing that is more amusing than such expressions as these. Our newspapers and our magazines are full of them; you very seldom hear a discussion of woman's rights, especially by women, without having them repeated; but anyone who really believes anything of this kind must be profoundly ignorant of the history of education and of literature. At many times in the world's history before ours women have been given ample opportunities for even the highest education, and at various times many of them have taken it.

THE WOMEN OF THE RENAISSANCE STUDIED EXACTLY THE SAME BRANCHES AND IN THE SAME SCHOOLS WITH THEIR BROTHERS.

We must not forget that the women of the Renaissance studied exactly the same branches and in the same schools with their brothers. Any number of them came to be good scholars, and they left us fine traces of beautiful influence on the architecture and the decoration of the home, on the beautiful gardens of the time (which we are now beginning to imitate) and on the arts of the period. They wrote books, did some painting themselves and other work, though none of their intellectual productivity meant nearly so much as the influence of their characters on the time.

NO CENTURY FROM THE ELEVENTH TO THE NINETEENTH WITHOUT WOMEN PROFESSORS IN THE UNIVERSITIES.

Before this, the universities of Italy had had professors in every branch and department who were women. As a matter of fact, there isn't a single century from the eleventh to the nineteenth when there were not distinguished women professors in the Italian universities. In the first university of modern time, that of Salerno, the principal department of which was the medical school, the teaching of women's diseases was handed over entirely to women, and they were licensed to practice medicine very commonly in the two Sicilies.

That medical school at Salerno had high standards, did much to reintroduce natural methods of treatment after Arabian abuse of drugs, invented anaesthesia and a method of anti-sepsis, and did excellent surgery. It anticipated our medical schools in practically every way. All during the later centuries of the Middle Ages we have abundant evidence of high intellectual activity in the Benedictine convents. There was a nun dramatist, whose dramas we possess, who wrote in South Germany in the tenth century, and the Abbess Hildegard wrote great books, the most important of the time, on medicine and certain scientific questions in the twelfth century.

EDUCATION BECAME THE MOST IMPORTANT FACTOR IN CHRISTIAN LIFE.

Long before this, even when Charlemagne refounded education in his kingdom, the women as well as the men went to the schools, for we know that the palace school had many women students. Three centuries before this, when the first nation was converted to Christianity, and the Church had its first opportunity to decide the policy of a whole people, education became the most important factor in Christian life, and St. Brigid did for the women of her time what St. Patrick had done for the men, and there were probably 2,000 students from all over Europe who had come to her school in the Island of Saints and scholars.

The mystery, of course, is why after these intervals of such intense interest in feminine education there should be periods when there is comparatively little. This same mystery, however, exists in practically every department of human accomplishment. Architecture has its flourishing periods and its times of decadence. Literature blooms wonderfully for awhile and then withers. Dramatic literature has found periods of just about one hundred years of greatness in four different nations and at other times is quite without merit. All the arts suffer the same fate, and so it is not surprising that education should share it. Masculine as well as feminine education had its positive and negative phases. We are going through one of the positive phases of interest in all kinds of education now, and education for women has its portion in it.

The world's history has been written with a special appeal to women. All the lyric poetry of the world has been addressed to women. The love poems of old Egypt, and the lyric poetry of China, the oldest literary effusions that we have, were especially for women. While love poetry has been much written, men have read it but very little. Undoubtedly to my mind Homer's Odyssey was written with the definite purpose of pleasing woman readers. It is the story of the wandering husband who comes home eventually to his wife after her long years of waiting for him, giving the marnorator an opportunity to tell the story of travel all over the world which is so interesting to the stay at home. The traveller himself seldom reads stories of travel. There are parts of the Iliad that surely were written with an eye to woman readers. When Hector and Andromache are about to part, and their baby refuses to go to his father, he causes her to be afraid of his horse-hair plume, the father takes off his helmet, puts it behind him on the ground, and then his son consents to go to him, and father and mother smile at him through their tears, — the charming domestic scene was surely meant to touch Greek women's hearts as it touches the hearts of women ever since.

ENGLISH LITERATURE IS FULL OF MATTER OF INTEREST MORE PARTICULARLY TO WOMEN THAN TO MEN.

The great Greek dramatists put upon the stage stories that were meant particularly to appeal to women. They never wrote a play without a profound woman interest in it, and their women characters are often at least as important as the men and sometimes more important. Indeed, Euripides occupied himself so much with women that he is usually spoken of in the history of literature as a feminist. In Rome the same thing was true. Virgil's great epic has passages with a particular appeal to women.

