

# THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Sixty-first Year

Antigonish, Nova Scotia, Thursday, July 24, 1913.

No 30

## 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.

### ADVERTISING RATES.

ONE INCH, first insertion, SIXTY CENTS  
second " " TWENTY CENTS  
Special Rates for periods of two months or longer.  
Advertisements in Local Column inserted at the rate of 10c. per line each insertion.  
Change in Contract advertising must be in Monday.  
OBITUARY Poetry not inserted.

### JOB PRINTING.

Neat and Tasty Work done in this Department. Facilities for all Descriptions of Job Printing are First Class.

THURSDAY, JULY 24, 1913.

It seems that the Sunday laws in Germany are not satisfactory. How long we were assured that only bad Catholic nations allowed Sunday to be desecrated.

Sir Edward Carson returned to London after holding five meetings. He could not start the blaze. The people of England and Scotland are very prejudiced yet; but they are now willing to risk a Home Rule Parliament, and to watch the Pope.

More than one-third of the number of emigrants from Ireland last year were from Ulster, mostly young people too. Ulster will not fight; and Ulster will, in future years, keep her young men and women at home, and one day will learn to thank Home Rule for it.

The American Federation of Catholic Societies has listed a number of dangerous immoral plays, and advise all who are interested in the improvement of public morals and the cleansing of the stage, to request local theatre managers to decline to book any of them. This is excellent work.

The Jews in Germany resent Sunday observance laws. Not long ago, the Jews in New York objected to Christmas Day being a school holiday. It is hard for a Godless state to answer them. On the American Protestant theory of Church and State, the Jews are right.

Canada has now quite a number of heroic priests and religious on far distant and arduous foreign missions. The following despatch is of much interest to Catholics in this country:

Montreal, June 16. — Sister Ste. Francis of Assisi (Miss Clara Hebert, of Montreal), Sister Marie Bernadette (Miss Alma Leger, of Alexandria), Sister Raphael (Miss Melvina Biron, of Montreal). These are the names of the three nuns chosen to go to the leper colony on the Island of Sheeklung, nine miles from Canton, China. It was a dramatic moment at the little convent of the Immaculate Conception, on St. Catharines Road, when the fifteen volunteers assembled in the community room to hear His Grace Archbishop Bruchesi announce the choice of the Rev. Mother. The ceremony was simple, but none the less impressive.

Three wanted — and fifteen volunteers!

The Christian World's correspondent continues, "As matters are at present in Germany, Sunday is not a day for religious observance, so much as a day for recreation, amusement, sport, and theatre-going. So long as people hold this view of Sunday tinkering legislation for its better and sacred observance is useless. The majority of the churches are more than half empty—at least, in Protestant districts. There are hundreds of congregations where one seldom sees more than an occasional man. There are crowds of women and children, but the men are thronging the beerhouses and cafes or are scouring the fields and woods.—*The Presbyterian Witness.*

Note, that this writer says, "at least in Protestant districts." Protestants began with the error of exaggerating the requirements of Sunday observance. They are now at the other extreme. Catholics have been consistent in this matter.

A great deal is made, by some people, of literacy and illiteracy, when passing arm-chair judgments on whole races and nations. Granted that a very high percentage of the people of North America can read, we have a question to put to such world-sweeping critics—What does reading do for two-thirds of the readers? What do they read? Watch them in trains, on boats, on street cars—What are they reading? Is it any good? Has it any value, beyond a momentary interest, a passing recreation? Does it educate? Go into the book-stores and look at the counters. There is the stuff that is read; good, a little of it; bad, more of it; indifferent and utterly

useless save to kill time, nine-tenths of it. And yet, writers, speakers, and even some preachers, solemnly assure us that, when men can read, you may, and must, count them as superior, man for man, to people who cannot. Nonsense!

On July 14th, a bill was passed by the British House of Commons to abolish plural voting; at present half a million men in the United Kingdom have more than one vote; and a few have more; some as many as twenty; and a man can vote in every constituency in the kingdom where he has the qualification, if he can get around to them. And, as elections are not held on the same day in all the constituencies, there is a chance for a "plural" voter to get around to a good many places if he has votes in different places. As in the case of all other public abuses, in that kingdom, it has taken a long time to reform this abuse; and even now it is doubtful whether the House of Lords will pass the bill.

There was a month between the battle of the Boyne and the battle of Aughrim; but some Orangemen seem to know so little about William III.'s wars as to be in doubt whether they celebrate on July 12th one battle or the other. A correspondent who sent out a long and exaggerated account of one of the celebrations the other day, said that they were celebrating the battle of Aughrim. Others referred to the 12th of July as the anniversary of the battle of the Boyne. But none of them seem to know that the Ulstermen ran away at the battle of the Boyne, and that King William had no admiration for them ever afterwards. Grim old Dutch William would smile his wry smile if he saw the Orange demonstrations of the 20th century. To do the old fellow justice he had a different way of doing things.

Catholic papers are calling attention to the fact that there are large numbers of novels by Catholic authors which compare favorably with the current fiction of the day in respect to literary style, and which are far superior in this respect, than in tone they are Catholic, without being religious books by any means. It is complained that Catholics ignore them. They do. And we believe it is largely because they are affected by the prevailing fashion in this matter, as in the matter of hats or shoes. The prevailing fashion in novels is pagan. No such thing as religion is to be recognized. A Catholic who has followed this fashion in reading, would probably feel surprised if he found himself reading a novel from which he could tell that the author was a Catholic. He might think he had got hold of a religious work by mistake. Fashions are powerful, and it is the fashion to be pagan in works of fiction.

*Le Devoir* has compiled some figures which are of great interest. Of the 7,206,643 inhabitants of Canada, 1,566,446 were born out of Canada. Of these last, 784,526 are from the British Isles; 28,188 from British possessions, and the rest from Europe, Asia and the United States. Of the population of the Canadian west, 296,000 came from Ontario; 213,000 from Quebec; 25,000 from New Brunswick; 32,000 from Nova Scotia, and 13,000 from P. E. Island. Of Canadian citizens of foreign origin, 303,000 are Americans; 121,000 Austrians; 89,000 Russians; 39,000 Germans; 31,000 Galicians; 34,000 Italians; 28,000 Swedes. The Austrians are chiefly in Manitoba, Saskatchewan and Alberta; the Russians in Quebec and Ontario. Quebec is, as regards native-born population, the most Canadian of all the provinces; and Montreal has more citizens of Canadian or British origin than Toronto.

America tells us that the indications are, that in 1925, the schools of Germany will contain more Catholic than Protestant children. The Church is making splendid progress in Germany, and would make much more were it not for mixed marriages. Rome tells us that statistics show that in that country, mixed marriages have increased badly for Catholicity. In those cases in which the mother was a Catholic, only 47 per cent. of the children were brought up in the Faith; and where the father was a Catholic, only 39 per cent.; and, as *America* remarks, who shall tell us what sort of Catholics many of the 39 per cent. were? Mixed marriages have caused great losses to the Church in all countries where Catholics and Protestants are found living side by side. And

great losses, perhaps greater losses, will yet be made, through the same cause.

A correspondent of the *Western Watchman* says:

Law, science, philanthropy have alike failed in France and Italy to regenerate the youthful offenders of these countries, so a word of advice is now given to the government by an Italian priest: "One of the most eminent scientists of modern times," he says, "an expert in questions of pedagogical and juridical nature, Lino Ferriani, had to confess as an honest man, not once but ten times, that there is absolutely nothing to be hoped for from science in the case of crime. Give a rascal into the hands of ten scientists for fifty years, and they may make him a splendid scoundrel, but never a gentleman, an honest man, a good Christian. On the other hand, give fifty delinquents to a Francis de Sales or a Philip Neri, and you shall see the tables turned."

Even the infidel politicians of Europe are beginning to stand aghast at the results they are getting from "modern progress." But they will have to get a few more jolts before they realize that they must admit once more to the schools the religion they have excluded.

One of the numerous lies repeated from time to time in anti-clerical, socialistic and Protestant papers, is that the Pope is wealthy. The Pope is not wealthy. The Pope has something to say in the disposal of large sums of money—large, but too small for the vast work to be done—in the interests of religion and the propagation and maintenance of the Faith; but, personally, he has no wealth and wishes for none. On this subject, *Rome* tells a story which our readers may not have heard before:

Some years ago the ladies of the aristocracy of Vienna organized a special collection of Peter Pence and took their turn to stand at the doors of the cathedral to receive the offerings. Among the crowd came a wealthy financier who stopped before one of the collectors, ostentatiously took a bank bill from his pocket-book, but instead of dropping it into the plate handed to a poor beggar-woman with the words: "Take this, good woman, I prefer to give to the poor instead of to the Pope and Cardinals who don't need my money to live well." The medicant immediately dropped the bill in the plate, saying: "This is for Peter Pence."

An official of a divorce reform association is quoted as saying that facilities for divorce promote morality in marriage. The English language cannot adapt itself fast enough to the ever-changing ideas of false teaching. The infidels of Europe condemn all instruction about God, as "immoral." In this way, the true meanings of words get upset. What does this gentleman mean by "morality;" that is the question? Here is a quotation from a statement of a lady who is now effecting a divorce as related in the press the other day:

When we agreed to separate Mr. . . . promised to sue me for a divorce on the grounds of desertion. I agreed to this. He filed the suit, but never pressed it. I waited six years for freedom, but could not get him into court. In our agreement I promised not to resist his complaint nor to file another charge.

Here we have an agreement to separate; at the same time an agreement to treat that separation as desertion, and to sue for divorce on that ground. And, in many cases, all this is agreed on and provided for before the mockery called marriage is performed. The law of divorce blindly puts its seal on these iniquities.

We have frequently spoken of the necessity of bringing the producer and the consumer closer together. A daily paper gives us an instance of the evil of having them too far apart, as follows:

It takes a chain of five middlemen to market the products of the American fruit raisers. Possibly they are not all essential, but they each have a hand—and fairly large hands they seem to be—in the absorption of the profits. Consequently there is nothing surprising in the fact that four out of every five cents the people of United States pay for their apples or their peaches or their plums go into the pockets of men whose only knowledge of fruit-raising is derived from a familiarity with its purely commercial aspects. Nor is it at all likely that any of the five will voluntarily relinquish his connection with the trade as long as there is a dollar to be made out of it. The investigation was set on foot by an inquisitive apple-grower who could not altogether understand how it was that the box of apples for which he was lucky to get 88 cents sold in the city for an even \$1.00. A short inquiry showed the how if not the why. First came the Fruit Growers Association, which bought the apples for shipment to New York. Following it, the commission merchant, to whom they were consigned, made his "fair profit" and to him succeeded the broker who knew the wholesale market. After the

wholesaler had, in turn, done his little part in completing the transaction, all that was left was for the retailer to dispose of them to the ultimate consumer and the transaction was ended. That is what became of \$3.12 out of a \$4.00 purchase.

A daughter of Arthur Orton has been sent to prison in England for sending a threatening letter to a young lady who was about to marry Sir Joseph Tichborne. This incident recalled the famous "Tichborne case" which agitated the minds of the last generation of Englishmen. Arthur Orton pretended to be the heir of the Tichborne estates who had left England and was not afterwards heard of. The mother of the missing young man identified Orton as her son. Others who had known him also swore to his identity; notwithstanding great physical differences between the two men. The case was a good illustration of the fact that frauds which are supported by some evidence will be firmly believed by thousands notwithstanding that there are insurmountable obstacles, to a reasoning mind, when all the facts are taken into account. The popular controversy in England was prolonged and vigorous. In the courts, Orton was finally exposed and served a long term in prison.

A friend has handed us the following, from a non-Catholic writer, which he took from "The World and his Wife," in the *Ladies Home Journal* for October 1903:

### THE OLDEST AND FIRMEST THRONE IN THE WORLD.

Lord Macaulay rightly called the Roman Church the greatest organization that the world has ever had; and its greatness is never quite so evident at any other time as when a Pope dies and a new one is chosen. The solemn and impressive series of ceremonies, in the most fitting surroundings that the hands of men have ever made, call forth strongly the reverence of men of all nations and of all creeds. The throne of St. Peter has seen a longer dynasty than any other, and the spiritual subjects of the Pope are more numerous now than they ever were before. This is the throne that survives temporal changes; and as most men regard it, has ever grown stronger with loss of its own temporal power. It survives even changes in thought—survives religious revolutions. Its largest and richest diocese is in our republic—a land that was Protestant from the beginning. Under every political system, in every grade of society, in countries given to every form of religious faith or worship, whatever church thrives or dies, it remains.

An American naval officer recently told this story—whatever port his ship had ever approached and however forbidding or bleak the country, in war or in peace, a priest had soon made his way aboard offering the ministrations and consolations of the Church alike to believer and to unbeliever. This simple story hints of the force that makes the Roman Church stronger in an era of many religious changes than it ever was before.

Yes, the Church is ready to minister to unbelievers; but she never compromises with their unbelief. There lies much of her strength. Men cannot hope to rank as members of the Catholic Church and still indulge the vagaries of his intellect by rejecting vital truths of God's Revelation.

The *Church Times* (Anglican) is annoyed because Mr. Bonar Law referred to Anglicans as "Protestants;" and says that many have been offended by his use of this "offensive epithet." A contemporary quotes definitions given in dictionaries but we shall quote something that is more to the purpose than a dictionary when referring to the Church of England. Whatever that Church may say about a dictionary, she cannot dispute the authority of an Act of Parliament. She was, and is, "by law established." We have before us a document little read nowadays, entitled "an act for the Union of Great Britain and Ireland"—the very "union" which the Home Rule Bill will undo, and which Mr. Bonar Law and Sir Edmund Carson, and Lord Charles Beresford, and others "of that ilk" are, if you can believe them, anxious to preserve by treason or otherwise. If Mr. Bonar Law needs an argument against the *Church Times*, he has it in this act:

"Article V. That it be the fifth article of Union, that the Churches of England and Ireland, as now by law established, be united into one Protestant Episcopal Church, to be called The United Church of England and Ireland; and that the doctrine, worship, discipline and government of the said United Church shall be, and shall remain in full force forever, as the same are now by law established for the Church of England; and that the continuance and preservation of the said United Church as the Established Church of England and Ireland, shall be deemed and taken to be an essential and fundamental part of the Union."

Our readers might note that this act enacted that the "doctrine" of

this "[Protestant Episcopal Church]" should "be and remain" as they were then "by law established." The authority of Parliament to do this was eagerly, openly, freely admitted by Anglicans then, and is not even now denied by Anglicans; and will they ask us to believe that a Parliament which had power to do that, did not possess the necessary knowledge or the authority to describe the Anglican Church as "Protestant?"

A Catholic contemporary quotes Stanley E. Bowdler, a non-Catholic correspondent and publicist, writing of his visit to Mexico City:

"I attended Mass there Easter morning. At least three thousand Mexicans were kneeling in the Cathedral—an impressive sight anywhere, but in this setting of majesty, solemnity and historic association, a picture of touching eloquence. And they knelt throughout the services, for Mexican churches are without seats. Their sombreros were carefully placed at an angle made by their kneeling limbs, and their serapes folded over their shoulders.

"I stood in the shade of a pillar to render my Protestantism less conspicuous; yet I fancy I could not have been seen had I stood beside the main altar, for there was a stolid fixity about these people, a singleness of religious purpose that makes intruding Protestants irreverent and that made this temple possible. There was no rustle of skirts, no vain studied stride, no looking about to see the milliner's creation worn by neighbors. There were no unctuous ushers to escort thoroughly belated Pharisees to high seats. It was one tremendous democracy of Mexican sinners—the rich, the poor—kneeling side by side, each class oblivious to the other's presence and each showing an intensity of purpose that seemed to say: 'Lord, be merciful to me a sinner.' To these kneeling worshippers, dyed with sins which only the hyssop of God's grace could cleanse, the service was as impressive as the first vision of the pillar of fire by night to the Israelites. The thousand Masses they had attended had brought no callousness. Time had intensified the august mystery of the Mass. To them it was a veritable Mount of Transfiguration, for they seemed to see no one save Jesus.

