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THURSDAY, MARCH 28, 1895.

His Lordship will be setting out for Rome in the latter part of Holy Week. It is his wish that all contributions of Peter's Pence not yet forwarded be sent in by Tuesday next at the latest.

The spectacle of a bitterly sectarian paper talking about "the follies of sectarianism" reminds one of the famous passage in one of Walter Scott's novels, "I left Baby Charles and Steenie laying his duty before him," says King James of the reprobate Dalgarno; "O Geordie, jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of incontinence."

We are obliged, owing to want of space, to postpone till next week the further consideration of the views on religion in the schools expressed in the Superintendent's Report; also the insertion of "Oxford's" letter and "Halifax Happenings."

"The man who sells his vote sells his country," says Archbishop Ireland. This is the simple truth, strongly and tersely expressed. The right to vote is conferred upon the individual, not as an individual, but as a member of the body politic. The suffrage is thus not a private possession, not a marketable commodity, but a public trust. It follows that he who sells his vote sells his country, in so far as in him lies. It follows further that he who uses his vote to further his personal interests subordinates the interests of his country to his own selfish ends.

A Baptist preacher who is engaged in proselytizing work among the Episcopalians of Halifax County, thus appeals to his brethren for pecuniary aid through the columns of the *Messenger and Visitor*:

"Brethren beloved, let us not relax our efforts for the Telegus of India, and the Romanists of Quebec, but at the same time let us increase our efforts for the benighted at our own doors."

There is assumption for you! Orthodox, says this elect brother, is our doxy; heterodoxy is every other body's doxy.

The late Cardinal Manning had a rare faculty of setting forth Catholic doctrine with clearness and precision. Witness this luminous exposition of the Church's teaching with regard to the use and abuse of intoxicants:

"The Catholic Church has always taught the lawfulness of using all things that God has made, in all their manifold combinations, so long as we use them in conformity with the law of God. Drunkenness is not the sin of the drunkard, but of the drunkard. Nevertheless, in every utterance of the Church, and in every page of Holy Scripture, wine is surrounded with warnings. The extreme facility of its abuse, its subtle fascination, its overpowering spells, and its stealthy imposition of bondage on the intellect and the will of the lowest to the highest natures, are all set forth in the word of God, as by the hand of a man writing on the wall."

High as were the expectations raised by the announcements respecting the St. Patrick's Day souvenir number of the *True Witness*, its appearance has not disappointed any of them. It is indeed a special number of which our bright Montreal contemporary may well be proud. Both literary matter and illustrations are of a very high order. The former includes "Ireland's Struggles," by the editor, J. K. Foran, with fine portraits of Grattan, O'Connell, Parnell, and McCarthy; "Something about Irish Music," by Mrs. James Sadlier; "Irish Litterateurs," by Eugene Davis; "With the Irish Fairies," by Walter Lecky; "My Irish Friends," by George Johnson (Dominion Statistician); and "Sir John Thompson," by Solicitor-General Curran. Two charming poems, on exquisitely illustrated full pages, are Charles G. D. Roberts' "Canadian Streams," and "A Piece of Irish Lace," by Belle Guerin. Among the illustrations are fine portraits of Archbishop Fabre and the pastors of the English-speaking parishes of Montreal; also beautiful cuts of the churches of these parishes. We commend the souvenir number to all lovers of fine art and good literature.

One of the many proofs of the necessity of such a work as Father Young's "Catholic and Protestant Countries Compared," if for nothing else than to correct false notions of civilization, is furnished by the very first page of the March number of *Donahoe's Magazine*. It opens with a paper on "New Problems of Civilization," by Hon. William B. Rice. Mr. Rice, who is unknown to us, may not be a Catholic, but his remarks are printed without comment in the most conspicuous position in a Catholic magazine. We quote:

"The higher the state of civilization of a nation, the more will its people congregate in large communities. A little investigation will verify this statement. The application of steam to the innumerable operations which were performed by manual labor, brought to towns and cities, and gathered into large factories, the thousands of mechanics who before worked at their own homes. The recent development of electric power has accelerated this movement, until nearly all industrial life is carried on in and near the towns and cities."

Here we have it tacitly assumed that civilization consists in the extended application of steam and electricity, and expressly declared that the more extended this application is, the higher is the state of civilization. Clearly Father Young did not write an hour too soon.

It is currently reported in Catholic circles at Rome, we learn from the *Liverpool Catholic Times*, that the Pope is preparing an important document on the subject of reunion, which he will address to English Catholics. The *Times* points out that the words already used by the Holy Father on this subject have borne fruit in England. The public utterances of such men as Lord Halifax and Canon Knox Little, and the comments of some of the leading Anglican newspapers, are cited as evidences of a kinder feeling towards Catholicism and a gradual disappearance of the old dread of Papal authority among large sections of the Anglican communion. With reference to the accession of converts to the Church at the present day, the *Times* says: "We have won, and are winning, a considerable number of converts from among the most educated Protestants, and some from the humblest ranks of society, who recognize that in the eyes of our Church the soul of the poor man is as precious as that of the possessor of wealth; but we are making little or no advance amongst the middle classes, and the problem of how these classes can be most effectually reached must be solved before the question of the country's conversion will come up for serious consideration."