All of us recall how deeply touched the mother of Marcellus was at one famous interlude in the Aeneid. Horace's odes often appeal to men, yet have also in many cases a feminine interest. The minor poets, Ovid, Callipus and Propertius, in their lyric poetry, must have had a regular clientele of women readers. The great Italian writers, Dante, Petrarca, Boccaccio, wrote for a large circle of women readers. English literature is full of matter of interest more particularly to women than to men, and the same is true of Spanish and French literature.

THE IDEA THAT WOMAN'S INTELLECT HAS BEEN IGNORED IN THE PAST IS ENTIRELY FALSE.

Fiction has been reinvented three times in the world's history and the great majority of its readers have always been women. This was true in Rome—it was true in the time of the Italian novelists of the later ages just as it is true at the present time. The idea that woman's intellect has been ignored in the past is entirely false and is due to an ignorance of the real significance of old time literature. To say that woman's intellect has been recognized only in our time is quite absurd from another standpoint for our literature addressed to her, that is the fiction and the poetry of our time is so superficial and so lacking in true intellectual quality that if this is the only recognition that our generation has for women we cannot but conclude that woman's intellect is not valued very highly nor her intelligence rated very seriously.

OUTSIDE THE PALE OF CHRISTIANITY IT WOULD BE DIFFICULT TO FIND A PARALLEL IN POINT OF ELEVATION TO THE GREEK WOMEN OF THE HEROIC AGE.

It is no wonder that Gladstone, the profound student of Homer and the Homeric times, should have said in his essay on the Place of Ancient Greece, in the providential order, that "outside the pale of Christianity, it would be difficult to find a parallel in point of elevation to the Greek women of the heroic age." He sets forth very forcibly, too, how much this position of women means under the circumstances. "For," he says, "when we are seeking to ascertain the measure of that conception which any given race has formed of our nature, there is, perhaps, no single test so effective as the position which it assigns to woman. For as the law of force is the law of brute creation, so in proportion as he is under the yoke of that law does man approximate to the brute. And in proportion, on the other hand, as he has escaped from its dominion, is he ascending into the higher sphere of being and claiming relationship with Deity. But the emancipation and due ascendancy of women are not a mere fact, they are the emphatic assertion of a principle, and that principle is the detronement of the law of force and the enthronement of other and higher laws in its place and its despoilage."

THERE IS HARDLY A PLAY OF SHAKESPEARE'S THAT HAS NOT A PERFECT WOMAN IN IT.

Ruskin in his *Sesame and Lilies* in the essay on Queen's Gardens, says that Shakespeare has no heroes, he has only heroines. There is no man in all the Shakespeare plays with the possible exception of Henry V, and he, you will remember, had been almost insufferable Prince Hal of Henry VI, who stands in unflinching perfection of character. There is hardly a play of Shakespeare's that has not a perfect woman in it. Sometimes this is thought to be peculiar to Shakespeare, but not by any one who knows the details of great dramatic literature. All the great dramatic poets, the old Greeks, the great Spanish dramatists, the French as well as our own English, have done the same thing.

Do not think, however, that this is merely poetry in the sense of the poet putting trimmings on life, so as to make it seem different from what it really is in order to make it more interesting. The reason why a poet lives and is read for many generations after his death is because his vision of the realities of life was and remains truer and deeper than that of the ordinary man. The best definition of a poet that we have is that he is a seer. I should like to be able to spell that word with three e's if our laws of orthography in English did not forbid the bringing together of three letters of the same kind, even as it is I should like to violate the rule of this one word so as to bring out its meaning. The poet is literally the seer, that is, the man who sees more deeply than others.

WOMEN CAN BE DEPENDED ON TO SEE THE RIGHT AND FOLLOW IT BETTER THAN MEN CAN.

The poet of nature views a landscape and writes about it, and when we read what he has written we see more of the landscape and more in it than we did before. He has the poet's vision and power of insight. The poet of human nature, that is, the dramatist or the epic poet, sees more of human nature in just the same way. As a consequence after reading them we know the men and women with whom we have been familiar for twenty years or more better than we did before. This is why we continue to read Homer and Aeschylus and Sophocles and Shakespeare though they wrote hundreds or thousands of years ago.

The pictures that the dramatists have given us are of the realities of life, and they show us women as the superior of men. Mark how the superiority is indicated. Not as his superior in strength, of course, nor his superior in intellect, but his superior in character. She can be depended on to see the right and follow it better than he can. She is stronger in will power than he is. She is the guardian of the ethics of the race, the old story of the Garden of Eden is literally true. When woman fails, man inevitably falls after her. If woman is strong she may lift man up, though, of course, she may fail. The great tragedies of the world as written by our greatest poets represent the efforts of a good woman, to save men they love from fatal flaws in their characters.

EVIL WOMEN ARE FATAL IN THEIR INFLUENCE JUST IN PROPORTION TO THE POWER FOR GOOD WHICH THEY HAVE ABANDONED.