"I left the church with this Pentecostal crowd, over whose faces a happy change had come because of the deposit of their sins with the sleepless saints. The morning chill had gone, and the capital of the Montezumas was again bathed in dazzling sunlight. The power of the cross impelled us as we turned for a last look—the grandest Cathedral of the Western Hemisphere standing on the ruins of the most terrible temple of paganism."

But a Speer or a Browning would have seen those people and their worship of God with other eyes.

Catholics who have read Leo XIII.'s great encyclical, know how he called for "a living wage" and fair treatment of employees. But some of the claims that have been made as to the results of low wages cannot be admitted. Indeed one cannot understand them except by bearing in mind the fact that it is a (non-Catholic) fashion nowadays to explain all things in this world without reference to Christian beliefs and principles; to seek a purely human explanation for all things. A contemporary quotes the following:

Lieutenant Governor McDermott of Kentucky made a strong point, and spoke words of truth and wisdom, the other day, when he said, in discussing the wage problem:

"When we hear it said that low wages produce immorality, let us not forget that, for the last two generations at least, great numbers of poor Irish girls have come to America. Through these young women worked for low wages in private houses and in public places, in stores and factories, in towns and cities teeming with allurements and temptations, they preserved their purity and walked erect and unstained in the path of honor, because they were supported by the teachings and prayers of a good mother and father far away, and because they were protected also by the shield which they always found at the altar of their venerable and elevating faith."

The Catholic Church does not believe any of the temptations to which we are subject. If well-meaning reformers, and some who are not well-meaning, would put wage questions and other questions fairly and in their true light, they would find that there is nothing new in these questions, to the Church. The Church solved problems a hundred times harder than the present-day capital and labor problems—for instance, the problems of slavery in the pagan nations which she converted. Those who seek to teach that vice is a product of low wages are merely playing, consciously or unconsciously, the game of the Socialists. Low wages may throw people into temptations; so do comfort and ease, and especially wealth, bring temptations; but none of these things is the cause of vice. If poverty produced vice, what a vicious people the Scotch Highlanders and the Irish tenant-farmers would have been!

On the contrary, they were, and are, very clean-living and virtuous. Why? Because they had and have a religion and lived up to it, and did not confuse it with the amount of their earnings. And if any of their descendants wish to know why they are less virtuous than their forefathers, they should consider, not the earnings of those forefathers, for poverty deep and dire was theirs, but the strong faith and religious earnestness of those forefathers.

### ORANGEMEN AND THEIR SONGS.

An effort is being made to increase the membership of the Orange lodges in this Province.

What Orangemen is, to-day, is well illustrated by its popular songs in Ireland. T. P. O'Connor read the following, in a debate in the British Commons, a few days ago:

We won't give up the Bible,  
The beacon of our hope,  
For all the powers of darkness,  
The Devil or the Pope! (Laughter.)  
What though the Drunken Woman  
Should gnash her bloodstained jaws,  
Their strength is more than human  
Who fight in God's own cause.

We won't give up the Bible,  
Which set our fathers free  
From Rome's polluting bondage  
And blind idolatry;  
Beneath whose living power  
The reign of terror ceased,  
And men refused to cower  
Before a sinful priest. (Laughter.)

And the *New York Times* remarks on this:

"Laughter," indeed. Laughter is the only fit reception for this silly attempt to associate the inevitable success of the movement to secure to Ireland the long-deferred boon of Home Rule with the ancient and now preposterous view of Catholicism. Nothing in the Home Rule bill will prevent the Ulster Protestants from worshipping where they like and as they like.

Just so; "the ancient and now preposterous view of Catholicism." And we beg to say, "the always preposterous view of Catholicism." But this view, "now preposterous," as the *Times* says, is still being driven into thick Orange heads by parsons and politicians, both in Canada and in Ireland; and the Canadian and Irish Orangemen has its counterpart in the "Guardians of Liberty" and in papers of a certain class in the United States. Considerable efforts are being made in Nova Scotia to rejuvenate this "ancient and preposterous" society known as Orangemen.

Let us, for the moment, however, look at some of their songs. To Fletcher of Saltoun is attributed the saying, "Let me make the songs of a nation, and I care not who makes its laws." But, assuredly, he would hardly have called the following doggerel songs "The Crimson Banner Song Book" was published in Ireland in 1911, and it says in the preface:

"The loyal and patriotic sentiments which pervade almost all the songs and poems it behoves us to cherish and hand down to successive generations."

And here is the first of the "loyal and patriotic songs":

"Beware, my Orange brethren, going home by Dally's Brae.  
Give no offence to any man as you're returning home,  
But don't look shy when passing by those Pagan troops of Rome."

Dally's Brae is the scene of a fight between Irishmen and Orangemen, which is described in the song. Read this blend of blackguardism and blasphemy.

"Priest Mooney and Priest Murphy went through the rebel lines,  
Distributing the wafer God among the Phillistines;  
Priest Murphy cursed the Orangemen with candle, book and bell,  
While the rebel crew did cry alé,  
'We'll drive them all to hell.'"

God forgive the author of that blackguardly insult to the Blessed Eucharist, what a pitiable condition the poor, ignorant, silly creatures are in who fancy that they are doing some sort of religious service by writing, printing, circulating or singing such "songs" as this!

"Come all ye blind-led Catholics, as long as you do live,  
Never depend on Pope or Priest, or they will you deceive;  
Never bow down to wooden gods, or images adored,  
But join our Orange heroes, and cry Dally's Brae no more."

These songs have one value; they faithfully interpret and manifest the spirit of the Orange society; truly mirror its sentiments; fairly reflect its history; and, in some measure, illustrate the ignorance and intolerance which gave that society birth; which nourished it in its infancy, and of which it has, in the course of time, become the mainstay and the chief support, a faithful child to its loving parents, and fully determined to preserve their lives as long as possible.

(Continued on page 4)

Boyd Settlement.

(By Drummer on Foot.)

VII.

Encouraged by the result of his experiment in his father's home, by which he had the title, "The printer," conferred upon him, he proceeded to establish THE CASSET in the town of Antigonish. On the 24th of June, 1852, when it was finally launched upon the sea of journalism, had the following in its brief "salutatory":

"We fondly cherish the hope that, sooner or later, the day will arrive when our friends will have the gratification to admire its onward progress in the march of improvement, and when the value of its contents will entitle it to the name it has assumed."

Need I say that this hope of sixty-one years ago has been realized? Need I ask its thousands of readers all over the Continent to join me in recalling the memory of its departed founder, and paying him at least this tribute of respect? Owing to his natural endowments and mental capacity, he was far in advance of the age in which he lived, in truth he was one in a thousand in every age. He was the inventor of several convenient appliances, but being so open-minded and confiding, other sharpeners gaining access to his experiments, and having means, by adding some improvements to his discoveries, managed to forestall him and secure the patents that should be his. It is believed that the works of his brain have made more money for others, but little for himself. He was married to a daughter of the late Alexander McDonald, carpenter, of Antigonish, who predeceased him some years. He died in Boston, Mass., a number of years ago. A daughter of his is married to Mr. Donald McDougall at Judique, C. B.

Old Hugh Boyd's daughters were married—Mary to Allan McGillivray, (Bridget); Catherine to Angus MacLellan (Angus MacLellan); Sarah to Archibald Gillis, South River; Janet to Donald Cameron, Springfield, and Margaret to Lachlan McPherson, (Lauchlan An Tailleux), Fraser's Mills.

Another landmark that attracted my attention at this place, is the house in which old Hugh Boyd lived and died. It is still standing, and though not now occupied, would seem, from outward appearance, to be yet habitable. I could not ascertain its exact age, but there are to-day living at William's Point, a young McFarlane family who can point to it as the house in which their great, great grandparents lived. The family to which I refer is the sixth generation in descent, from Hugh Boyd and wife. Let "Drummer on Foot" travel throughout the County, but he can scarcely expect to see the peer of this house, still standing, as if to perpetuate the memory of the first settlers of this place. It seems to me it should be helped to stand and "hold the fort" for many years to come.

The material used in its construction may have had something to do with its duration. The wood, of course, was the best old pine and every nail driven in it was made by a blacksmith. This was before factory nails were available. It happened that a mechanic of this kind was, at the time, located near, and he furnished this species of hardware. His name was MacLachlan. I am not clear as to the English of this name. "Lawrence" would apply, but if prefix "Mac" to the latter, as the Gaelic would suggest, it sounds somewhat awkwardly. However, it seems this man did not abide long here, for there is no trace of him left, except the name and the nails in the old house.

James (Hugh's son), was married to Mary McAdam, (Donald's daughter), of Arisaig, Ant. Co. They had a family of five sons and five daughters. The sons were Hugh, Donald, Angus, Alexander and Lachlan. Hugh, who was married to Isabella Chisholm of Caledonia Mills, died about thirty-five years ago. Of his family, one son—Hugh—survives. Angus died at Fraser's Mills a few years ago, where his family now reside. Both Hugh and Angus were school teachers, the latter also engaged in mercantile business at Fraser's Mills for a number of years. Alexander (Blacksmith) also resides at Fraser's Mills. Donald and Lachlan reside on the old home. Donald is married to Mary, daughter of the late Donald McLean, (Senior) Dunmore. They have a family of one son and four daughters, two of the latter being successful trained nurses in Boston, as are also two of Angus' daughters from Fraser's Mills.

James' daughters are all dead. Sarah was married to John Wallace, Lakevale; Mary to John McPhee, Upper South River; Janet to John D. Gillis, and Annie to Angus D. Gillis, (brothers), of Dunmore District, South River, and Margaret to Alexander McDonald, Hesterton. The latter is the only one of their husbands now living.

Angus Boyd (Hugh's son), was married to Mary McPherson, daughter of Donald An Tailleux, Fraser's Mills. He died about seventeen years ago. His wife predeceased him several years. They had a family of three sons and ten daughters, all but two of whom are living. The sons are Hugh and Lachlan, residing on the old home, and Dan A. of "Boyd & McPherson," (Mechanics) at St. Andrew's. Three daughters, Mary, Catherine and Annie, reside at home; two, Margaret (Mrs. Baxter, widowed), and Bella, at St. Andrew's; Lizzie married to Allan McDonald, (Blacksmith), Maryvale; Janet (Mrs. McDonald), McAr's Brook, and Jane married to Memmcook, N. B. The deceased sisters were Sarah, married to Lachlan Cameron, Esq., (Douglas), and Mary, who died in Portland, Me. Angus Boyd (Hugh) was a man of rare natural intelligence, well read for his time, and noted for genuine social qualities.

Donald Boyd (Hugh's son) did business for a few years, and had a store at or near Fraser's Mills. When yet a young man he moved to Richmond Co., C. B., where he died many years ago.

Fraser's Mills was quite a business centre in the long ago. Besides the above-named, those who did business there at different periods, were Angus

McDonnell, John McIsaac, Angus McIsaac, (Big Tailor), later of Caledonia Mills, Dan Cameron of Morris-town, and Angus J. Boyd, Esq.

D. O. F.

Mr. Balfour and Denominational Schools.

In the London Tablet we have the report of a speech made by Mr. Balfour, the noted statesman, who presents the question of religion in the schools from the viewpoint of a non-Catholic.

In the course of his speech at the special meeting of the National Society, Mr. Balfour put the case for denominational schools with great force. He said:

"Public opinion is strongly in favor of religious training. Nevertheless, in religious matters we are not as one; and I do not believe any human wisdom, however admirably exercised—it has not always been exercised to perfection—in this question of dealing with religious education in elementary schools, could have drawn a scheme without difficulties and hardships to this or that section of the community. The result of that has been that a large number of people have got into their heads that because owing to our religious differences, and for no other reason, the State does not find it possible to spend the money of the general tax-payer on religious matters with regard to which the general taxpayer is not agreed, religion, however necessary to the child, should be taught only at home, and the only duty of the State is, at all events the fundamental duty of the State is to provide what is called secular training in the Public Schools. That division between religious and secular training is fundamentally erroneous. It implies a dualism of object, a divided object which no thinking man, whatever his views are, can really approve. The secularist might say: 'I do not approve of religious training; I think it is a bad thing in itself,' but if he was a man who knew his business, he would say: 'If religious training is a good thing, do not attempt to divorce it from the general training of the mind. Do not put it into a separate compartment, as it were, to be dealt with on entirely different principles and for entirely different objects.' The training of the young people of the country is, and must be, an organic whole. You cannot cut it up into separate compartments. A school is not, and ought not to be, a place merely for filling to the brim some unfortunate child with what is called secular learning."

AN INDIVISIBLE WHOLE.

The object of education is training, which is an indivisible whole. Of course, I grant that towards this single and indivisible object both the home and the school must contribute. That, of course, I admit, and indeed I suppose none of us would deny that if you could get an ideal home in which not only were the moral and religious characteristics of the parents highly developed, but in which they had at their command all the secular learning necessary, a better training in some senses could be given at home than in any school or than in any school and home combined, with this exception, that there is an education that a boy derives from collision with other boys and a young man derives from mixing with his equals in age which cannot easily be attained under ordinary home conditions. But with that exception I do not doubt, both on the religious and the secular side, you can imagine home conditions better than any conceivable school conditions. But when you are dealing with a population of thirty-six millions—I do not remember the exact figure of England and Wales at this moment—when you are dealing with a gigantic population of that kind and are considering the conditions under which most parents work, it is quite impossible, whatever their will whatever their moral qualifications, that they should do all the work of training which is required. That is universally recognized. If that be so, and if my first proposition be accepted, that you cannot dichotomize education into secular on one side and religious on the other, it follows that you ought to provide the parents with that kind of religious training, if any, which they desire in the schools to which you compel them to send their children. And, as a matter of abstract argument, I am quite unable to understand how any human being can be found to controvert that proposition. It seems to me to follow with an irresistible logic from premises universally or almost universally accepted. Why, then, is not this simple piece of logic embodied in actual legislation? Why is it not given practical effect too in all the schools of the country? The difficulties, as we all know, are practical difficulties. They are not theoretical. It is very hard to arrange matters, if the State, and so long as the State, thinks it out of its power to help this or that religious denomination, it is excessively difficult to arrange a system which shall give the parents exactly what they require. All you can do is to approximate on a historical basis, as far as you can to that idea, gradually, to mould your system which has grown up—as things in this country do grow up under the pressure of different forces—which has never been symmetrically arranged from the beginning, and is not now a symmetrical system, logically defensible in every part. All you can do is to mould that system gradually as far as possible to the two ideals—first, that religious education should not be separated from secular; and, secondly, that the religious education should be the religious education desired by the parents of the child for the child.

A DEADLY BLOW.

If, per impossible, the whole system of voluntary schools and denominational teaching in this country were to break down, then who can doubt that a blow of the deadliest kind would have been levelled at the educational ideal which commends itself not merely to the inhabitants of this room and people like-minded with themselves, but to that great body of opinion throughout the country which believes that it is mad-

ness to bring up the rising generation without some worship and belief in the Unseen? You would have lost something out of the past which no efforts in the present or the future could give back to you. If the Church of England and others interested in religious education, denominational or undenominational—I make no exception in this matter—fail to keep religious teaching in the schools, no subsequent lamentations will help in the smallest degree to give you back that which your carelessness has thrown away. I do not deny that quite apart from the difficulty of meeting the great and the growing strain necessarily thrown upon the liberality of Churchmen by the expansion of the needs, sometimes real, sometimes rather fanciful, as conceived by the responsible authorities of elementary education—apart, I say, from that great and growing strain, I do not in the least deny that there are great difficulties in carrying out our ideal, of providing religious education in conformity with the wishes of the parent.