Speaking of ex-priest Slattery, whose attacks upon the Catholic Church lately led to religious riots in one of the cities of the South, the Rev. Dr. Dixon, a prominent Protestant clergyman of New York, said: "I do not know him, but I do know that the great majority of ex-priests and ex-nuns are unmitigated humbugs. There is something radically wrong about a man or woman, who, quitting one religious persuasion, makes his or her living by fouling the nest just left." The contrast between the class to which ex-priest Slattery belongs and the converts to Catholicism from the ranks of the Protestant ministry is very striking and very instructive. It is an undeniable fact that Protestantism has yielded up to us some of its choicest men, while those who go out from us are now, as in the days of Dean Swift, but weeds thrown out of the Pope's garden. Nor does the contrast lie in the character only of these two classes; it is equally marked in their conduct. We have yet to learn of a single instance in which a convert to Catholicism has been so wanting, we will not say in Christian charity, but in common decency, as to become the mercenary maligner of his former co-religionists. Dr. Dixon's statement about the man or woman who "makes a living by fouling the nest just left," is but half a truth. The logical complement of it is that there is something radically wrong with the men and women who pay that man or woman for doing the dirty job.

Dr. Dixon went on to discuss the religious riots at Savannah in their bearing on freedom of speech. "I don't

care," he said, "whether he [Slattery] is a scoundrel or not. Even if he was the devil from hell he was entitled to speak in the hall he hired." But what if the devil should blaspheme, or use foul and obscene language, or slander the professors of religion, as he would be most likely to do? Would he still be entitled to speak? Dr. Dixon's idea seems to be that a man has a right to say anything and everything that a depraved imagination can suggest to him if only he hires a hall in which to say it. Freedom, whether of speech or action, should not be confounded with unrestrained license.

The un-Christian character of the objections urged by Protestants against Catholic civilization, and the facility with which these identical charges lend themselves to the service of infidelity, are well illustrated by a quotation which the Very Rev. Abbe Hogan, the scholarly Sulpician, in the course of a very suggestive article on "The Social Aspects of Religion" in *Donahoe's* for March, makes from the latest anti-Christian lecture of Ingersoll. The blatant scoffer, taking his cue from the anti-Catholic declaimers, asks, "What has the Bible done for commerce, for agriculture, for all the arts and comforts of life?" Father Hogan aptly replies:

"An appropriate answer would be to ask, for instance, what Mr. Ingersoll has done for the improvement of Boston harbor! The reply would naturally be, 'That is none of his business.' Just so; and in the same way, it is no part of the Bible's business or purpose to help in any one of the ways referred to by Mr. Ingersoll. One of the commonest fallacies of unbelievers who assail religion, and of Protestants who assail the Catholics Church, is to judge them by wrong standards, and to condemn them for failing to do what they were never meant to do."

But while giving this as an answer that would be appropriate, the distinguished writer by no means rests his case upon it. For, having fortified this position by a quotation from the exquisite lecture of Cardinal Newman, to which we referred in our review of Father Young's "Catholic and Protestant Countries Compared" last week, he proceeds to state, very cautiously, a principle which we boldly asserted in a sentence which we have had occasion to repeat to-day. Thus Father Hogan:

And yet there are many reasons why Catholic should not remain a stranger to the manner in which the world at large is affected in its leading aims by the faith which he professes. First of all, among these aims there are many which, though confined to the present life, are part of the providential order, and consequently of God's own will. Thus man, for example, being perfectible in every direction, and progress being manifestly the naturally law of human society, it is reasonable to anticipate that true religion will in some way fit in with, and perhaps help in, the highest development of the natural man, and in the most desirable form of social progress."

Having discussed the motives which should impel Catholics to a study of the influence of the Church on civilization, he very properly cautions against all exaggeration or unwarrantable extenuation, and adds:

"All she (the Church) requires is to be known, having everything to expect from the truth and nothing to fear. For what the Church has done in the world under God's guidance, every Catholic has reason to be proud. For what she has failed to do by the fault of her children, it is good that we should be humbled. But when she falls short of the exigencies of others, simply because she keeps her place and remains faithful to her divine mission, let it be freely acknowledged, nay, openly proclaimed. . . . The Church is in sympathy with all that tends to the true progress of man, with the growth of what is highest and best in him. But there are other growths which she watches with suspicion, because, however admissible and desirable in themselves, they speedily become a danger. Surely her mission is not to stimulate what of itself runs into extremes, but rather to temper and keep it within the limits of the moral law. Such, for example, is wealth. If in its pursuit Catholics, held back by conscientious scruples and alive to other and higher objects, are often left behind, shall we feel humbled for them or for the Church to which they belong?"