To quote John Ruskin once more, he declares that among all the principal figures in Shakespeare's plays there is only one weak woman, Ophelia; and it is because she fails Hamlet at the critical moment, and is not and cannot in her nature be a guide to him when he needs her most, that all the bitter catastrophe follows. The wicked women given us by the great dramatists are very few in number. Here once more the reason for this is that they are picturing life. Evil women, however, are fatal in their influence just in proportion to the power for good which they have abandoned. Corruptio optimi pessima. Publius Syrus said long ago, "The corruption of what is best becomes what is worst. Clytemnestra, Phaedra, Lady Macbeth, Regan and Goneril are represented and are felt to be at once frightful exceptions to the ordinary laws of life."

THE IS THE TRIBUTE OF THE GREATEST OF MEN TO WOMEN.

The great dramatists of the world have, like Shakespeare, represented women as infallibly faithful and wise counsellors—in corruptibly just and pure example, strong always to sanctify even when they cannot save. This is the tribute of the greatest of men, the seers among humanity, the poets of our race, to women. This is the vision of genius able to penetrate the mysteries of life and its significance so deeply that the men of all the after time come to learn at their feet.

HISTORY AND LITERATURE WOULD SEEM TO SHOW THAT WHEN WOMAN COMES DOWN TO MAN'S LEVEL SHE INvariably SINKS BELOW IT.

Instead of the repression of women, then, sometimes they talk even of suppression in our time, we find men putting women above them always. I believe that they resent being placed on what they call sneeringly a pedestal now and want to stand on the ground. Man in the past has recognized woman as his superior in all that made for what was best in life, now she is clamoring for equal rights.

Unfortunately history and literature would seem to show that when woman comes down to man's level she invariably sinks below it. When we are not true to what is best in us, we are likely to admit into our lives more of what is worst in us than we originally anticipated. When we begin the descent which Virgil described when he talked of "facilis Descensus Averni," the easy descent to the nether regions, the steps backward are hard to take.

Dear good Father Tabb when he was writing his quatrains years ago, wrote one on this subject also. He called it woman, and he asked:

Shall she come down and on our level stand?
Nay, God forbid it! May a mother's eyes—
Love's earliest home, the heaven of babyland—
Forever bend above us as we rise."

THE PLACE OF WOMAN IS ABOVE MAN, NOT ON A LEVEL OF SUPPOSED EQUALITY WITH HIM.

Dear graduates, you are going out to take your place in life. Do not forget that the place of woman is above man, not on a level of supposed equality with him. Woman's rights are much more than equal. Unfortunately there is a tendency in our time very noticeable in education in social matters, in nearly every phase of life, toward levelling down instead of levelling up.

Do not be caught with the shimmer of this false democracy and pseudo fraternity and equality, but live up to what is best in you. This is what your Alma Mater demands of you in return for the education that you have received. Noblesse oblige—privileges impose obligations. You have had the privilege of a high Catholic education. Be sure that it bears fruits of high influence in your after life. By their fruits shall men judge the sions of our Catholic education.

A Warning.

"If I were asked to name the most threatening evil of the day, I would unhesitatingly say woman's dress and woman's extravagance." The speaker is a well-known Illinois woman who is an authority on any subject pertaining to the public welfare and is one who has not hesitated to lift up the fallen woman or to offer her help toward a better life, to ex-convicts and girls who, homeless, hopeless, find sin easier than facing an honest struggle. Her views of women's dress at this period are well known; she considers the following of the suggestive mode immoral—and it is. There is not a woman fashionably gowned today, but who is disobeying an accusing inner voice that tells her, her dress is immodest. There is not one man who does not blush to see his wife or daughter in the costumes now the favorite. There is no more yielding to modesty the very least of her claims. It has been said that women dress in order to please men, but in this case surely they could never surmise that men admired the ridiculous or immoral; attention they do give but of the ashamed or cynical variety and the attention generally received is from men a decent woman could not know, and the comments are far from being words of admiration. Home life is disappearing, too, in fact we might use a past tense and say it has disappeared. Women do nothing toward making the home beautiful. Balls, parties, theaters, dress and the intoxication of hearing bold and forbidden compliments from men who are like fungi, a growth on the decaying trunk of a too-rapid civilization. Man may be deceitful and sinful, in fact, is, but a woman's life is not affected by that, her sense of her own goodness, her own will to uphold a high moral standard, her own obligations to the building of the bulwarks of the nation are sufficient mention to keep her keenly awake to the best in morals whether it embraces society or the fitness of a petticoat. When women fail to keep a high religious plane at home and in public, then we see the undoing of a country and we prophesy that a reign of terror is indeed at hand, if our home builders do not awaken to their responsibilities.