SOME INTERESTING COMPARISONS.

Of course, there are such difficulties. And yet we are, I think more hopefully situated for their solution than we were when I first entered public life. To begin with, I am convinced that those who lead thought in the country are far less enamored of a secular ideal than they were thirty years ago. I notice that the same feeling of uneasiness growing in other countries, over the loss which any community must suffer which permits itself to lapse into the slough of mere materialism, speculative or practical. You will find thinkers not very well disposed towards Christianity—certainly with no special claims to orthodoxy—you will find them looking uneasily in many countries at the result which the secularization of education has produced and is producing.

A Methodist Tribute to Catholic Charity.

One morning the big, blue-coated policeman on duty at the Union Depot saw a little woman bending over her babe in her lap and weeping as if her heart would break. He stopped for a moment to take in the situation and be sure of the need. Then, stepping quietly up to her, he touched her on the arm and, lifting his hat, said:

"Excuse me, madam, but you seem to be in such distress I would be glad to help you if I could. Is there anything I can do for you?"

She lifted her face to his, the tears streaming down her cheeks, and sobbed:—"Oh, sir, I am just passing through the city on my way home, and must wait till evening for my train. I don't know a soul here. My baby has been taken violently ill, and is just burning up with fever. I am so afraid he will die before I get home."

The big officer looked at the little fellow's flushed, drawn face, and saw there was no mistake about his being very sick. He thought for a moment of the little tot in his own home, whose laughter was such music to his heart and whom he loved to bounce on his knee, and as he gently laid his hand on the scorching little brow he said earnestly:

"If I were you, madam, I'd take the baby to the hospital at once."

"Oh," she cried, the anguish on her face deepening and the tears gushing forth afresh. "I have no money to pay for hospital treatment. I have barely enough to pay my fare home."

"That will not make any difference, madam," the policeman answered reassuringly. "Just take the baby to the Catholic Hospital and tell them your circumstances, and they will not charge you a cent."

"But I'm a Methodist," she said, her face brightening as a new hope came to her. "Why not take my baby to a Methodist hospital?"

For a moment the big officer's glance dropped before her appealing eyes, and he moved from one foot to the other in embarrassment. For once he was ashamed of his church. It was unprepared for this emergency of its own member, and he flinched before the enforced comparison. Hesitatingly and sadly he replied:—"I'm a Methodist myself, madam, and I am ashamed to tell you there isn't a Methodist hospital in our city, nor anywhere else in the South, so far as I know."

The conversation ended by the officer telephoning the hospital of the need. In a short time the ambulance was at the depot, and the mother and babe were borne swiftly to where help awaited. Three good Sisters met them at the door, one taking the baby, while the others cared for the mother. In a few minutes baby was on a clean, soft bed in a cozy, white room, and the doctor and nurses were giving him every attention. A telegram was sent to the father explaining the necessary delay. At night a cot was placed by baby's bed so that mother could lie by her little darling.

Now, do you wonder that when that good Methodist woman in that good Catholic hospital knelt that night by her baby's bed to pray, as was her custom, there was a new petition, which she had never before dreamed would be a part of her prayer, swelled from her heart, and rose from her lips: "God bless the good Catholic people who built this hospital, and those who have been so loving and kind to baby and me?" It was right for her to pray as she did. She would have been ungrateful and ignoble had she done less.

For several days the little life hovered in the balance. Then treatment and care won. After nearly three weeks the happy mother, with her weak but restored babe, was able to go home. In a few weeks it was learned that the father and mother and three children had joined the Catholic Church—the Church which went to their relief in their time of distress.

which stretches forth a helping hand to men in the day of their distress in the Church which will win their hearts, hold their loyalty and receive their personal and financial support. If Methodism allows some other church to care for her sick, injured and afflicted, she deserves to lose them.—Rev. H. M. Ellis, in Western Methodist, Little Rock, Ark.

Death of a Sturdy Old Pioneer.

Another of the old men of Glendale parish left for home June 14, receiving Holy Communion for the last time, a few hours before he died. Indeed his being able to partake of the sacred species when his senses seemed forever dulled appeared to be a reward for his strong love of Jesus, in the Holy Eucharist. In his lingering illness cancer of the ear, he received frequently and on coming to him this day the priest found him so numb of sense that after waiting a long time, he decided to carry back the Blessed Sacrament. Hereupon the dear old man made feeble signs that were interpreted to represent his desire to partake once more of the "Bread of Life." He who swallowed naught else for quite a while, managed to take several spoonfuls of water and thus refresh himself once more with food for the journey. He received the Viaticum.

John McDonald, Esq., or, as many called him, Squire Bornish, emigrated in 1832. He was born at Lower Bornish, Lochan Ingsair, South Uist, Scotland, ten years before then. He was son of Angus, of Donald, of Angus of Red Donald, of Alexander, of Donald, of Michael. He said to the writer: Bha Anghas Mac Dhonnail Ruaidh ann Louisburg 's ann Quebec anns a chogadh. Thill e gun bhàn gun deary. The good ship Northumberland, Capt. Mitchell, landed John and his parents and his brother and sisters at Sydney after a passage of seven weeks and two days, from Loch Boisdale, Uist, with not a cent in the pocket but brawn galore in the arm and trust in the stout heart. They passed the first year at Big Pond with Iain Ruaidh Mac Dhonnail se Raonuil, who was maternal uncle to the children. This John McDonald, Red, was married to Christy, daughter of Alasdair Gobha of Barra.

In 1833 the family of John Bornish came to Inverness, settling at River Denys Road, a few miles off from it. The place was named Bornish and when the McDonalds hit the place not a stick had been felled. It was the coille greamach and no mistake. John played, acted rather, his part, in helping to secure the necessities of life. His work brought home potatoes, a lamb or something else in kind. The bear was a bold rascal and showed his predilection for tender meats.

Ecclesiastically the settlement was attended from Judique. At the time of which we write Father Alex. McDonell, grand uncle of Father Archibald Chisholm, also of Judique, served the mission. He died in 1841, the year St. Margaret's, a small church of 30 ft., a foot for each family, was started on the mountain. This church is yet in use, having been cut in two and drawn apart to have a piece put in the centre. Father McDonnell's last marriage was that of Donald McKay, and Anna, sister of John McDonald whose death occasioned this sketch. It was performed in Big John Chisholm's barn at Long Point, where Mass was said.

Father Michael McKeagney said the first Mass in the new church on the mountain (River Denys Road) and served the mission about a year. Father Angus McDonald succeeded at Judique, emigrating in 1843 to Hawkesbury (Ship Harbour). After him Fr. Alex. McDonnell, V. G., was incumbent at Judique (1844-46) to be followed by Fr. Ronald McGillivray. After Father McGillivray came Father James McIntyre, to be succeeded by Father John V. McDonell. Then came Father Hugh McDonald, and after him Father Allen McLean, in whose time (1875) Glendale was erected as a parish and the Mountain was taken in as part of it with Father Donald McIsaac as the first pastor.

Much of the matter given in these notes was obtained from him whose death we record. He died full of hope in a glorious resurrection. He was a man beloved of all, owed not a cent to any man, upright, constant in the reception of the Sacraments and a prod to those who make excuses when they were too lazy to go to Mass. May he rest in peace.

WANTED

500 Men

to work at the EASTERN CAR COMPANY'S PLANT, New Glasgow, N. S.

This large and thoroughly equipped plant will be ready to put out finished steel cars in a few weeks. 500 men are now needed to take hold of the work and help man the plant. Every opportunity will be offered the right men for promotion with good permanent positions. This is a chance of a lifetime to live in the men of the Maritime Provinces.

Eastern Car Company, Limited  
NEW GLASGOW, N. S.

Teacher Wanted

A teacher for Glendale, C. B., one capable of training or leading a choir preferred.  
D. D. MACDONALD, Sec.  
7-17, 3t Glendale, C. B.

Teacher Wanted

A Grade B or C male teacher for Judique School, Section No. 8. Apply before the 31st, stating salary, to ALLAN MACDONNELL, Secretary, Judique, C. B.

Summer Excursion Fares Via The Intercolonial Railway.

Facts and figures regarding summer vacation tours are always interesting to those who are on travel bent; and these are to be found in the booklet, "Summer Excursion Fares" just issued by the Intercolonial Railway. The details of special round trips through Eastern Quebec and the Maritime Provinces are given, and routes are defined and rates quoted in a systematic and comprehensive manner. The booklet will be mailed free to all who write the General Passenger Dept., Moncton, N. B.



Are you one of those to whom every meal is another source of suffering?

Na-Dru-Co Dyspepsia Tablets will help your disordered stomach to digest any reasonable meals, and will soon restore it to such perfect condition that you'll never feel that you have a stomach. Take one after each meal. 50c. a Box at your Druggist's. Made by the National Drug and Chemical Co. of Canada, Limited. 150

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., 4-31f Viauville, Montreal.

LAND SALE

1911, A No. 1021  
IN THE SUPREME COURT

BETWEEN  
JEREMIAH LEVANGIE,  
Plaintiff

—AND—  
MICHAEL LEVANGIE,  
an Absconding or Absent  
Debtor Defendant

To be sold at public auction by the sheriff of the County of Antigonish, or his deputy, at the Court House, at Antigonish, in the County of Antigonish, on

MONDAY  
The 4th day of August,  
A. D. 1913

At the hour of ten o'clock in the forenoon  
all the estate, right, title, interest, claim and demand of the above named defendant, at the time of recording of the judgment herein, or at any time since, of, in, to, upon, or out of those certain lots, pieces, or parcels of

LAND

situate, lying and being at Harbour Boucher, in the County of Antigonish, bounded and described as follows:

(1st lot) that lot bounded on the North by the old post road; on the East by lands of Charles Levangie and Elias White; On the south by lands of William Decoste; and on the West by lands of Alexander Decoste, containing twelve acres more or less. (2nd lot) That lot bounded on the North by lands of Norman Levangie, on the South by lands of the late John Drew; on the East by lands of Augustus Levangie; on the West by lands of Michael Levangie, containing eight acres more or less. (3rd lot) That lot bounded on the North by lands of Jeremiah Levangie; on the South by lands of the late John Drew; on the East by lands of Augustus Levangie, on the West by lands of Alexander Levangie, containing eight acres more or less.

The same having been levied upon under an execution duly issued by leave of this Honourable Court upon a judgment herein, which was duly recorded, for upwards of one year.

TERMS:—Twenty per cent deposit at time of sale; remainder on delivery of Deed.

Dated Sheriff's office, Antigonish, N. S., June 28th., A. D. 1913.

DUNCAN D. CHISHOLM,  
Sheriff of Antigonish County.  
WILLIAM CHISHOLM,  
Plaintiff's Solicitor.

Professional Cards

R. R. Griffin, B.A.  
BARRISTER,  
SOLICITOR, and  
NOTARY PUBLIC.  
OFFICE:—A J McDonald's Building.  
ANTIGONISH, N. S.

W. R. TOBIN  
Barrister and Solicitor  
OFFICES: Glace Bay and New Waterford.

Allan MacDonald, M. A.  
Barrister and Solicitor  
Agent for Life, Accident and Fire Insurance.  
OFFICE: COUNTY BUILDING.  
ANTIGONISH, N. S.

DR. L. MacPHERSON  
Office: Main St., Near Post Office  
Residence: Royal George Hotel

BURCHELL, McINTYRE & SMITH  
BARRISTERS AND SOLICITORS  
Royal Bank Building, — SYDNEY, C. B.  
Money to Loan.  
CHARLES J. BURCHELL, K. C.  
A. A. McINTYRE, LL. B. FRANCIS D. SMITH

DR. J. L. McISAAC  
Old Town Office  
Main Street, ANTIGONISH  
Residence: Royal George Hotel.  
Telephone No. 66.

E. L. LAVIN GIRROIR, LL. B.  
BARRISTER AND  
SOLICITOR  
Agent Norwich Union Fire Insurance Co  
Also—Agent for Life and Accident Insurance  
ANTIGONISH, N. S.

D. C. CHISHOLM,  
BARRISTER, SOLICITOR, ETC.  
Agent for North American Life Insurance Company.  
Also for Fire and Accident Companies.  
Office: Town Office Building.  
MAIN STREET, ANTIGONISH, N. S.

Joseph A. Wall, K. C.,  
BARRISTER, SOLICITOR, ETC.  
Agent for Fire, Life and Accident Insurance  
MONEY TO LOAN ON SATISFACTORY REAL ESTATE SECURITY.  
Office over Canadian Bank of Commerce  
ANTIGONISH, N. S.

D. A. McISAAC  
VETERINARIAN  
ST. ANDREWS, N. S.  
TELEPHONE CONNECTIONS

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

Office Hours, 9 to 12 and 1 to 4.30.

GET AN ENGINE WITH A REPUTATION THE FRASER

Gasoline Engines are built for long and satisfactory service, and can be bought on easy terms of payment.

Write for catalogue  
A. COLIN CHISHOLM  
Agent for Antigonish

SYNOPSIS OF DOMINION LAND REGULATIONS

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

Duties—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least eight acres solely owned and occupied by him or by his father, mother, son, daughter, brother or sister. In certain districts a homesteader in good standing may pre-empt a quarter-section alongside his homestead. Price \$3 per acre. Duties—Must reside upon the homestead or pre-empted 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. A homesteader who has exhausted his homestead right and cannot obtain a pre-emptive may enter for a purchased homestead in certain districts. Price \$3 per acre. Duties—Must reside six months in each of three years, cultivate fifty acres and erect a house worth \$500. W. W. CORY, Deputy of the Minister of the Interior

(A JUDGMENT ABOVE THE LAW.)

(M. E. Henry-Ruffins, L. H. D. in the Rotary Magazine)

A lawyer who regales out of the dust-pile of legal lore a healthy bit of sentiment is fortunately not an extinct type of humanity. Your enterprising young son, who seems to weigh the whole universe in his little technical scales, may be, outside of technicalities, quite human. So it happened that Eugene Armstrong, bachelor, twenty-eight, no assets, or perhaps I should say liabilities, in the way of near relatives, kept within his horizon some of the gentler impulses of our nature and so it also happened that one summer morning he went down to the pretty village of Cherrydale to obtain the deposition of an aged invalid, and found all across his legal cap and flowing from his fountain pen the waves of an entrancing experience. It was necessary to gain the deposition of Mr. Gerald Stevens, retired capitalist, as to the whereabouts of certain bonds that the late Frederick Gordon had given Mr. Stevens to deposit in the Central Bank.

So, on this sunny June morning, with his mind more attuned to the poetry of life than to its prosaic prose, the lawyer, young Armstrong entered the Stevens' attractive villa. He was ushered into the pleasant library where Mr. Stevens and his daughter, Miss Vivian, were seated. The young lady had been reading when he entered. She laid down her book and rose to greet the visitor. "Glad to see you, Mr. Armstrong. Take a seat. This is my daughter," Vivian bowed.

"I am afraid I am going to trouble you a little, Mr. Stevens, but as the attorney for Mrs. Gordon, I have come to get some information from you in regard to the bonds which she says her husband gave you to deposit in the Central Bank. He only told her the day before he died that he had the bonds."