In conclusion Father Hogan gives this excellent advice to Catholics, whose religion is constantly being calumniated. Live down these calumnies, as the early Christians did. Show by your conduct

that they are false. This is advice that applies to all. Not everyone can refute calumny by argument; but there is no Catholic so humble that he cannot, if he will, give it the lie by the moral beauty of his life.

Comments of an Occasional Contributor.

Readers of Dickens will never forget the delicious Sairy Gamp and her mythical friend Mrs. Harris, whose utterances she quoted so freely and so respectfully. I have lately been reminded of her by reading the reply made by Rev. Dr. Saunders in the *Halifax Herald* to Archbishop O'Brien's sermon on the Popes. The learned doctor does not find it necessary to have recourse to Protestant authorities in order to confute the Archbishop. He confines himself to quotations from "eminent Roman Catholics." How unfortunate that he should have forgotten to give their names! Or did they themselves, perchance, forget to give them when they wrote? There is grave reason to fear that Dr. Saunders has been imposed upon by some of those individuals who occasionally contribute to the *Independent* or the *Contemporary Review* an article fiercely attacking the Papacy, and signed "A Roman Catholic."

The Doctor's thesis—stated at the end, instead of the beginning of his paper—is "Since the Popes got the power from the hands of civil rulers till the present day, they have never appeared as the advocates of civil and religious liberty. To deny this would be to fly into the face of impartial history." What a pity again that he has not told us the names of some authors who in his opinion have written impartial history! Since he has done us the honor to quote from "eminent Roman Catholics"—who shall be nameless—it would only be fair to return the compliment by giving quotations from eminent Protestants. If the learned doctor will procure a copy of the book lately issued from the Catholic Book Exchange, New York, and entitled "Catholic and Protestant Countries Compared in Civilization, Popular Happiness, General Intelligence and Morality"; if he will turn to the twelfth chapter of this book he will find quotations controverting his thesis from eminent Protestant writers, not cited anonymously, but with name of author and name of book, number of volume and number of page given.

Here are the authors cited by Father Young in his twelfth chapter: Lecky, Guizot, Dr. Maitland, Dean Milman, Voight, Laing, Dr. Cutts, J. A. Froude, Canon Farrar, Dr. Nevins. Here are some of the phrases which they use concerning the Church of the Popes: "In the transition from slavery to serfdom, and in the transition from serfdom to liberty, she was the most zealous, the most unwearied and the most efficient agent."—"the quiet scriptural asserter of the rights of man."—"it was always on the side of the liberties of the people."—"essentially democratic."—"false to represent the old Catholicism as the enemy of popular liberty."—"all that men have of civil, political, and religious freedom in the present age may be clearly traced, in the history of every country, to the working and effects of the independent power of the Church of Rome."

Dr. Saunders points triumphantly to the excommunication by Innocent III. of the English barons, who with Cardinal Stephen Langton at their head, forced King John to sign the Great Charter. If we were to say that we do not see how the Pope thereby showed himself an enemy to English liberty, Dr. Saunders would exclaim with bitter irony, "O no, of course not!" But perhaps he will spare us the irony when we say this not in our own name, but in the name of John Richard Green. "The after-action of the Papacy shows that Innocent was moved by no hostility to English freedom. But he was indignant that a matter which might have been brought before his court of appeal as over-lord, should have been dealt with by armed revolt, and in this crisis both his imperious pride and the legal tendency of his mind swayed him to the side of the king, who submitted to his justice." (*History of the English People—John, par. 201*). What is meant by "the after action of the Papacy," we learn from paragraph 203: "The position of Guiso as representative of the papal over-lord of the realm,

and his action showed the real attitude of Rome toward English freedom. The boy-king was hardly crowned at Gloucester when legate and earl issued in his name the very charter against which his father had died fighting."

If the plaintiff in a lawsuit made an assault upon the defendant in the courtroom under the eyes of the judge, and if the judge thereupon punished the said plaintiff for contempt of court and postponed the hearing of the case, would any fair-minded witness of this scene declare that the judge was animated by hostility to the plaintiff—especially if, when the case was afterwards heard, judgment was rendered in favor of the plaintiff? Innocent III. suspended Cardinal Langton from the exercise of his office of Primate because he had headed the barons in wresting the Charter from the king. What then? When the commander-in-chief of an army sees one of his subalterns violating general orders to do some gallant deed which saves a regiment from annihilation, he may say to himself, "I'll see that that fellow gets the Victoria Cross," but in the meantime he puts him under arrest and summons a court-martial.