—Michigan Catholic.

German Temperance.

The Germans are giving some thought to the Temperance question. The great Congress was held in their country a few weeks ago. The evils of alcoholism were pointed out. The Emperor is credited with these strong words: "Would to God I could drive the alcohol devil out of my people." A Heidelberg professor declared that when alcohol is used by the young it "undermines reverence for preacher, teacher and parents. It lowers morality by stimulating the passions and numbing discretion." These words from distinguished Germans are worthy of note. Hitherto the cause of total abstinence was not regarded by the people of Northern Europe as anything conceived in high wisdom. Now the Emperor and some of the leading men of the nation have found out that alcohol should not, in any form, be fed to the young. The practise of administering a total abstinence pledge to children on the day of their Confirmation is respectfully recommended to the wise and public spirited men of whatever nation. Many American Bishops have tried this remedy with most encouraging effect.—Catholic Transcript.

Where Soap Was Needed.

While the agent was selling farm machinery at the house a conversation took place with the small boy of the family.

With grave incredulity he was saying: "Are you sure you are only nine years old?" I think there must be some mistake."

The boy was positive, but to make sure, "Ma!" he called, "ain't I just nine years old?"

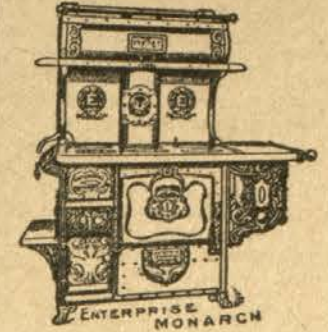
"Yes, son."

After a time he ventured: "Say, mister, what made you think I was more than nine years old?"

"Why," said the stranger, "I couldn't understand how you could get so dirty in nine years."

Quality 1st Price 2nd

Should be the rule in buying a stove, more than in any other article of furniture for the home. BECAUSE a few dollars saved in the first cost may mean the loss of many more later on, if you make it price 1st, quality 2nd.



Enterprise Monarch Steel Range

In the enterprise you are sure of quality, yet the cost is not more than for many inferior ranges. Our years of experience and the big demand for the MONARCH enable us to manufacture and sell it at

A Moderate Cost

considering its perfection of equipment. Write us for illustrated circular and particulars.

In its construction, appearance, labor-saving features and lasting qualities, this range is not surpassed on the Canadian market.

Enterprise Foundry Co. Sackville, 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 Phillip, N. S.

Sharples Tubular Cream Separators At Cut Prices

While my stock lasts I will sell the above machines at the following prices:
No. 2, 300 to 325 lbs., \$40
No. 3, 400 to 425 lbs., \$45

I will deliver to your nearest railway station in the Maritime Provinces. Cash with order.

One car of the New Brunswick Wire Fence Co.'s Goods at prices that beat all, less than 3c. per lb. by weight, woven wire.

THOMAS SOMERS
Antigonish, April 18, 1913.

WHY

Send to Ontario when you can get better wire at home for less money. I will deliver to any station on the I. O. Railway at the following prices

Woven Wire Fencing

GUARANTEED the best all No. 9 heavy weight full size wire:

10	wires, 52 inches high, 30c per rod
8	" 48 " " 28c "
6	" 44 " " 26c "
5	" 42 " " 25c "
4	" 40 " " 23c "
3	" 38 " " 21c "

Medium weight, No. 9 top and bottom, No. 12 intermediate:

11	wires, 44 inches high, 34c per rod
9	" 42 " " 32c "
8	" 40 " " 30c "
7	" 38 " " 28c "
6	" 36 " " 26c "
5	" 34 " " 24c "
4	" 32 " " 22c "

Cash must accompany order. Rolls contain 20, 25, 30, 35, 40, and 50 rods each.

Poultry Netting and Fox Fence kept in stock.

EDGAR FILLMORE
AMHERST, N. S.

Massey Harris Farm Implements

Having taken the agency for the above firm I am now ready to order machinery or fixings for anyone wanting some.

CHAS. G. WHIDDEN
Antigonish, N. S.

WANTED

100 men for railway work, wages \$2.00 per day.
1 Railway Foreman, for each gang of 20 to 25 men he can take with him, wages \$3.50 per day for such foreman.
100 Rough Carpenters, wages \$2.50 per day.
75 Men for sewer digging, wages \$2 per day.
15 Housemaids, \$12 to \$15 per month.

Also a number good dining-room girls and women cooks. Write or wire **HENRY BATTYE**, Licensed Employment Agent, P. O. Box 389, Sydney, C. B.

YOUNG CALVES WANTED FOR FOX FEED

I will pay \$1.00 each for young calves ALIVE

CHAS. G. WHIDDEN
Antigonish, N. S.