A wild light leaped into the aged-dimmed eyes and there was no answer. "You were then a director in the bank, I believe, Mr. Stevens?" "Yes," came the whispered reply. "The bank says they never received them and Armstrong strangely found himself almost whispering, too. "Oh, papa! nothing could have happened to Mr. Gordon's property! He was such a fine man."

Eugene Armstrong looked up at the girl and hesitated, then went on: "Mrs. Gordon is quite a child in business matters. To save her any anxiety her husband never explained things to her, and now, after his sudden death, she seems helpless. She came to me and told me that Mr. Gordon had placed the bonds in the bank through you, but the bank denies ever having them, so I am forced to trouble you to try and remember the transaction. Mr. Stevens did not reply, but rested his head upon his hands, growing white and shivering. At last: "I have been so ill, you know," he faltered.

Vivian sprang to his side. "Oh, please, please! he is not able to talk of business. His heart is so weak. I was so glad he gave up all business cares, and since we came to this quiet place I think he is going to get well. "Indeed Miss Stevens, I would not annoy your father for the world, but there is Mrs. Gordon—a widow—almost a child and helpless and inexperienced in the business world, and these bonds have increased in value, until now they are the best part of her late husband's assets."

The old man groaned. Vivian turned pleadingly to Armstrong. "Do you not see how weak he is?" "Vivian," whispered the invalid, "Ask Mr. Armstrong to stay for lunch and then afterwards, if I am able, I will tell him what I remember of the Gordon bonds."

city and see what could be done. Surely something would develop to save them. He rose abruptly. "Miss Stevens, I do not know how to apologize for my visit, except to say that I really did not know your father's condition. There is no hurry in this matter. If you will let me say good-bye to your father now, I will leave and I will return in a few days. I think he would like me to do so."

Vivian led him back to her father's room. There was a new expression on Mr. Armstrong's face and a strange, vibrating gentleness in his voice. She was sorry she had spoken so sharply. After all it was purely a business matter and, of course, he could not understand her great anxiety that had been greatly increased lately by Mr. Stevens' extreme nervousness and a sort of shrinking fear that seemed to hold him.

"I am sure father will do all he can for you, Mr. Armstrong, but you can see how unequal he is to any sort of effort or strain" Vivian was saying as they walked down the hall to the invalid's room, and Armstrong's brain was beating a short echo. Do all he can? Restore the bonds to the widow? Bankrupt himself? Unequal to any effort? Then how could he stand against the disgrace that threatened him? Vivian left him at the door of the invalid's room and, entering, Armstrong dismissed the nurse. The old man still lay on the couch, and as Armstrong came near he noticed that Mr. Stevens was trembling as if from a chill. The young man drew one wasted hand into his and, as he did so, he was thinking of Vivian's pleading eyes and her gentle voice.

"I am going now, Mr. Stevens, and I may come back in a few days. Above all, you are not to worry. I will fix this matter for you. Nobody will ever know but ourselves. You must not say one word of this to Miss Stevens." The old man's free hand reached out and clung to Armstrong's sleeve. It reminded Eugene of the grasp of a boy companion he had once saved from drowning. "You will really help me then?" was the husky whisper. It will kill her to know."

"Yes, yes, Mr. Stevens." "You will help me?" "Do not distress yourself so. I will make it all right, Mrs. Gordon will get back her bonds. But now try to tell me what you did with them." "I was leaving the bank. I was nearly bankrupt and I was in great need of money. No one knew how poor I was. Gordon gave me the bonds and I told him I would place them in the bank. He died shortly after that. I sold the bonds—sold them to Bennett."

Bennett, thought Armstrong, the sharpest trader on the street? Then he laughed silently. He knew Bennett, knew him better than the trader liked to be known. "I think I can make Bennett sell me back those bonds, I will place them in the bank and tell Mrs. Gordon they are there." "But the money to buy them?" The old man's voice was a wail. "I cannot buy them, even at the price I sold them. He got them for half what they are worth. I could not face poverty for Vivian's sake. Now I am old and helpless and dying a thief."

"Hush, hush!" warned Armstrong, fearful lest the word might reach the girl. "Now, Mr. Stevens, I think I can fix all this trouble in a day or two. Then I will come back and see you. But you are not to worry and, above all, Miss Stevens must not hear a word of this." He pressed the trembling hands and walked hastily out of the room.

What a change had come over the world and into his whole life since he had entered the Stevens home! Could it be really himself, the stout champion always of the integrity of the law, upholding a thief, compounding a felony? Armstrong's conscience fell into his pity. Poor old man! Sinful and miserable and dying! And that sweet girl! These were the echoes and re-echoes of his brain as he journeyed back to town.

lives. He has an only daughter who loves him—well, who loves and trusts him as your wife loves and trusts you. She doesn't know what her father has done, and if she did she would never lift up her head again. The old man is not like you. He is too old and feeble to start again." Armstrong stopped and laid his hand on Bill's arm.

"Bill, that old man stole those bonds to keep the woman he loved from want, his only daughter, the sweetest girl I ever saw. She thinks her father could never do a wrong thing. Your wife would have died if I had ever let old Squeeze tell her about that money. She never never knew."

"God bless you for that, Mr. Armstrong," Bill said huskily. "Now I would do anything in the world to keep that girl from knowing but it will take a good pile of money."

"She shan't ever know, Mr. Armstrong, if it takes all the pile I brought here to invest. The first thing I did when I struck it rich after I sent you the money you gave me to pay old Squeeze, was to fix up some investments for the wife and the kids so some of my schemes did not pan out right, but bless you, every one of them did and I have had a straight streak of good luck. So all I brought here is yours, because, Mr. Armstrong, if you knew how much I owe—"

"All right, all right, Bill, just let's get to figuring on how much it will take to fix up this old man." The butler even more strongly disapproved of Bill, because that sturdy looking visitor not only kept the master late for dinner but shared that meal with him, and he shuddered at the frequent outbursts of laughter, the resounding fist on the table whereat the well-bred glasses trembled, and other evidence of Mr. William Thompson's enjoyment of the meal and the company.

In a day or so, as soon as he had succeeded in buying back the bonds from Bennett, Eugene Armstrong went down to Cherryvale. Although glad in her own mind to see the young lawyer again, Vivian Stevens' did not hesitate to express to him her anxiety lest her father might not be able to see him and discuss any business. "He is weak, so nervous," she faltered. "Just let me see him for a few moments," he said, and something in the confident tone made her grant the request.

Left alone with the sick man, Eugene was shocked at the progress of his illness in such a short length of time. He bent over the trembling, old man as tenderly as if he had been an ailing child. "Everything is fixed, Mr. Stevens. By the best good luck I met an old friend whom I had once been able to help. He seems to think I did him a great service. He has made a good deal of money out west and has come here to invest it. It is all ready money, too, luckily for you. I borrowed enough from him to buy back Mrs. Gordon's bonds and they are now in the bank. I told her you had been keeping them for her."

For answer the old man, tearful and choking, stroked Eugene's hand, saying at last brokenly: "My friend, my good friend, I never met you before and there are many I have helped in my time, but I could not think of asking them for anything now in my hour of need." He paused and then passed his hand over his brow, as if trying to remember something. "What part of the West does your friend come from?" "From Nevada." "Nevada! Nevada! Why, I once bought some mining stock there. They afterwards said it was not worth anything. The mine gave out. I want you to show your friend this stock, and maybe he could get me something for it and pay you back."

man is going pretty fast. And that sweet girl—" Armstrong was muttering aloud. "You say that like the wind was blowing in that quarter."

Armstrong laughed softly. "Well, I believe it is, Bill. Miss Stevens is that best of all things in this hard old world—a good, loving woman. After you know—after her heart is a little healed from its sorrow I want to try and win her."

Bill grasped his hand in a crushing grip. "Well, good luck to you, Mr. Armstrong. You surely deserve the best any man ever got, but then I'm observing that it's not always them that deserves it that gets the luck." Bill paused, looking at Armstrong with misty eyes. "When I think of it, how if it wasn't for you I'd be in the pen, my wife would be dead of a broken heart and my little girls—"

he almost sobbed—"my pretty little girls, alone, poor and unprotected, I just know there's nothing too good for you."

With deep sympathy but no surprise Armstrong read, a few days later, Vivian's telegraphed announcement of her father's death. He went to her at once and made all the arrangements for the burial, and the newspaper comments on Mr. Stevens' career laid particular emphasis on his upright life. Vivian read these to him tearfully, but thankfully that her father was so respected. In the days following her bereavement Vivian became accustomed to seeking Armstrong's advice and to expect him to assume the responsibility of her affairs, so that when, six months later, he pleaded to be allowed to take this charge for life, she found herself happy to grant his petition.

Keeping Food Cool and Clean. The property of keeping food cool is not the only feature of a good refrigerator. Absolute cleanliness is the first thing to be considered, and a refrigerator that is easiest to keep clean must be the most sanitary. The fact that the temperature of a refrigerator is low does not mean—that it is free from germs, for while cold may check decay of food it cannot destroy organic life, and germs can withstand a temperature considerably below freezing. Food compartments in which particles of food may be harbored are not sanitary, and linings of porcelain or glass have been adopted. They are non-porous, non-absorbent, can not hold moisture, and are easy to be kept clean.

A Canadian Tribute to the Catholic Summer School. Not long ago the "Canadian Review" published an article written by the Rev. Abbe Ph. Perrie, a journalist official of the Catholic Educational Board at Montreal, containing an appreciation of the Champlain Summer School. The article was prepared after his second visit and represents his matured convictions. He points out the many advantages possessed by the beautiful vacation grounds situated on the shores of Lake Champlain near the city of Plattsburg, showing how nature and history have happily combined to make of it an ideal recreation center. He says that no phase of the broad ideal, which it represents has been neglected. As it now exists, it expresses three phases of normal Catholic life—educational, social and recreative. The lectures supply the visitor with the best and most authoritative views of Catholic life and thought, and the actual contact with the distinguished lecturers who mingle familiarly with the visitors, is not the least of the educational advantages. While the intellectual side of the Catholic character is thus systematically developed, exceptional opportunities are given to all for the practice of Christian virtue. The center of devotional life is marked by the presence of the beautiful chapel of Our Lady of the Lake. Here, morning after morning,

at nine altars, the visiting priests offer up the Holy Sacrifice. As many as fifty masses have been said on one morning. On Sundays all the elaborate ceremonial of the church is carried out by the visiting bishops and priests. The Holy Hour on Wednesday nights, is a charming feature of the devotional life. No more unique congregations are found elsewhere in the country. They represent the faithful of a hundred different cities and towns. The Catholic practice of ringing the Angelus bell three times a day is observed faithfully, and marked response made to the bell on field,

cottage, post or road is an inspiring sight. This appreciation, coming from the pen of so distinguished a member of the Canadian hierarchy, is a source of the deepest gratification to all who are in any way interested in the welfare of the Catholic Summer School. When making baked potatoes, it is very good to nip the ends off and grease them before placing in the oven. When finished, you can take them out gently break apart without spoiling their appearance and serve at once.

Advertisement for Kellogg's Corn Flakes. Features a large illustration of a hand holding a box of Kellogg's Toasted Corn Flakes. Text includes: "10¢ Packages", "DON'T FORGET TO ORDER FROM YOUR GROCER", "MAKE SURE OF THE NAME Kellogg's CORN FLAKES", "Pratts Fly Chaser", and "Pratts Fly Chaser" is a thoroughly tried and tested fly repellent for use on cows, horses, dogs and cats, and birds, stables and poultry houses of flocks. PRATT'S 'Fly Chaser' will keep the flies off your cattle. If it doesn't, it won't cost you a cent. It will relieve your tortured work-horse or your nervous, high-strung driving horse. At your dealer's, \$1.00, 50c and 35c. PRATT FOOD CO. of Canada, Limited, TORONTO

Advertisement for Canada Portland Cement. Features a large illustration of a cement bag with the "Canada" Portland Cement label. Text includes: "CANADA Portland CEMENT", "SOME men ask for so many bags of 'cement'", "Others, more careful, say they want 'Portland Cement'", "But the man who does the best work insists upon getting 'Canada' Portland Cement", "And he looks to see that every bag bears this label", "Write the Canada Cement Information Bureau, Montreal, for a free copy of 'What the Farmer Can Do With Concrete.'", "There is a Canada Cement dealer in your neighborhood. If you do not know him, write for his name."

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 moneys should be remitted by Express Money Orders, Bank Money Orders, Post Office Money Orders or Registered Letters.

Communications

Communications intended for publication will not be returned unless accompanied by the required postage.

THURSDAY, JULY 24, 1913.

OFFICIAL.

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

- August 15th, Whyococmagh. " 16th, Port Morien. " 18th, Grand Mira. " 19th, Louisburg. " 21st, Mainadien.

A further programme of visitations will be announced at a later date.

JAMES MORRISON, Bishop of Antigonish.

ORANGEMEN AND THEIR SONGS.

(Continued from page 1)

"Dally's Brae," we are told, was sung at Sir Edward Carson's meetings; and the North-East Ulster (Orange) press speaks of this hideous thing as becoming "Ulster's National Anthem."

"Are you coming, brother Protestants, Are you arming for the fray, Have you resolved on victory, And crushing Papal sway?"

"Why, why, O Protestants, should we be taxed to pay a host Of priests to spit and trample on the truth we value most; To teach sedition, blasphemy, and crime to all their slaves, Why, why, should we be forced to rear this gang of priestly knaves?"

Orangeism makes its appeal, not only to prejudice and hate, but also to self-conceit, the self-conceit of the ignorant, which is the strongest of all self-conceit. "The truth" they value most! We wonder what it is. Orangeism could never have lived ten days without being fed with lies.

"The Bible was no longer read, But tales of sinners sainted, The gods adored were god of bread, And sign-posts carved and painted, Their priests and monks with cowls and ropes Arrived here without number, With racks and daggers blessed by Popes, And loads of holy lumber."

"Farewell to your worship of pictures and stones Your rags and your relics and rotten old bones, Your images winking—your bleeding impostures, Your three Ave Marias for one Pater Noster."

Other song books are, "The Orange Standard song book," "The Protestant Boy's song book," "The Maiden City song book." Volumes of comment on the Orange Society would not show more clearly the nature of the nasty thing, its history and its traditions, than this song book does.

An interesting feature of the volume is the illustrations, especially a contemporary drawing of the execution and a list of those present at it, which exist in the MSS. of Lord Gathorpe.

A new danger has been discovered by an English Medical Officer of Health in moving picture theatres. In his report for last year, he declares it essential that these places should, during some part of each day, be subjected to the sterilising effect of sunlight.

girl sing that old "treasonable" ballad to her and wept at the sad words.—and did many others. And who can wonder? But you will find in no song-book now or hereafter in use amongst Irish Catholics, or any other Catholics, any attack on, or insult to, any Protestant religion, or any teaching or doctrine held or respected by Protestants.

On the other hand, in the Orange songs the most sacred rites of the Catholic religion, the Sacraments, the Pope, the bishops, the clergy, the very Saints, are insulted and ridiculed; and a pause is not made at blasphemy, and this, not incidentally in the course of doing something else, but deliberately, maliciously, with jeer and gibe and with falsehood, and with the desire and intention to wound, hurt, injure and crush, at all costs.

That is the work of the devil, and done to the devil's own taste. However particular Satan may be as to how his ideas are carried out, he must have given freely of his admiration these last hundred and twenty years to the principles and practice of the Orange Society.

Reviews.

The Church in English History, by J. M. Stone, (Sands & Co., Edinburgh & London, pp. 286. 30c. net.)

Miss Stone is well known as an accurate and accomplished writer on subjects connected with English History and her Church in English History is more than she describes it, "A Manual for Catholic Schools." There are few handbooks which present in a more attractive form the story of the Church's place and influence in English national life.

The concluding five chapters deal with the difficult period between 1603 and Catholic Emancipation,—a period with which even Catholics are strangely unfamiliar. The persecution then if it became less blood-thirsty, was equally oppressive in the worrying details of its conception and extent.

We can confidently recommend this small book as an admirable introduction to a great subject. We hope in a future edition that we shall find St. Thomas of Canterbury's name written Thomas Becket.

The Tragedy of Fotheringay. Founded on the Journal of D. Bourgoing, Physician to Mary Queen of Scots, and on unpublished MSS. Documents, by the Hon. Mrs. Maxwell Scott (Sands & Co., London & Edinburgh, 1912. 90c. net.)

Quite apart from politics and religion, the history of Mary Stuart exercises a remarkable fascination throughout the world. There are few European nations which have not in their own languages some history or literary work connected with her, and the interest seems to increase in spite of the fact that it seems impossible to arrive at any assured position with regard to her life, considered as a whole.

A new danger has been discovered by an English Medical Officer of Health in moving picture theatres. In his report for last year, he declares it essential that these places should, during some part of each day, be subjected to the sterilising effect of sunlight.

A new danger has been discovered by an English Medical Officer of Health in moving picture theatres. In his report for last year, he declares it essential that these places should, during some part of each day, be subjected to the sterilising effect of sunlight.

Our London Letter.

PLYMOUTH, July 9, 1913.

BRITISH CATHOLICS IN CONGRESS. The fourth annual National Catholic Congress held this year in Plymouth has been remarkable for several features. From the moment when Lord Clifford of Chudleigh welcomed the Cardinal on the Railway Station, in the name of the Catholics of the West, who were the last to surrender their faith in the evil days of the 16th century, it was evident that the Congress had brought a great awakening with it.

AN UNHAPPY INCIDENT. We may say with truth that Plymouth was heartily ashamed of the outbreak which marred the first moments of Cardinal Bourne's arrival and which was caused by imported Kensit roughs.

At the same time they attempted to board the car and yelled "Down with the Pope." This was too much for the temper of the crowd who fell upon the men and dragging them back tore their banners into fragments and severely pummelled them so that they had eventually to be protected by the police. It was their last appearance at the Congress.

THE CARDINAL ON RELIGIOUS INDIFFERENCE IN ENGLAND.

One of the pleasantest features of this Congress has been the co-operation shown by the non-Catholic authorities, while the spirit of fraternal charity was much in evidence during the papers and discussions. Indeed as the Mayor of Plymouth said, when on Saturday evening he welcomed the Congressist in the Town Hall, we met our non-Catholic fellow countrymen on a common platform of civic and social progress and united with them in common efforts for the good of humanity and of our Nation and Empire.

Quite apart from politics and religion, the history of Mary Stuart exercises a remarkable fascination throughout the world. There are few European nations which have not in their own languages some history or literary work connected with her, and the interest seems to increase in spite of the fact that it seems impossible to arrive at any assured position with regard to her life, considered as a whole.

AN OLIVE BRANCH.

Saturday was one of the busiest days of the Congress. The sectional meetings included some important and remarkable gatherings. Perhaps the most remarkable of these was the meeting under the auspices of the Catholic Truth Society at which, with the Bishop of Plymouth in the chair, Prior McNab pleaded for a better understanding of our inveterate opponent, the Nonconformist. The Prior said that we should study this heresy in order to understand the gentleman's position with regard to ourselves.

CATHOLIC WORKERS AND NON-CATHOLIC ORGANISATIONS.

A pronouncement of much importance was made by Cardinal Bourne at the meeting of the Catholic Trades Unionists which was very largely attended. Much interest was taken in the exhibition of Women's Sweated Labour given by a bootmaker who showed the paper and card board used in the preparation of cheap foot-

wear and told the audience that the swiftest and most skilled worker could never earn more than 10 shillings a week. Attention was drawn by a delegate to the fact that the Co-operative Women's Guild was supporting facilities for easier divorce and was obtaining a hearing for the views of its members in the columns of the Co-operative News. Amidst loud applause another delegate representing Catholic co-operatives, stated that he had obtained a promise from the said paper to withhold space for this topic, after representing that the Catholic members would withdraw their funds and influence from the journal and the guild, if divorce was made a part of its programme.

Sunday witnessed many fine services. All the Bishops attending the Congress said Mass at one or other of the churches of the three towns, some eight hundred blue jackets and soldiers from the garrison and dockyards attending the early Mass of Cardinal Bourne at the Cathedral. At 11 a.m. Bishop Kelly sang Mass in the Cathedral in presence of His Eminence and the Archbishops of Liverpool and Birmingham. The sermon was preached by that beautiful orator, the Bishop of Clifton, who defined beauty as "the harmonious co-existence of the many in one and the one in many."

THE NEW SOCIALISM.

Monday saw a renewal of activities. The early Masses at the churches were crowded, many approaching the altar rail. The two Archbishops of Liverpool and Birmingham were present at the meeting of the Catholic Benefit and Thrift Society. The members and officials had a good deal to say complimentary to the National Insurance Act and its originator, and a sad fact for the ladies was that the fair sex gave the most trouble and were responsible for the major part of maligning cases, acting on the idea that they were going to have value for their money.

NOW'S THE DAY AND NOW'S THE HOUR.

At the closing Mass meeting on Monday evening the Cardinal read a reply to the telegram of filial homage despatched to the Holy Father at the opening of the Congress. Father Martindale then gave a vigorous exposition of Rationalism and declared that the religious chaos of the present day was the opportunity for the Catholic Church. Nonconformity, he said, was useless as a teaching organisation, while convert clergy men of the

Sears & McDonald, Limited, HARDWARE, PLUMBING, HOT AIR, STEAM AND HOT WATER HEATING. Our stock of Enamel and Tinware including milk cans, creamers, pails, pans etc., is now complete, also tarred lanyard and bolero, in rights and lefts, Salmon twine and Manila ropes.

A. KIRK & CO. The Store of low prices and good goods.

FARMERS! bring your Wool, Eggs and Butter to A.Kirk & Co., where you will get the highest market price in exchange for goods. We make mention of the following:— Flanellet 36 inches wide 12 cents per yard.

Agent for the McCall patterns and magazines

A. KIRK & COMPANY

BANKING BY MAIL. Is a great convenience to those who live some distance from town. Deposits may be sent in, cash drawn, or other business transacted by MAIL without any trouble or delay. THE MANAGER OF The Royal Bank of Canada SOLICITS YOUR ACCOUNT

ALTAR BUILDING Church Finish of all kinds, in any kind of wood, all styles of finish, at the wood-working factory of

B. CREAMER SOURIS, P. E. ISLAND. References—Bishop Morrison, Antigonish, N.S.; Rev. J. W. Kelly, P.P. North Sydney; Rev. J. W. McLeod, Bras d'Or, N.S.; The Catholic Clergy of P.E. Island.

GENERAL NEWS.

The police census of Sydney, C. B., has been completed and shows a population of 20,892, an increase in four years of 5,850.

It has been determined that a conference of the premiers of the different provinces of Canada will be held at Ottawa, August 29, next.

An organized attempt at bomb throwing in various parts of Lisbon at daybreak Sunday morning was frustrated by the police, who had been warned and were on the lookout.

The chamber of deputies in Paris late Saturday night concluded the debate on the measure which is France's reply to Germany's increase in armaments, by passing the three years military service bill. The vote was 358 to 294.

The new British poet laureate is Dr. Robert Bridges, who was appointed by Premier Asquith to take the place of the late Mr. Alfred Austin. Besides being a poet and literary man, Dr. Bridges who is in his 69th year, practiced medicine for many years in the London hospitals. He is a master of arts, a bachelor of medicine, and a doctor of literature of Oxford University.

According to statistics during the past year for the first time in over sixty years Canada shipped no butter to the United Kingdom. Canada is now on the other hand classed among the butter importing countries as during the last fiscal year there was an enormous increase and the butter imports reached a total of some 7,000,000 lbs., mostly from New Zealand.

Canada's total trade for the twelve months ending April 30, 1913, as published in a bulletin by the Department of Trade and Commerce, was \$1,079,834,018, a splendid increase compared with the corresponding period last year when the total was \$879,011,838. The total imports were \$678,587,617 exports were \$401,336,401. The amount of duty collected was \$115,641,977.

According to the London Daily Telegraph's Pekin correspondent a general rising in Yangtze valley even a civil war is feared as a result of severe fighting near Kiukiang, between ten battalions of the Kiangsi troops and the sixth northern division. The former occupied the Hukow forts which the northerners attempted to capture. It is reported the latter were badly defeated.

An awful holocaust is reported from Binghamton, N. Y. Fifty lives were lost and a dozen persons mortally wounded, Tuesday afternoon, in a fire which destroyed a clothing factory. The victims are nearly all girls and women. The flames raged with terrifying fierceness and rapidity. The first puff of flames was hardly discerned before the fire leapt along the stair-cases, up the walls, up the elevator shaft, along the floors and ceiling. There was a roar, front and rear, and the flames belched forth clear across Wall Street, on which the building fronted, withering the shade trees on the river bank and scorching the building across an alley at the rear.

The Balkan war has proved disastrous to the once allied nations, and will ever stand as a striking evidence of the selfishness of politicians. After sacrificing thousands upon thousands of lives, and after accomplishing their purpose, the defeat of the Turks and the acquisition of much territory, the politicians of the Balkan nations quarreled, and forced their countries to war with one another. It is a fierce contest and seems to be deplorable in its result. The Bulgarians, attacked on all sides, even threatened by the defeated Turks, have lost heavily in men and also in conquered territory. All the fruits of the war so valiantly conducted by the Bulgarians are likely to be lost by them. The Turks have re-taken the fortress of Adrianople, which the Bulgarians wrested from them after a desperate siege.

Prince Edward Island is on the eve of supplementing the raising of black foxes with the production of Persian lambs. Dr. C. C. Young, of El Paso, Texas, the best authority in the world on breeding of Karakule sheep, from which Persian lamb is obtained, lectured at Charlottetown Monday night, being the first place in which he has lectured in Canada. He declared that the Island has evidently ideal conditions as to climate and vegetation for producing beautiful lustre in sheep fur, but to the lustre must be added the close curl which gives Persian lambs their rare value and which can be obtained by crossing domestic sheep with the Karakule. Dr. Young, by risking his life in the wilds of Central Asia, first succeeded in bringing Karakule to America. He may possibly locate on the island and assist in building up another industry which can go hand in hand with fox ranching and with less risk. One fox rancher, J. R. Dennis, has already ordered a Karakule ram.

Our London Letter.

(Continued from page 4)

church of England had told him that never, even in the days of the Oxford movement, was there such a longing for firm principles and Christian doctrines as there was today amongst Anglicans. Mysticism and the various cults were so many gropings after the truth and security and peace which the Church alone could supply. Monsignor Bickerstone Drew, better known as the writer "John Ayscough," spoke on the necessity of religious education, and Abbot Gasquet stated the country was honeycombed with infidelity, the mass of the people either did not know Christ or did not believe in his Divinity. At the close of the discussion the Cardinal lightly summed up the aims and scope of the Congress now concluded. He said they had endeavored to cope with the national and moral dangers which threatened the country; the return to the Pagan conception of marriage which was furnished by the attempts to enlarge the scope of divorce, and the dangers of irreligious education, Socialism,

sweating, and other social evils which loomed large on the horizon. They had also attempted to cope with their own problems and he agreed most completely with Father Martindale that never was there such an opportunity for the church to bring her healing balm to the lives of thousands of our fellow countrymen as there was to-day. Finally Bishop Kelly thanked all who had assisted to make the Congress a success, particularly the non-Catholic authorities who had lent the Guild Hall and had welcomed them so heartily. There is much else one would wish to speak of; the great plea for the Foreign Missions made by Father Ross, which showed England's contribution so far behind her poorer sister Erin; of the proposal put forward for a Catholic Press Agency to combat false information and stories against the church the Cardinal considered a very necessary but an impossible scheme at present by reason of the expense. There were also several other matters which, however, are likely to come up again by reason of their development. The dominant note left by the Congress is a rousing one, and a feeling that our activities, aye and our responsibilities, are enormous, and that three days is a very little period wherein to review them all. Cardiff is anxious to be the next rendezvous of the Congress.

Personals.

Miss Margaret Kell of Boston is in Town, visiting her mother.

Mrs. J. J. Pearson and little son, of Stellarton, are visiting in Antigonish.

Mr. W. A. Petipas of Tracadie, Ant., is visiting at North Sydney, C. B.

Mr. E. A. O'Leary of West Quoddy, N. S., was in Town this week.

Mr. J. A. Kinney of Rossland, B. O., left for home on Monday after spending three weeks at Linwood, Ant., his former home.

Miss Florence McGillivray of Boston, Mass., is spending a few weeks with her parents, Mr. and Mrs. John McGillivray, St. Mary's Street, Antigonish.

Mr. A. J. McDonald of Boston is in Town spending a few weeks' vacation. Mr. McDonald has had some success in musical composition, publishing two works, one of which has only been issued from the press.

Mr. and Mrs. Patrick McKenna of San Francisco were in Town over Sunday, visiting friends. Mr. McKenna is Superintendent of the Commercial Cable Company at San Francisco. His former home was at Briery Brook, Ant. Mrs. McKenna is a native of Arichat, C. B.

Among the Advertisers.

Children's sandals, 75c, 90c and \$1.15 at Gorman's.

Lady's winter coat, found on Harbor Road, is at Casket Office.

Special value in low shoes, size 2 1/2 to 5. \$1.00 per pair at Gorman's.

Boys' and youths' odd vests clearing at 25c. Chisholm, Sweet & Co.

Ladies' white canvas pumps on McDonald's bargain table at 90c.

Get advanced prices for your wool at McDonald's Clothing Store.

The last call for white canvas shoes, size 2, 3 and 4, now 79c at Gorman's.

Men's \$5.00 patent and tan boots at \$3.89 on McDonald's Shoe Bargain table.

50 pairs ladies tan low shoes, regular price \$3.00 and \$3.50, now \$1.50, Gorman's.

Newfoundland green cod just received, 1 ton. Also hard dry cod, at Bonner's.

Odd lot of men's duck jumpers clearing at 38 and 49c. each. Chisholm, Sweet & Co.

Place your orders now for hard coal. September delivery. M. L. Cunningham.

Wanted, a man for general work around house and barn of a clergyman. Write Box 419. Antigonish.

30 pairs of men's and boys' canvas shoes reduced to 60 and 75c. per pair. Chisholm, Sweet & Co.

Colton Swell at the owner's stables. Main St., Antigonish. Call and see him.

For sale, one mare, 6 years old, also colt. Will sell mare without colt, or will sell both. Dan McNeil, Cape George Point.

Lost, between Pinevale and Antigonish, a pocketbook containing a sum of money. Finder will confer a great favor on owner by leaving it at Casket Office.

On St. Ann's day, July 26th, the usual religious ceremonies at Summer-side Church will be followed by amusements. Salmon dinner will be served on the grounds.

Square Cook Stove, wood or coal.

This is a large square stove, and has no equal for burning either wood or coal.

It has four full size pot holes on top, and has oven 20" x 12" and has a fire box for wood 24" long. The stove weighs when fitted to burn wood 280 lbs. and with coal linings 320 lbs.

It is well nickelled, and has also pouch feed with broiling doors, and aluminized oven doors.

We will guarantee this stove to give good satisfaction, both as a heater and cook.