AERATED WATERS

We manufacture all kinds of aerated waters and temperate drinks. Our ginger ale, iron brew, etc., are leaders.

Special attention given to picnic orders

THE A. LAPIERRE CO.
Antigonish, N. S.

FARM FOR SALE

That well known farm, situated at the Upper South River, Antigonish County, and known as the Cummings farm, containing 200 acres, 30 of which are intervals, a good house and large barn, cheese factory and general store, on the place, and a creamery within three miles. For price, terms and further particulars apply to

ALEXANDER MACGREGOR, On the place

Or to the undersigned, F. H. MACPHIE, Agent.
Antigonish, N. S., June 5th, 1913.

Property for Sale

The undersigned offers for sale his property at Malignant Cove, Antigonish Co., by the salt water. It has a good finished house, containing 13 rooms and excellent cellar, with hot air furnace, out-houses, a store, and large barn, all mineral rights and his whole interest in cold storage. For further particulars apply to

D. J. CHISHOLM,
31 3rd Ave.,
Viauville, Montreal.

Garden and Flower Seeds

We have just received our new stock of Garden Seeds in bulk and in packages.

New Maple Sugar and Maple Syrup right from the bush. Guaranteed Pure.

A few half barrels of those good herring still unsold. We have a good stock of Hams, Bacon, Beef, Ham, Codfish and all kinds of Canned Goods.

We have just received a supply of the

Celebrated Har sMarmalade and s.

Our Tea and Coffee are the best value on the market.

We have all lines usually carried in a first class grocery and we want your trade. Give us a trial and we are confident we can give you satisfaction.

We want eggs and butter and other country produce at highest market prices.

D. R. GRAHAM
ANTIGONISH, N. S.

NEW ADVERTISEMENTS

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LOCAL ITEMS

K. OF C. MEETING THIS EVENING.
THE SITTING OF THE SUPREME COURT here last week adjourned on Wednesday. The Judge reserved decision in the two causes tried.
THE PRIZE LISTS FOR THE PROVINCIAL Exhibition are now ready for distribution. They can be had of the Secretary, Mr. M. McF. Hall, Hall ax.

THE FARM at Rear Salt Springs, Antigonish, owned by Mr. Peter Somers, has been sold to Mr. James McDonald, of West End St. Ninian Street, Town. The sale price was about \$1200.

THE FOLLOWING CONTRIBUTIONS TO THE PRIZE FUND OF ST. FRANCIS XAVIER'S College are gratefully acknowledged: R. H. Butte, Esq., M. L. A., \$10; Foster Bros., \$5. The students of History also beg to thank Rev. Dr. Thompson, Glace Bay, C. B., for \$25 towards the purchase of historical works.

HIGH SCHOOL CLOSING EXERCISES.—The Closing Exercises of St. Francis Xavier's High School will take place in the College Hall on Wednesday, June 12th, at 8 p. m. Class standings will be announced and medals, prizes, and matriculation certificates will be awarded. Professor W. P. M. Kennedy will address the High School students. The relations and friends of the students and the public in general are cordially invited to be present.

HYMENEAL.—On Wednesday of last week, at the Cathedral, Rev. M. Gillis united in holy matrimony Miss Mary Elizabeth McGillivray of the Landing, Antigonish, and Mr. Frederick Chisholm of Antigonish. The happy couple were attended by Miss Flossie McPherson and Mr. Colin Chisholm, the groom's brother. After a honeymoon at Halifax and vicinity, Mr. and Mrs. Chisholm returned to Antigonish, where they will reside. They were the recipients of many wedding presents.

MR. WALTER DIXON, the gentleman who is in charge of the lumbering operations in this County conducted by some capitalists of New York, arrived in Town last week from Boston, where he spent the past few months. This summer, we understand, will see the erection of the saw mill mooted for Gillis Cove, Antigonish. The order for the machinery has been placed. Hardwood flooring will be one of the principal outputs of the new enterprise, a market for which is obtainable both at home and in the United States. During the past winter the Company operated several lumber camps in this County, cutting a large lumber of logs. These are now being floated down the West River to the site of the proposed mill. It is hoped Mr. Dixon will meet with that success his evident enterprise deserves.

AN EXPERIENCE ON A DARK NIGHT.—A few English people, workpeople at the mines in Pictou County, have purchased farms at Argyle, Guy. Co. Sunday morning, June 1st, they arrived in Antigonish, intending to drive out to Argyle. After starting out the South River Road, one of the wagons, in which were a Mr. Nelson and his daughter, got into a drain, the night being very dark, and upset, throwing the occupants out. The team proceeded along the road until it arrived at the bridge over the West River. It struck the buttment of the bridge and apparently fell off, into the river, a drop of some twelve feet. A stone from the buttment, weighing three or four hundred pounds, was carried over too. With the aid of Mr. McAmis, who lives near by, the team was found in the river, and rescued. The horse and wagon, strange to say, suffered but little injury.

THE OLD WOODEN trestle on the I. R. C. just east of the depot at Antigonish is about to give way to a new and modern trestle, of iron and concrete. The present trestle is not suitable for this age, with its heavy locomotives, long trains and increasing traffic. It has, too, given many years of service, and naturally is growing weak. An I. R. C. civil engineer, Mr. Russell, of Moncton, N. B., was here this week and last week, boring on the site of the trestle to ascertain the nature of the material on which the foundation will be erected. We understand it is very good, only a few feet of soil covering the stony bed of what once was a river or lake. The trestle is rather long, and will require a large quantity of steel and concrete. Its re-erection will also require considerable time and a number of workmen.

BAZAAR AT SYDNEY.—The mammoth Bazaar to be held June 17, 18, 19, by the Catholic ladies of the City of Sydney is attracting unusual attention. Extensive preparations are being made and next week the interior of the Curlers' rink will be a scene of beauty and of life. The doors will open each afternoon at four o'clock, and an elaborate dinner will be served from five to eight. The Fair will be formally opened by Mayor Gunn at 8.15 Tuesday evening, and at the same time an excellent musical program will be rendered. Wednesday evening Mr. E. M. MacDonald, M. P., will deliver an address on the political issues of the day, and Thursday evening a prominent Conservative parliamentarian will speak. It is not yet decided who this speaker will be, but Hon. Samuel Hughes, Hon. Mr. Hazen, and Mr. Fowler, M. P., are spoken of. Enormous crowds are expected and a good time is guaranteed.

THE WEATHER just now is an important topic of conversation. This is the critical season for the agriculturist and for the world which is so dependent on the fruits of his labors. Last week we reported unfavorable weather for planting and seeding.

We regret that Eastern Nova Scotia is still suffering from unseasonable weather, and seeding is still interfered with. Cold, rain, and frost at nights about describes conditions. Last Saturday was a fine warm day, the thermometer marking 78 degrees in the shade, and hopes were strong for heat and sunshine. By night there was a change, the mercury falling until it had made a drop of 31 points, the thermometer registering 47 degrees at 6.30 Sunday morning. The cold continued throughout Sunday, and during the night we had four degrees of frost. Happily Monday was dark and wet, though cold, and the anticipated serious injury of fruit trees and grass did not result. Monday night, again, the unwelcome frost was our guest, the ground in many low places being literally white at dawn. Yet, strange to say, the blossoms on the apple trees, never before more plentiful, had not suffered to any noticeable extent, and the grass seems fresh and vigorous. Yesterday, however, a decided change took place, a high warm wind with sunshine prevailing.

CHURCH, GLEBE AND CONVENT DESTROYED.—Yesterday fire destroyed the Church, Glebe and Convent at Whitney Pier, C. B. The Convent was a very large structure, capable of accommodating 600 to 700 children. The Glebe was also a large building.

DISTINGUISHED PROFESSOR FOR ST. FRANCIS XAVIER'S COLLEGE.—St. Francis Xavier's College is to be congratulated on securing the services of Mr. W. P. M. Kennedy, M. A., as professor of Modern History and English Literature. Mr. Kennedy is a distinguished student of Trinity College, Dublin. In the words of the late Professor Dowden, "He terminated a brilliant undergraduate course by gaining at his degree examination a gold medal and first class honours. This is our highest test of scholarship." Mr. Kennedy gained first-class honours in Literature and History, and among other prizes open to the entire University he was awarded "The Shakespeare Prize" for an original contribution to Shakspearian research, and the Vice-Chancellor's Prize in English Prose. Since his graduation, in 1900, Mr. Kennedy has devoted himself to literature, historical research, and teaching. He is recognized in historical circles as an authority on 16th century history, being one of the brilliant band of young historians who have followed the guidance of Professor Bury (Dublin and Cambridge) and the late Professor Stubbs (Oxford). He is the author of The Elizabethan Interpretations; Matthew Parker: An Introduction to Elizabethan Religious History, and co-editor of The Visitation Documents of The Reformation Period 1535-1603 (3 vols.) He has contributed to many English journals on historical and literary subjects, among them being The Guardian, The Tablet, and The Dublin Review. Mr. Kennedy arrived in Antigonish a few days ago and THE CASKET welcomes him with pleasure among us.