We will land this stove, freight paid to your nearest railway station, for the following prices, cash to be sent with order.

To Burn Wood \$15.00  
To Burn Wood or Coal 16.50

Add for reservoir on either style, \$4.00.

Write for catalogue showing this, and a full line of stoves and ranges, at very low prices.

Bridgetown Foundry Co., Ltd.

Lock Box 249.

Bridgetown, N. S.

Card of Thanks

The family of the late William Chisholm, Beech Hill, sincerely thank kind friends and neighbors for friendly acts and sympathy in their sad bereavement.

Mr. J. A. McIsaac and little daughter, of East Pittsburg, Pa., and A. A. Boyd and family of South River, Antigonish, desire to thank their many friends in East Pittsburg and South River for the kind sympathy extended to them in their sad and sudden bereavement.

All balance of ladies' trimmed and untrimmed hats selling at greatly reduced prices. Chisholm, Sweet & Co.

Ladies' tan and patent low shoes, \$3.00 values for \$2.15. \$2.50 values for \$1.95, on McDonald's Shoe Bargain table.

Acknowledgments.

- Rev H D Barry, Little Bras d'Or 1.00
John D McIsaac, New York 1.00
Daniel W Mattie, Weston Mass 1.00
Desire Pluta, Alton 1.00
Mrs Martha McNeary, Casco 2.00
St Joseph's G T A & B Society, Halifax 2.00
Hector McLean, Gillis Point East 1.00
James Peirce, Larry's River 1.00
Mrs John Malong, Harbour Bouché 1.00
John McGillivray, Antigonish 1.00
Rev J E Robitaille, West Arichat 1.00
Rev J P A Robitaille, River Bourgeois 1.00
Angus Smith, West River 1.00
Angus H McDonald, Martvale 2.00
Alex J McDonald, James River Station 1.00
R McDonald, Sydney 1.00
Angus McNeil, Morristown 1.00
Duncan Fraser, Lower South River 2.00
John McNameara, Whitney Pier 1.00
Michael A McNeil, " 1.00
Duncan Gillis, " 1.00
Angus Gillis, " 1.00
R D McLean, " 1.00
Angus J McEachern, " 1.00
Alex P McNeill, " 1.00
Raymond Keating, " 1.00
Angus D Gillis, " 1.00
Stephen A Gillis, " 1.00
Dan McNeill, " 1.00
James Rankin, " 1.00
John B McIsaac, " 1.00
F A Morley, " 1.00
D P Livingston, " 1.00
Rev R McInnis, " 1.00
Sec L O C, " 1.00
John Brassfield, " 1.00
H B Chisholm, " 1.00
H B Burns, " 1.00
Quirk Bros, " 1.00
T J Mulcahey, " 1.00
Andrew Frendercast, " 1.00
C J Burns, " 1.00
Mary McNeil, " 1.00
Mrs J R McKinnon, Sydney 1.00
William Cahill, " 1.00
S A Martell, " 1.00
John McNeil, " 1.00
A McIsaac, " 1.00
Peter McDonald, " 1.00
R A Wellwood, " 1.00
John McNeil, " 1.00
M F Finlay, " 1.00
Thomas Cooke, " 1.00
Comubs Club, " 1.00
J A McIntyre, " 1.00
Allan McDonald, " 1.00
Charles McDougall, " 1.00
A D McEachern, " 1.00
Frank R McKenna, " 1.00
R J McNeil, " 1.00
J Ed McIntyre, " 1.00
Alben McEachern, " 1.00
Mrs J J Stockley, " 1.00
Alex McMul an, " 1.00
J A Gillis, M P " 1.00
J D Chisholm, Greenwood, Mass 1.00
John D McMillan, Emporium, Pa 1.00
Clara Wells, Baldwinville, Mass 1.00
Rev D J Rankin, Grand Mira 1.00
Capt A J McDonald, Arichat 1.00
Margaret Flynn, Thorburn 1.00
Rev J N McEneaney, Thorburn 1.00
Rev A McPherson, Broad Cove Chapel 1.00

DIED.

On July 18th, at the residence of her brother, Hugh McDonald, Main St., Antigonish, MRS CHRISTIE MACDONALD, aged eighty seven years formerly of Bailey's Brook, Pictou Co., and widow of Hugh McDonald, of that place. R. I. P.

At the home of his uncle, John McDonald, Harbor Road, Ant., on the 14th day of July, after a lingering illness borne with peaceful resignation, HUGH MACDONALD, son of Hugh McDonald, lately of Bailey's Brook. He deceased was in his 19th year and was a bright promising young man and highly esteemed in the community. Fortified by the last rites of the church, he entered into his reward. R. I. P.

The pioneers of our country are fast passing away from their active labors and going to reap the reward of their many virtues. To the number of our respected dead has been added the name of WILLIAM CHISHOLM, who died at Beech Hill, on the 15th inst., at the advanced age of 82 yrs. He was born at Strathglass, Scotland, whence he immigrated with his parents at an early age. Here a comfortable home for himself and family awaited his toil and industry. He has left behind him a wide circle of friends to mourn with his family the loss of a man who steered integrity, manly and cheerful disposition and genial hospitality had endeared him to all who came within the reach of his acquaintance. In his passed away one more of our good old stock which are fast disappearing from our midst. He died fortified by the last rites of the Church and was laid to rest beside five of his children who predeceased him. A sorrowing wife, three sons and two daughters survive him to mourn the loss of a kind and affectionate father.

CELTIC HALL, SATURDAY, JULY 26th
The Alcazar Amusement Company presents
THE GIRL
-OF-
EAGLE RANCH
The best play of the West ever written. Positively a full scenic production.

ON TO HALIFAX
Reserve the dates
September 3rd to 11th
for a visit to the great
Provincial Exhibition
in Halifax. It will be time well spent.
Aeroplane Flights by two men
The specialty program will consist of ten great acts and the horse racing will be on the seven days of the Fair.
Splendid Departmental Exhibits
Every Nova Scotian should come to the Nova Scotia Exhibition, with its splendid list of special attractions and its magnificent exemplification of the varied resources and great commercial and industrial achievements of this province by the sea.
The various lines of transportation will assist by low rates in helping you to take a holiday at the Fair.
M. McF. HALL, Manager and Secretary.

Choice herring at Bonner's. Wanted, a boy from 16 to 20 years of age, to assist in butchering. Apply to R. O. McPherson, McLellan's Brook, Pictou Co., N. S. For sale, cheap, a second-hand Brantford mowing machine. The owner has no use for it any longer. Apply at Casket Office.

Teacher Wanted. A grade C female teacher, one capable of handling a choir and organ, for Brack's Brook School Section No. 98, Big Pond. M. A. McISAAC, Secretary to Trustees, Big Pond, C. B., July 8th, 1913.

MAKES ITS DEBUT
On Saturday, July 19th, "MACKINTOSH'S INVESTMENT NEWS" made its first public appearance in the financial newspaper arena. It is our aim to make this not merely an advertising medium, but "a weekly review of Canadian financial affairs" of interest to all investors, or prospective investors, large or small. "MACKINTOSH'S INVESTMENT NEWS" will be sent without charge to all of our clients or anyone genuinely interested in investments. If YOU did not receive the first number and wish to receive this and subsequent issues, we suggest that you fill in and mail the coupon below without delay. You will be well repaid for the slight trouble in doing so. Editor "MacKintosh's Investment News," P.O. Box 136, Halifax. Please enter my name on your mailing list. Name Address

J. C. Mackintosh & Co. Established 1873. Members Montreal Stock Exchange. Direct Private Wires. Y. P. C. A. Bldg., New Glasgow. Also at Halifax, St. John, Fredericton and Montreal.

Save Money. By getting your Optical work done at SANDERS THE OPTICIAN. A trial will convince you that my prices are as cheap as can be expected for guaranteed goods and suitable work. Your Eyesight is worthy of your highest consideration. Don't trifle with your eyes. I will replace or duplicate any broken lenses, no matter where made, as quick as any optician anywhere and guarantee absolute satisfaction. Watches, Clocks, and Jewellery Promptly and carefully repaired. My customers are my best advertisement. If my work is satisfactory tell your friends if not tell me. I am here to make it right. Old gold bought or taken in exchange for goods. P. R. SANDERS, D. O. Optician and Jeweller ANTIGONISH, N. S.

West End Warehouse. A Short Boot and Shoe. Talk to Men and Women. On the advantage to you in wearing Good Quality Footwear. You can waste money on shoes as quickly as on anything - perhaps quicker. Shoddy materials that look like leather are made up over stylish lasts and the shoes have a fine appearance; the price is very low, and you buy a pair. One week's wear proves better than words how expensive it is to buy those cheap shoes. Our shoes may not be cheap in the first price, but the long wear, the better appearance, and the complete satisfaction you get out of every pair makes them the cheapest shoes you can buy. Try us for Your Shoe Wants.

Chisholm, Sweet & Co. The Store That Satisfies. THE CANADIAN BANK OF COMMERCE. SIR EDMUND WALKER, C.V.O., LL.D., D.C.L., President. ALEXANDER LAIRD General Manager. JOHN AIRD Assistant General Manager. CAPITAL, \$15,000,000. REST, \$12,500,000. FOREIGN BUSINESS. This Bank offers unsurpassed facilities to those doing business with foreign countries. It is specially equipped for the purchase and sale of Sterling and other Foreign exchange, drafts and Cable Transfers, and for the financing of imports and exports of merchandise. Commercial credits, Foreign drafts, Money Orders, Travellers' Cheques and Letters of Credit issued and available in all parts of the world. Collections effected promptly at reasonable rates.

ANTIGONISH BRANCH. W. H. HARRISON, Manager.

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.

FARM FOR SALE. The subscriber offers for sale, his one hundred acre farm situated at North Side Harbor. Is in good state of cultivation and is well wooded and watered. Convenient to fishing. Keep on the shore. Hay and grain included in sale if desired. Sale positive. Good title given. JAMES CHISHOLM, (More) North Side Harbor, Antigonish Co. 7-17, ft.

Tenders for Dredging. SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Dredging, Nova Scotia," will be received until 4 p. m. Friday, August 1, 1913, for dredging required at the following places in the Province of Nova Scotia: Cheticamp, Little Lorraine, Petit de Grat, Whyocomeagh, Port Mulgrave. Tenders will not be considered unless made on the forms supplied and signed with the actual signatures of tenderers. Combined specification and form of tender can be obtained on application to the Secretary, Department of Public Works, Ottawa. Tenders must include the towing of the plant to and from the work. Dredges and tugs not owned and registered in Canada shall not be employed. In the performance of the work contracted for, Contractors must be ready to begin work within thirty days after the date they have been notified of the acceptance of their tender. A separate cheque for each place for which a tender is submitted must accompany the tender. This cheque must be equal to 5 per cent. (5 p. c.) of the amount of the tender, based on the approximate quantities set opposite the name of the place, but in no case must the cheque be for a less sum than \$1000. The cheque must be accompanied on a chartered bank, and payable to the order of the Honourable the Minister of Public Works. The cheque will be forfeited if the person tendering declines to enter into a contract when called upon to do so, or fail to complete contract, but will be returned in case of non-acceptance of tender. The Department does not bind itself to accept the lowest or any tender. By order, R. C. DESROCHERS, Secretary, Department of Public Works, Ottawa, July 16th, 1913.

Teacher Wanted. Wanted, a grade C Teacher for North Grant School, Section 61. Apply to DUNCAN A. CHISHOLM, 7-17, 4t North Grant, Ant.

**LEET FOOT**

**THE PERFECT SHOE FOR SUMMER SPORTS**

FOR EVERYBODY



Made in Smart Styles, Suitable For Every Outdoor Occasion

YOUR DEALER HAS THEM

You Might As Well Get THE BEST

CANADIAN CONSOLIDATED RUBBER CO., LIMITED, MONTREAL.

**YOUNG CALVES WANTED FOR FOX FEED**

I will pay \$1.00 each for young calves ALIVE

CHAS. G. WHIDDEN  
Antigonish, N. S.

**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. 6000 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, Rosindale, Mass., or to F. H. MACPHIE, Agent, Antigonish, N. S., April 16th, 1913. 4-17-tf.

**Colonial Granite Co. Ltd. New Glasgow.**

Monuments of all styles manufactured and erected. Building Stone supplied rough or finished. Carving—A specialty.

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

**Teamsters and Laborers Wanted**

Wanted a few teamsters and one hundred men to work on Railroad at Centreville, Kings Co., Nova Scotia. Easy shovel work.

**HIGHEST WAGES PAID**

KIRK & COOKE  
Contractors

**Notice to Farmers and Dealers**

We are open for one hundred tons of washed wool, for which we will pay the

**Highest Cash Price**

Also Calfskins, Hides, Pelts, Tallow and Furs. Get our prices before you sell elsewhere and you will be satisfied you are selling in the right place.

**Colonial Hide Co.**

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

**HALEY'S MARKET**

**GROCERIES**  
A complete and up-to-date line

**MEATS**  
Fresh and cured, at all seasons

**FISH**  
Fresh, smoked, pickled and dry

**FRUIT**  
Everything in season

**CONFECTIONERY**  
Large assortment, choicest and best.

**Crockery and Agatewares**

**CASH! One Price to all, CASH!**

Produce at highest prices taken in exchange for goods at our one-price—the lowest

**COAL AGENT**

**EDWARD HALEY**

**The Papacy.**

As, in a former number of the "Fuori" we heard the acclamations of our friends "outside the wall" as they traced the history of Catholicism through the passages of the Catacombs, through the tracks of the early centuries, through the valley of the gloriously "dark" ages, so now we see them tracing the footsteps of the Popes. Listen, for instance, to O'Dell Travers Hill, who writes in his English Monasticism:

"Popes followed in the wake of Caesars; the glory of the Flavian amphitheatre gave way before the new splendors of a Vatican; gladiators and games were supplanted by religious processions and masses; unable to destroy feudalism, it created innocence always found an asylum, and against the ambition of tyrants it opposed the power of its thunders."

"But it was at Rome that the vicar of God had taken up his abode: toward Rome were bent periodically the footsteps of thousands of pilgrims; and from Rome as from a centre emanated all the influences which the new religion exercised over the nations who had enlisted under the cross."

And John von Mueller says, in his Travels of the Popes:

"At the Court of the Head of the Church the most prudent and most venerable men in Europe were assembled. The destroyed Jerusalem had avenged herself, and Rome had become Jerusalem—the holy abode of God's government on earth. Princes submitted their disputes to the arbitration of the common Father of Christendom, willingly laid down at his feet their crowns and their regal pomp, and esteemed it a glory to become members of the great clerical fraternity, and pass the evening of their lives in divine contemplation within the walls of a cloister."

**RESCUED CHRISTIANITY FROM CIVIL SLAVERY.**

Dr. Robert Ellis Thompson, a Presbyterian minister and head of the Central High School in Philadelphia, said recently:

"Protestant historians are coming more and more to recognize the splendid services the Papacy rendered to Christendom in rescuing the Church of Christ from the slavish dependence upon the civil power which is seen in the Greek communion, and especially in Russia."

"Thus on foundation laid by the great Popes was built that independence of the Church from civil control which is the basis of American religious liberty."

Of the same nature is the following tribute from the pen of H. D. Sedgwick:

"The Roman Church has always been cosmopolitan. There have been Popes from England, Holland, Germany, France, Spain and Italy. Her churches lift their spires from Norway to Sicily, from Quebec to Patagonia. Her missionaries have sacrificed their lives over all the world. Her strength has been that she is the Church Universal. England recognizes the Queen [King] as the head of the Anglican Church; Russia, the Czar as the head of the Greek Church; but the Roman Church has never been bounded by natural boundary lines; she alone has been able to put before the western world the ideal of a Church for humanity. This has been the source of her peculiar attraction; and in the next century, with the national barriers broken down, her claims to universal acceptance and obedience will be stronger than ever. Americans cannot kneel to an English king, nor prostrate themselves before a Czar of Russia, but many will do both before him who has the only claim to be considered the High Priest of Christendom" (Atlantic Monthly, Vol. 54, p. 447).

Bishop Brent, of the Episcopal Church, says that so powerfully was pre-Reformation ecclesiastical unity constructed that "it took many fierce blows to detach even inconsiderable fragments," and even then "the Papacy continued to exhibit a massive unity which abides to this day as the greatest existing organization in the world with the one exception of Islam" (Convocation address of the World Conference on Faith and Order, Sept. 1912).

**MACAULAY'S TESTIMONY.**

Of individual Popes the flow of praise has been wide. Lord Macaulay's pen again dips into "popish" ink, and tells us that "The Roman Pontiffs exhibited in their own persons all the austerity of the early anchorites of Syria. Paul IV. brought to the Papal throne the same fervent zeal which had carried him into the Theatine convent. Pius V., under his gorgeous vestments, wore day and night the hair shirt of a simple friar; walked barefoot in the streets at the head of processions; found, even in the midst of his most pressing avocations, time for private prayer; often regretted that the public duties of his station were unfavorable to growth in holiness; and edified his flock by innumerable instances of humility, charity, and forgiveness of personal injuries; while at the same time, he upheld the authority of his See, and the unadulterated doctrines of his Church with all the vehemence of Hildebrand. Gregory XIII. exerted himself to imitate Pius in the severe virtues of his sacred profession" (Critical and Miscellaneous Essays).

Lecky tells his readers how "The Pope, St. Leo, arrayed in his sacerdotal robes, confronted the victorious Hun as the ambassador of his fellow countrymen, and Attila, overpowered by religious awe, turned aside in his course" (European Morals, I., pp. 82-91).

Of Leo X., who was the instrument above all others through whom the arts and letters of the Renaissance were raised from obscurity and preserved for all time, William Roscoe says, inter alia:

"That astonishing proficiency in the improvement of the human intellect was made during the pontificate of Leo X. is universally allowed. That such proficiency is principally to be attributed to the exertions of that pontiff, will now perhaps be thought equally indisputable. Of the pre-

dominating influence of a powerful, and accomplished, and fortunate individual on the character and manners of the age, the history of mankind furnishes innumerable instances; and happy it is for the world, when the pursuits of such individuals, instead of being devoted, through blind ambition, to the subjugation or destruction of the human race, are directed toward those beneficent and generous ends, which amid all his avocations, Leo the Tenth appears to have kept continually in view." (Life and Pontificate of Leo X.)

Of Benedict XIV. Ranke says: "It is well known how little Benedict XIV. suffered himself to be dazzled by the elevation of his dignity" (History of the Popes); and Voltaire called him "the pride of Rome, the father of the world, who teaches that world by his writings and honors by his virtues."

It is said, that when Sir Horace Walpole was presented to him and refused to kneel, Benedict said in his captivating manner, "Kneel down, my son; receive the blessing of an old man; it will do you no harm!" upon which the young traveler with tears in his eyes immediately fell on his knees.

**A JANSENIST'S TRIBUTE.**

The Jansenist Abbe Clement, who, though strictly speaking cannot be counted fuori de mura, is nevertheless a grudging witness, tells us that Pope Clement XII. "was called the saint, and was an exemplary man who, notwithstanding the immense revenues of his diocese and his private estate, was always without money owing to the lavishness of his alms-deeds, and would give away even his linen."

Charles Phillips, a French Protestant, in a speech to the Catholics of his country, referring to the outrageous imprisonment of Pius VII., said: "It is not unworthy of remark, that the last day of France's triumph, and the first of her decline, was that on which her insatiable chieftain smote the holy head of your religion."

**DOWN TO OUR OWN DAY.**

And so we come down to our own day, and to our own beloved Chief Pastor, Pius X., but recently saved from the very jaws of death that he may continue to completion the glorious years of his pontificate.

The English Church "Times" has editorially laid by its poison-dipped quill, for the moment at least, and in a recent issue utters these words:

"During the last few days His Holiness the Pope has been suffering from an illness which gave cause for fearing the worst. As we go to press we are happy to learn that the venerable patient's case has taken a turn for the better and it is possible to hope that once again his singular vitality will triumph over his present sickness. Apart from the exalted position that he holds, Pius X. possesses a further claim upon the interest and sympathy of the whole civilized world. The humility of his character, his unaffected piety, his simplicity of living, have inspired among those near him deep personal devotion, and among the rest of us a feeling of profound respect. In his recent illness His Holiness has, we doubt not, been sustained by the prayers that have been offered for him daily at innumerable altars and private devotions, and we rejoice to think that he may yet be spared to continue his rule over the Holy See."

**A WORLD-WIDE LOVE.**

I think it is safe to say that the whole world loves Pope Pius X. Persons who are willing to argue over each and every minutiae of Catholic doctrine, who are anti-Catholic because it is the "road of least resistance," whose hatred is almost apologetic, yet unconsciously soften their language and curb their oratory and even become bounteous in their "tributes," when the name of Giuseppe Sarto steals into their soul.

Such, I can say, was true in my own case when, an Anglican fighting with all my mentality to justify my position "outside the wall," daily I played for the welfare of the Sovereign Pontiff, or meditated before his picture, the only picture, I may add, on the wall of my seminary room.

And so it has been with others, and so it is to-day.

On April 20, in Baltimore, a Methodist minister, Rev. John T. Wightman, took from the text, "Thou wilt keep him in perfect peace whose mind is stayed in Thee"; and thereon delivered a stirring discourse, also offering a prayer for the recovery of the Pope from the grave illness in which he then lay.

Rev. Benjamin Copeland, a minister of Buffalo, sent to the "Catholic Union and Times" recently a "Tribute to Pope Pius X." During the convalescence of the Holy Father, he smiled one morning and whispered, "Another blessed day has come!" Upon these words were composed the verses from Mr. Copeland's pen, beginning:

"Another blessed day has come!"  
So, with the morning's earliest rays,  
His heart o'flows with grateful praise,  
In notes as artless as a child might raise:

"Another blessed day has come!"

**THE WORTHY HEAD OF THE WORLD'S GREATEST ORGANIZATION.**

But the Holy Father is nowhere more lovingly pictured than in these lines from the Philadelphia Public Ledger of several years ago:

"This one man's will and word reach directly more than 230,000,000 people. No monarch on earth ever had so wide a sway. Yet this great successor to St. Peter's authority in the Catholic Church is as far as any man can be from selfishness or pride. His whole life . . . has been spent in modest diligence for the service of God and the help of humanity. He was born of plain, ordinary people, from whom he inherited a sweet, wholesome, and devout nature; study, hard work and the grace of God together have educated him into what he is to-day—the worthy head of the greatest organization in the world."—N. Y. Freeman's Journal.

Tommy—"Pop, why is a wife called the better half?" Tommy's Pop—"I suppose because she is the more expensive half, my son."

**Output of the Divorce Mill.**

Sixty-three divorces granted by the Philadelphia Court of Common Pleas—that is the grist turned out by the Philadelphia divorce mill on Monday last, July 7. We give the date and the number of divorces because they will help bring out the fact that we are not dealing in a general manner with the great moral plague that is menacing our country. Yes, this week in one of the principal cities of the United States sixty-three homes were broken up in the course of a single day. Whilst the Philadelphia divorce mill was grinding out its grist last Monday, similar agencies for the breaking up of homes were busily at work in other cities throughout the United States. The result of ignoring the teachings of the Catholic Church in respect to the sacredness of the marriage ties, are appalling.

It is gratifying to note that among the names of the unfortunate men and women who figured last Monday in the divorce cases upon which the Philadelphia courts passed, there is no distinctively Catholic name. We have scanned the list of names published by the "Philadelphia North American" and have found not one which would justify us in asserting with a certainty that its bearer is a Catholic. There are Catholic men and women who, in defiance of God's law and of the teachings of the Church, have gone through the divorce mill. But they have done it with a guilty conscience. Such a Catholic knows that going through a marriage ceremony, whilst his or her life partner is still living, does not constitute a marriage whatever legal sanctions it may receive. No law of man may set aside the law of God. "Thou shalt not commit adultery" is a commandment that holds no matter how many law courts seek to nullify it.

That there are millions of Americans who have been taught by their religion to take this view of the sanctity of marriage, is fortunate for a country in which already there is one divorce for every twelve marriages. What would be the condition of things, if the restraining influence of the Catholic Church did not exist? In teaching that matrimony is not merely a civil contract but a sacrament, the Church has thrown round the home safeguards of priceless value. The solemnity and sanctity of marriage impresses Catholics in a manner that makes for its stability.

Let us illustrate our meaning by an example. From the "Philadelphia North American" we learn that of the sixty-three couples who were divorced last Monday, one couple "met for the first time, courted and were married all in one day." That was last August. Now they are legally free to do some more rapid transit courting and marrying, to be followed by another visit to a divorce court if they become dissatisfied with their second matrimonial venture. They are typical of those who take the civil contract view of marriage. It is that view that is largely responsible for the ominous record of one divorce to every twelve marriages.—N. Y. Freeman's Journal.

**The Boy's Vocation.**

Many parents are wondering during these summer days about their children that have finished school. The most serious thought is in regard to the future of the boy; what to do with him, where to send him, whether to send him to work or to allow him to pursue his education further with reference to taking up a learned profession. It is a serious time for parents, so much depends upon their decision.

There is one thought that we would like to suggest to them for their reflection and their prayers. It is the thought of a possible vocation of their boy for the religious life. To many parents this is a new thought. They never trouble about the choice of a state in life for their children. They may be very much concerned about the line of business in which to start them, the possibility of advancement in material things; but it never once enters their mind that there is something of greater importance to the child than a well paying job. They give no heed to the suggestion that their boy, for instance, may have a vocation to the religious life, whether as priest or as brother. And giving no heed to the thought, they never talk the matter over with the boy himself, with the consequence that what might have flourished as a vocation is nipped in the bud by lack of interest or by downright opposition.

The boy himself may be waiting for an opening; he may have strong inclinations toward the religious life, yet not be sure of himself. In many cases it seems so extraordinary to him something so far beyond his dearest hopes that he is almost afraid of the very thought. He gets no encouragement; he hears plans discussed at home as to his future advancement. No one asks him if he would like to be a priest or a brother. And as no one thinks that he has a vocation he begins to think after a while that what he believed to be a strong inclination to one was only a boyish dream, the reality of which he alone believed.

How many more priests and brothers we would have to day in the Church if an encouraging word had been spoken in the beginning, if it had been given to a boy to understand by his parents that it was quite possible that he was destined for the service of the Church, and that if he felt so inclined every possible help would be given him to follow his ideal, and no obstacles would be put in his way. And just for the want of that encouraging word which would in so many cases be all but decisive, many a youth has reluctantly put aside his spiritual ambitions.


Parents do not say enough to their children about the religious life; neither do they pray enough that God may call their children to serve him in this special manner. Indeed, we are treated to the spectacle so often where if a boy or girl—and it is so more often in regard to the girl—gives expression to the wish to enter some religious community, this disposition of soul is met with distrust

and with ridicule and sometimes with supreme contempt and positive hindrance. It is a poor service to a child to tend to all his material wants and then to interfere in the thing that means his happiness here, and perhaps hereafter.

We need many more vocations; many priests, many nuns, many brothers to do the work of the Lord. We may well trust that God will supply the vocations; but it is a great

part of the parent's duty to cooperate with the call of God, and by their prayers and their suggestions to keep the hearts of their children open to that call. And so during these days find plenty of food for thought in the question whether or not she has done all that she could do in helping her boy, and her girl, too, to find the place in life for which God has meant them.—The Pilot.

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



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

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

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

**THE T. H. TAYLOR CO., LIMITED, CHATHAM, ONT.**

C. F. POOLEY, 6 1/2 Kent Street, Halifax, N. S. Travelling Sales Agent

**SHERIFF'S SALE FOR SALE**

1905, C No. 433

In the County Court of District No. 6

BETWEEN ROB ROY GRIFFIN, Plaintiff, and DANIEL MORIARTY, Defendant

To be sold at public auction by the Sheriff of the County of Antigonish, or his Deputy, at the Court House at Antigonish, in the County of Antigonish, on

**FRIDAY,**

The 25th Day of July, A. D. 1913

At the hour of 11 o'clock in the forenoon,

All the estate, right, title, interest, property and demand of the aforesaid defendant at the time of the recording of the judgment herein, or at any time since, of, in, to, upon, or out of that certain lot, piece, or parcel of

**LAND**

and premises situate lying and being at Fairmont, in the County of Antigonish, and bounded and described as follows:

Bounded on the North by land formerly of Donald McIsaac, on the East by land formerly of Donald MacDonald, on the South by land of John Moriarty, and on the West by the Walsh lot (so called), containing 70 acres more or less and being the land of the late Michael Moriarty, together with the privileges and appurtenances to the same belonging, the said lot of land having been levied upon under execution issued by leave of this Honourable Court upon the judgment herein, which judgment has been duly recorded in the Registry of Deeds office for the said County for upwards of one year before the issuing of execution.

TERMS: Twenty per cent deposit at time of sale, remainder on delivery of deed.

Dated Sheriff's office Antigonish, June 24 h. 1913.

D. D. CHISHOLM  
Sheriff of Antigonish County.

R. R. GRIFFIN,  
Solicitor in person.

**FOR SALE**

Car of Windsor Dairy Salt at wholesale prices.

D. C. MACNEIL,  
Antigonish.

**FOR SALE**

A wood lot of 1 1/2 acres, with heavy timber, both hard and soft. It is about two miles from James River Station and will be sold at a reasonable figure. For further particulars, apply to

MRS. CATHERINE MCADAM,  
St. Joseph'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.

**Morrison Brothers**

Monumental Works  
PICTOU, N. S.

**PARTIES** wishing to obtain high grade monumental work should call or write

**Morrison Bros.**

an old established firm. All work guaranteed and strictly first class. Prices always consistent with the high order of work turned out.

**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, Glace Bay

Why Portugal Hell so Low.

Evidently the sudden collapse of a supposedly civilized and Catholic country such as Portugal was supposed to be, into a condition of barbarism and insane anti-Christian fury, could not have been the result of an unforeseen accident. Plans had been laid more than 150 years ago to bring about this cataclysm, and they had ceased to be secret, and they had ascended the throne, when Joseph I ascended the throne, when King John V., he made the Marquis of Pombal Prime Minister of the realm.

Pombal was a political centralizer of the most malignant type. He made the King an autocrat, and to remove the chief obstacle in his way eliminated every religious influence in the kingdom. Paccia, in his "Memoirs," describes Pombal's scheme as an attempt to establish a State Church like that of England, but with a Roman tag on it. With that in view, he began by dictating all the pastoral letters of the bishops, and, sad to say, only two of the prelates had courage enough to oppose him. One was the Bishop of Coimbra, who was made to expiate his resistance by atrocious tortures in the dungeons of St. Julien. The other was the Bishop of St. Paul, in Brazil, who was probably too far away for Pombal's hand to crush. Meantime the country was flooded with Voltairian literature, and hired scribbles were kept busy defaming the Church. What he did to the Jesuits is a matter of common history. That savage story may be read in Weld's "Suppression of the Society of Jesus in the Portuguese Dominions."