LIVE STOCK BRING GOOD PRICES.—The present seems to be the golden period for the farmer, in Nova Scotia at least. His products are being called for, sought after, as never before. The horses, for instance, in demand, and is selling at a most satisfactory price, good types bringing \$200 and upwards. Recent sales gave returns that would have been regarded with delight some years ago. One pair of horses sold at \$500 in this community, a pair of mares and a foal of this season brought \$575, single horses have sold as high as \$275, and we know of a number of young horses whose owners are asking the latter figure for them. A pair of good horses selling at \$450 to \$500 is now regarded as nothing unusual. The demand for horses is likely to continue good for years to come, so that the farmer should regard the future with satisfaction. Cattle, too, are selling high. The ordinary cow is bringing \$40 to \$50. At an auction sale on last Saturday cows sold at these prices, and the buyers were, apparently, satisfied to take chances on their milking qualities. While the farmer can regard the future with satisfaction, the workman in the Town and City is growing restless at the increasing cost of everything. He is particularly envious of the farmer, who sees no burthen in the high cost of food, fuel and rent. These chief necessities of life are getting discouragingly high, particularly in the rapidly growing industrial communities. It is well, therefore, for the farmer, situated in a pleasant home, in a quiet, clean settlement, to sudy well his happy lot, his opportunities for improvement, and to ignore all temptations and inducements to change his state for that of the workmen in factory or mine.

HIS LORDSHIP Bishop Morrison is being warmly received in the different communities in which he is administering the Sacrament of Confirmation. On last Thursday he was at St. Joseph's, where he confirmed of one hundred and twenty-six children. The Wardens of the Parish, on behalf of the congregation, presented His Lordship with an address and a beautiful umbrella. The address was a sincere greeting to His Lordship, and also expressed the joy of all at his appointment to the See of Antigonish. At Lochaber thirty children received Confirmation, and the same number between Giant's Lake and Sherbrooke. On Sunday the Sacrament of Confirmation was administered to 174 children at St. Andrew's. On his arrival on Saturday His Lordship was accorded a splendid reception. The grounds about the Church and Rectory were tastefully decorated with flags. An address of welcome was read to His Lordship by Miss Margaret Chisholm, and the Promoters of the League of the Sacred Heart presented him with a costly cane. In reply, the Bishop expressed much pleasure in being at St. Andrew's. He advocated the extension of the League of the Sacred Heart. The closing words of his reply were a sign of his gratefulness for the reception he was given. After the sermon, Benediction was given. Later in the afternoon selections on a bagpipe were rendered by Mr. Lauchie McGillivray. On Sunday His Lordship celebrated

Solemn High Mass. Dr. Hugh MacPherson acted as Deacon; Rev. H. J. McDonald, as sub-Deacon; Rev. A. J. Chisholm as Master of Ceremonies, and Neil Collins as second Master of Ceremonies. He counselled the recipients of the Sacrament of Confirmation, congratulated the pastor, Rev. A. J. Chisholm, on the magnificent work he is carrying on, and thanked him again for the reception which was tendered him while at St. Andrew's. At Pomquet, where the Sacrament was administered on Monday to 140 children, the large body of people present were delighted to meet His Lordship and accorded him a hearty welcome. On Tuesday 120 children were confirmed at Heather-ton, and on Wednesday 200 were confirmed at Tracadie.

AUCTION

To be sold at Public Auction, in front of the old Queen Hotel, Main Street, Antigonish, on

Saturday, June 14th commencing at 2 o'clock in the afternoon,

A lot of Household furniture, viz: Bureaus, bedsteads, tables, chairs, dishes, cook and other stoves, carpets, mattresses, pictures, lamps.

Also One canvass tent, complete. Washing machine, etc. etc. Terms Cash.

F. H. MACPHIE, Auctioneer. Antigonish, N. S., June 10th, 1913.

Administration Notice

All persons having legal demands against the estate of the late Miss Mary McIsaac of Fraser's Mills, formerly of College St., Town of Antigonish, widow, deceased, are hereby required to render the same, duly attested, at once, as the estate is about being closed; and all persons indebted to said estate are required to make immediate payment to

DAN R. McDONNELL, and ANGUS J. McDONALD, Of Fraser's Mills, Executors of said Estate. Dated Fraser's Mills, June 10, 1913.

Crown Tailoring Co.

For your spring and summer suits and overcoats order from the CROWN TAILORING CO. where you will get cloth right, prices low and styles up to the minute.