The subsequent reigns of Queen Mary I and John VI. did something to check the movement, but could not change the spirit which Pombal had grafted deep in the politics of the country. Hence, when the Liberals came into power in 1834, Pombal's methods were resumed, although there was a hypocritical pretence in the party platform of respect for the religion of the country. Freemasonry controlled the political counsels of those days, and it is humiliating to be obliged to confess that great ecclesiastical dignitaries were members of the Lodges; among them no less a personage than the Cardinal Patriarch of Lisbon.

The education of the clergy from that out was practically abolished. There were no seminaries, and when they were reestablished in 1845, the control of the professional corps was in the hands of the government. The result was a decline of sacerdotal morality and the beginning of a long list of scandals which alienated the people from their pastors. No catechism was taught and no sermons preached. The wonder is that there was any religion left in the remnants of the flocks that straggled to the churches. The press was kept busy disseminating anti-religious doctrines, and there was no Catholic press to fight the evil. It had died of paralysis.

This vulgarization of the teachings of indifference and impiety did not, indeed, reach the mass of the people, but it moulded into the required and desired shape a strong minority which controlled the politics of the country, and the Republican faction, which was rapidly gaining strength and winning favor with the masses, was pronouncedly Masonic and fiercely anti-religious.

With so much political and anti-religious dynamite ready for the spark to set it off, the present disaster, which has made Portugal the shame of modern civilization, may be easily explained. The wonder is that it did not occur sooner.

It is true that within the last twenty years there has been a revival of the religious sentiment in that Catholic country. With many learned and pious bishops in the episcopate, the seminaries were improving every year; the annual retreats of the clergy were reviving the sacerdotal spirit; missions were bringing back the people to the churches; a great number of religious and benevolent associations were in active operation; little by little the religious orders were coming back into the country and establishing schools and colleges, not just at the moment that hope was brightest the disaster occurred.

How is it to be explained? There is one palpable explanation; the timidity of the Catholics and the political support they gave to the party that crushed them. The very last Minister of the monarchy, Teixeira de Sousa, openly declared in favor of what was known as the "Advanced Party," and inaugurated a campaign against the religious orders. That gave the revolutionaries their winning card, and the trick was done, for there was no conservative element, as in

Belgium and Germany, to meet the enemy. The crash came on October 5, 1910, and Portugal is now "the reproach among the nations." Perhaps some Jeremias may appear in that unhappy country to remind the people of their shame, and to show them that it is "because they have not hearkened to the voice of the Lord God." From present appearances, however, a Portuguese Jeremias would share the fate of the old one who was "let down by ropes into the dungeon where there was no water but mire, and Jeremias sunk into the mire." Indeed, there are plenty of priests who have been so dealt with in that alleged republic.—L. G. C., in America.

Catholic Emigrant Girls.

During the past few years hundreds of Catholic girls have been leaving England to find a home in Canada, and the number is on the increase. Recognizing the fact and alert to the danger to which these girls are exposed of losing the faith, the Catholic Women's League of England started an Emigration Society eight months ago, with the hearty approval of Cardinal Bourne and all the Bishops of England. Miss Saunderson, secretary of the new organization known as the Catholic Women's League Emigration Society, has just returned to England from an extended trip, in the interests of the League, through the Dominion of Canada. Her visits covered the Provinces of Quebec, Ontario, Manitoba, Saskatchewan and Alberta, in the principal cities of which it is the aim of the League to found Catholic centres for the reception of the emigrants. Arrangements have already been made in Montreal, Toronto and Winnipeg, where there are now Catholic hostels in which the newcomers can rest before taking up situations, and in which for their guidance registers are kept of situations they may safely accept. To these hostels or homes the girls, too, may return when they have left a situation, and here also, when they wish, they may spend their evenings.

The girls are met at Liverpool by numbers of the League, and are lodged there over night in a Catholic home. On board the vessels special quarters, with a separate dining hall are allotted them, and a Catholic matron accompanies each party.

On landing the emigrants are met by Catholics, and are put in communication with the priest or convent nearest their destination. The Montreal hostel is under the care of a priest appointed by Archbishop Bruchesi; the one in Toronto is in charge of Dr. Burke, of the Canadian Extension, and the Winnipeg hostel has been placed by the Archbishop in the charge of a Sisterhood. Since the society was founded eight months ago, 103 girls have emigrated through its agency. This however does not by any means represent the number of Catholic emigrants. Many are still in ignorance of the existence of the League. A priest at one place in Canada discovered several Catholic girls travelling with a Salvation Army contingent, and with other Protestant agencies. Another priest found that a party of 50 girls sent out by a denominational agency included 25 Catholics. But all this will soon be remedied, as the League is taking means to make itself known through all parts of England.—America.

What Catholics do not believe.

It seems to be more necessary for the non-Catholic public to know what Catholics do not believe, than to know what they do believe. At any rate, non-Catholics are not in a position to learn what the Catholic Church really is until they have unlearned much that she is not.

Here are a dozen matters which Catholics do not believe:

1. Image worship. The worship (in the sense of paying divine honors) of the Blessed Virgin.
2. That an indulgence is a permission to commit sin.
3. That a mere confession of sins to the priest and absolution is sufficient to merit forgiveness.
4. That the Pope cannot commit sin, or err in matters of science.
5. That Catholics cannot "search the Scriptures."
6. That republican forms of government are in disfavor with the Church.
7. That the Catholic Church is opposed to religious toleration.
8. That the end justifies the means.
9. That lying is ever permissible.
10. That the world may not be older than six thousand years.
11. That innocent recreation on Sunday is forbidden.

Lady (at piano)—They say you love good music.  
Youth—Oh, that doesn't matter. Pray go on.

The Hold of Bad Habits.

When I was a boy, says a recent writer, I saw a man take hold of a wire and then fall down on the ground. He could not let go. It was a live wire full of electricity. He knew it because we had told him, but he thought he could be careful and use his coat to keep it from touching his hands. But in a moment the current caught him and held him in its grip. He was very fortunate to escape alive.

Since then I have seen others who were caught and could not let go. A man came to me one day and asked me to help him stop drinking. He began as a boy drinking hard cider. Now he could not let go. I have seen men fly into a passion of rage over little things. Years ago they had not tried to control their tempers. Now their tempers controlled them. They could not let go. Boys learn to smoke cigarettes. It seems manly. After a while those boys find they can't stop smoking. It hurts them, but they must go on. Instead of being men they are slaves. They can't let go.

A bad habit is very hard to get rid of. We make it. It would never exist if we had not permitted it. But when it is made it masters us. We can't let go.

Write the word habit. Now strike of the first letter and you will have a bit left. Strike of the next letter and still a bit there. Strike of the next letter and still it is there. Strike off the next and yet it is not teetotally gone. All of which goes to show that habit is a hard thing to get rid of.

If habits are so strong, we want them our friends and not our enemies. And if some one who is older and who knows says to you, "Be careful; if you touch that you won't be able to let go," you listen and do what he says.

Drowning

No summer passes without its accidental deaths by drowning. When a drowning person has been rescued from the water he should be turned on his stomach over a barrel to remove the water from the stomach and lungs. Then he should be laid on the ground with a pillow under his shoulders, which allows the head to drop backward. The neck and chest should be free from clothing and open to the breeze. Artificial respiration should be commenced as quickly as possible and maintained for three hours if necessary, as persons have been restored after this length of time. One method of producing artificial respiration is to cross the arms of the patient over the stomach, then raise them over his head, pressing them well backward, then returning them to the first position, at the same time pressing on the sides of the thorax. This process should be repeated fifteen or twenty times a minute. It will be necessary for several persons to take turns in order to keep the movements regular. Do not give up too quickly! Be careful that the tongue does not obstruct breathing.

Fresh Bread Forty Hours Old.

Bread kept under ordinary conditions rapidly becomes stale or dry, so that persons who do not fancy the staff of life in that particular physical state must have bread within a few hours after it is baked. A method of preventing bread from becoming stale would therefore be an epicurean and economic advantage; it would not only contribute to the gustatory requirements of the fastidious, but also prevent considerable loss to the baker and the consumer. In a recent issue of the Journal of the American Medical Association appears the statement that Dr. J. K. Katz of the University of Amsterdam has shown that bread kept at either a low or a high temperature is preserved fresh for some days at least. In his experiment bread was kept absolutely fresh for more than forty hours at a temperature 140 Fahrenheit. At a temperature of from eighty-six to 104 Fahrenheit it became only half stale, and became fresh again at a temperature below freezing. Dr. Katz, therefore, recommends that bread be kept at a temperature of 122 Fahrenheit and upward, which will keep the crumb fresh, while the crust will become soft by the absorption of moisture. If the bread is put back into the oven for a short time the water will be driven off from the crust and the bread will become crisp again. The bread may also be kept in cold-storage rooms at sufficiently low temperatures, when if the air is sufficiently dry the crust will remain hard and crisp, so that it will retain all the characteristics of new bread for a considerable time.

He pitches his voice too high.  
Maybe that's why you can't catch what he says.

Stains and Spots.

Fruit stains of every sort will do no harm to things washable if they are wet through and through with alcohol before going in the wash. Very big stains, as those of wine upon table linen, will come out if they are first wet with cold water and then have a stream of boiling water poured steadily through the stains for two or three minutes. Stains on stuffs not washable may be got rid of thus: Fold a cheese cloth square thickly and lay it smooth upon the board; over that stretch the stained stuff smoothly, right side down; if there is a lining, rip it so as to get at the under side; but first brush, not only the stain, but the whole garment thoroughly, so as to remove all the invisible dust and prevent the cleansing from leaving an ugly circle, worse than the spot itself. Pour a little alcohol through the spot and dab the place hard with a soft, clean rag. Shift the spot over a fresh place on the cheesecloth, using just enough to drench the spot without spreading. Do this two or three times, then look at the right side.

An acid stain has most likely taken out the color; most times it may be brought back by sponging the right side very delicately with ammonia spirits, but it is well to try ammonia first on a scrap of the stuff, as it may change color, and thus do more harm than good. Greens in wash stuffs may be renewed with weak alum water, but here, as with ammonia, it is best to try a scrap first.

Keep grass stains wet with alcohol for half an hour by pouring on a very little at a time before attempting to wash them out. They are hard to get rid of, and once through the wash, or half cleaned, they are indelible. After soaking them with alcohol, wash them very quickly, using tepid water, white soap, and a small, stiff bristled brush; first wet the brush and run it back and forth with a sort of scooping motion, then rinse the bristles well and rub on a little soap; brush hard for a minute, then turn the stain wrong side up and brush, using clear water plentifully; but keep the stain pressed down in the folded cloth, so the water will not spread.

Buttermilk.

As a cooling, satisfying and wholesome beverage, buttermilk stands unequalled. It is a milk. A glass of buttermilk is said to contain as much nutriment as two ounces of bread, a good-sized potato, or a half-pint of oysters. As a hot weather food-drink buttermilk has much in its favor. The most delicate stomach will retain it, and as one drink satisfies and reduces thirst, its use obviates the continued use of ice cold waters and soda fountain concoctions. Two and one-half quarts of buttermilk are equal to one pound of round steak in food value while its cost is about one-fourth. The farmer who uses it instead of tea and coffee on his table and the farm hand who takes a jug of it along while the sun broils down on him in the hay field, finds that a better, fatigue-resisting health is gained through its continued use. As a thirst-quenching food-drink between meals it should be in every family where children are, as its protein is our most expensive food element and can not be had in such agreeable form so cheaply in any other way.

Consumption Not Inherited.

No subject claims wider attention from the medical man and layman than the diagnosis, treatment and prevention of tuberculosis. The white plague toll is so oppressive that it comes as a joyous promise of reprieve from a dreaded death to learn that this disease is preventable if there is a proper understanding of how to avoid it and shake it off in its early stages.

An eminent specialist makes clear the essential point that with the rarest exceptions an infant born to tuberculous parents is at birth entirely free from the taint of the disease. If he falls a victim, it is due to the ignorance or carelessness of those about him. One feature that should particularly impress itself on parents is the dangerous practice of permitting children to go with dust or dirt covered hands, which they habitually carry to their mouths and in this way transfer the disease germs which have collected on the surface of floors or carpets on which they are allowed freely to crawl.

Teacher Wanted

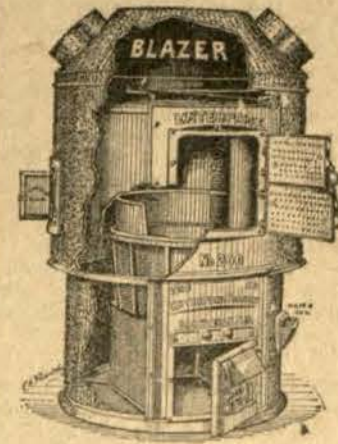
Teacher Wanted, second class, male or female, for West Louisiana School, Section No. 74. State salary. Apply to JOHN KELLY, Sec. to Trustees, Louisiana, C. B. 7-17, St.

Why Not Bottle up Some July Heat for January Days?

YOU CAN DO IT! HOW? WELL—

July is a good month in which to make arrangements to put an

Enterprize Blazer Hot Air Furnace



in that cold house of yours so that you can have summer weather from November to March—and not be made bankrupt either in buying fuel.

The BLAZER is just the heating apparatus for the average residence and medium-sized building, giving wonderful results for the fuel and care necessary. It is scientific in construction; easy to operate and control.

Write us a card NOW for particulars (don't put it off until everybody is busy) and we will give you information that will be helpful in deciding as to the most economical, cleanly and healthful heating system to be had.

THE ENTERPRISE FOUNDRY CO.

MANUFACTURERS

SACKVILLE, N. B.

Graham's Grocery

Has now in stock

LIME JUICE, FRUIT SYRUPS, ROUE'S GINGER ALE, GRAPE JUICE HAMS and BACON, BREAKFAST BACON, CODFISH, BONELESS CODFISH, JAMS and MARMALADES, PICKLES and SAUCES.

and everything to be found in a first-class general store. We want GOOD BUTTER, EGGS and WOOL and will pay the highest market price in exchange for groceries. Best Flour and Meal for Sale

D. R. GRAHAM ANTIGONISH, N. S.

Farm for Sale

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

Lambs Wanted

HIGHEST PRICES

Haley's Market

Agricultural Warehouse

Expected to arrive direct from factory

1 Car-load Mowers  
1 Car-load Rakes, Tedders, Binders.  
DEERING MANUFACTURE  
Also Repairs for Mowers, Etc.

F. R. TROTTER ANTIGONISH, N. S.

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 16, 1913.

Homeseeker's Excursions to Western Canada.

Every Wednesday until October 9th the Intercolonial Railway will sell second class round trip tickets to Winnipeg, Brandon, Edmonton, Saskatoon and Calgary. These are good for return two months from date of issue and are a special inducement for those wishing a cheap trip to the West. The nearest ticket agent will furnish full particulars.

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.

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

The 130 acre farm situated at Fairmont, within three miles of the Town of Antigonish, and known as the MacGillivray farm. Has good house and barn and abundance of hardwood, hemlock, and poles. Good soil. Terms easy and made to suit purchaser. Apply to

ANGUS MACISAAC,  
Georgetown, N. S.  
F. H. MACPHEE, Agent.  
Antigonish, N. S., June 18th, 1913.  
6-19-tf.

Expert Watch Repairing

LEAVE YOUR WATCH, JEWELRY OR EYE-GLASS REPAIRS WITH MY AGENT, J. P. MCKENNA, DRUGGIST, ANTIGONISH

to be sent us and you will receive just as thorough satisfaction as though you personally visited our beautiful Glace Bay Store.

T. J. WALLACE

OPTICIAN & JEWELER  
Main St. GLACE BAY.