J. C. Chisholm, Agent Main St. Antigonish.

H. Price Webber's Boston Comedy Co.'y

CELTIC HALL ANTIGONISH

ONE NIGHT ONLY

Wednesday, July 2nd

THE NEW PLAY

"A Queen for a Day"

Lambs Wanted

HIGHEST PRICES

Haley's Market

GLACE BAY RESIDENTS

Have a splendid chance to buy Diamonds Watches & Jewelry at less than the factory costs by attending our sale from

June 15th to June 21st. Our Stock worth \$19,500 is one of the best in the province and comprises Jewellery that anyone would be proud to wear

\$50 Watches sell for \$25
25 " " " " 13
13 " " " " 7

We do not want to run this sale but we need cash and our need is your gain. Sale will stop at the moment our receipts equal our cash credits, until then goods will be sold for whatever you offer.

Private Sale morning and afternoon. Auction Sale every afternoon at 4 p. m. every open evening at 7 p. m.

T. J. WALLACE

OPTICIAN Main St. GLACE BAY.

NOTICE

House to let. Apply to DR. CAMERON, Main St.

J. H. W. BLISS

Piano Tuner INVERNESS IMPERIAL HOTEL

June 16 to 19th.

BRANCH LAW OFFICE

JOSEPH A. WALL, K. C.,

Barrister, of this Town, has established a branch office in the Terrio Building, Arichat, which will be open on the third Tuesday of each month (winter months one day later. 6-12, 3).

FARM FOR SALE

That very desirable farm at the North Grant, known as the Grant farm, containing 250 acres, well wooded and watered and within 4 or 5 miles of the Town of Antigonish. Suitable for a Dairy or Sheep farm. Can be sold as two farms. House and barn on one. Orchards on both.

8000 feet of lumber and frame for a large barn can be purchased with either of the farms. Terms made to suit purchaser.

For further particulars apply to C. F. Grant, 284 Poplar Street, Roslin-dale, Mass., or to,

F. H. MACPHIE, Agent. Antigonish, N. S., April 16th, 1913. 4-17-tf.

Consider Comfort

Only a properly made shoe can give that feeling of comfort.

Why sacrifice it by wearing cheaper footwear merely for a saving in first cost.

INVICTUS shoes are made so carefully and so true to natural foot requirements that they are bound to give you comfort and satisfaction.

Why not try a pair?



GORMAN, The Shoeman ANTIGONISH, N. S. Telephone 67 P. O. Box 359

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.

DISCONTINUED LINES ODDS and ENDS SHOE SALE

Save money while the season is ahead. A clean up of our

BOOT and SHOE STOCK

We are going to get up some Spring Shoe Excitement. We do not intend to carry over a single pair of our broken and discontinued lines if cut prices will move them. Every odd and end line is offered less than cost, and in some cases one-half original price. Here are some of the bargains. Can you resist them? Guess not, if you intend to continue wearing shoes.

150 Pairs Men's Black and Tan Bals, good fitters, regular price \$4, \$4.50, and \$5, sale price to clear, \$2.50.

One lot women's low shoes, regular price \$2.50 and \$3.00, Now \$1.50.

One lot Women's Button and Bal Boots, regular price \$2.50 and \$3.00, to clear now \$1.50.

20 per cent. off.

Our entire stock of Misses and Children's Slippers, color tan and black, also other bargains in our shoe department. Don't pay the long price. Call at the bargain shoe store.

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

HARDWARE

Now in stock at

D. G. KIRK'S HARDWARE EMPORIUM

Sherwin-Williams Ready-Mixed Paint Brandram Bros. White Lead Pure Linseed Oil and Turpentine Window Glass and Putty Tarrred and Dry Building Paper One and Two Ply Ruberoid Roofing Steel Cut and Wire Nails Barbed and Plain Fence Wire Carriage Springs, Axles and Woodwork Bar Iron and Steel Horse Shoes, Nails and Caulks Screen Doors and Window Screens Creamers and Factory Milk Cans

Also a large stock of Shelf Hardware at finest prices

Just received ONE CAR PORTLAND CEMENT ONE CAR GOLD COIN FLOUR.

Mail orders and enquiries receive special attention.

D. GRANT KIRK Antigonish, N. S.

PILGRIMACE

...TO...

St Anne de Beaupre, Quebec.

AND TO

Oratory of St. Joseph, Montreal.

JUNE 24th, 1913

Special train from Sydney, 5:30 a. m. Excursion rates on all connecting lines.

24 hours at St. Anne's 12 hours in Montreal

Fares to St. Anne and return:

SYDNEY \$10.30; MULGRAVE, \$8.95; ANTIGONISH, \$8.45; NEW GLASGOW \$7.85 TRURO, \$7.25; HALIFAX, \$8.10;

Fare to MONTREAL, \$3.50 extra. Pilgrims cannot take in both trips. We travel together as far as Levis, then we separate.

Montreal tickets sold by organizer only. For tickets and information apply to local agent or to

Rev. A. E. MONBOURQUETTE, Organizer. Arichat, N. S., May 5th, 1913.