But perhaps Dr. Saunders will tell us that the very fact of Innocent's being over-lord of England was an outrage upon the liberty of the people. He may quote Shakespeare to prove that the whole nation writhed under the disgrace when its king became "the Pope's man." Mr. Green takes a more prosaic view: "We see little trace of such a feeling in the contemporary accounts of the time. All seem rather to have regarded it as a complete settlement of the difficulties in which king and kingdom were involved. As a political measure its success was immediate and complete. The French army at once broke up in impotent rage." (*Par. 191*.)

Dr. Saunders has fallen foul of another Innocent, the tenth of that name. This Pope, the Doctor tells us, says "that no one who had sworn to the provisions of the peace of Westphalia was bound to keep his oath. He was referring to the provisions of this compact which secured to Protestants the free exercise of their religion and admission to civil offices." Cleverly put! But readers of Schiller's *History of the Thirty Year's War* know that "the free exercise of their religion" to Protestants meant freedom to prevent Catholics from exercising theirs, while "admission to civil offices" meant the recognition of the right of Protestants to retain Catholic bishoprics, canonries and prebends which they had wrested from their rightful possessors. (See Morrison's translation of Schiller, Book I, pars. 54, 55, 56, 58, 60.) If I send my timepiece to the watchmaker for repairs, and while it is in his possession all the contents of his shop are distrained for rent, am I guilty of fraud because I seek for a writ of replevin? This is precisely similar to what was done by Innocent X. Does Dr. Saunders wish us to believe that because a man happens to be a Pope he thereby forfeits all the rights which he would have enjoyed if he had remained in private life, or if he had been at the head of a secular corporation?

(Continued on sixth page.)

The German Reichstag on Saturday last, voted down, 164 to 146, a motion to tender congratulation to Bismark on his 80th birthday, which occurs on April 1. The Emperor immediately sent a message to the ex-Chancellor expressing his unbounded indignation at the action of the chamber. The despatches say the Centre, or Catholic party, voted with the majority. The vote caused the most intense excitement throughout the country.

Despatches say that Lord Rosebery, though slightly improved in health, still suffers greatly from insomnia and shows symptoms of "serious nervous disorder." For ten days he had not had a single night's sleep. It is stated, however, that he will not resign the Premiership during the continuance of the present Parliament. There are beginning to be rumors of the possibility of the return of Mr. Gladstone to the head of affairs. There is much difficulty over the selection of a successor to Sir Arthur Peel, who has resigned the Speakership. The Bill for the payment of members passed its second reading on Saturday by only 18 of a majority. The debate on the disestablishment of the Church in Wales has been in progress since Thursday last.

The Text of the Privy Council Decision.

The following is the cabled summary of the recent decision of the Judicial Committee of the Imperial Privy Council in the Manitoba School Case. We had expected that a verbatim report would ere this have appeared in the press. As this has not been published, we give the exact summary, which is very full and satisfactory:

In their lordships' opinion it is the twenty-second section of the Manitoba Act which has to be construed in the present case, though it is, of course, legitimate to consider the terms of the earlier Act and take advantage of any assistance they afford in the construction of the enactments with which they so closely correspond, and which have been substituted for them.

Before entering into a critical examination of this important section of the Manitoba Act it will be convenient to state the circumstances under which the Act was passed and also its exact scope. It is the decision of this board in the case of *Barrett v. The City of Winnipeg* which seems to have given rise to some misapprehension. In 1867 the union of the provinces of Canada, Nova Scotia and New Brunswick took place. Among the obstacles which had to be overcome in order to bring about that union, none, perhaps, presented a greater difficulty than the differences of opinion which existed with regard to the question of education. It had been the subject of much controversy in Upper and Lower Canada. In Upper Canada a general system of undenominational education had been established, but with a provision for separate schools to supply the wants of the Catholic inhabitants of that province.

The second sub-section of section 93 of the British North America Act extended all the powers, privileges and duties which were then by law conferred and imposed in Upper Canada on the separate schools and school trustees of the Roman Catholic inhabitants of that province to the dissentient schools of the Protestant and Roman Catholic inhabitants of Quebec. There can be no doubt that the views of the Roman Catholic inhabitants of Quebec and Ontario, with regard to education, were shared by the members of the same communion in the territory which afterwards became the province of Manitoba. They regard it as essential that the education of their children should be in accordance with the teaching of their church, and they considered that such an education could not be obtained in public schools designed for all members of the community alike, whatever their creed, and it could only be secured in schools conducted under the influence and guidance of the authorities of their church.

At the time when the province of Manitoba became part of the Dominion of Canada, the Roman Catholic and Protestant populations in the province were about equal in number, and prior to that time there did not exist in the territory then incorporated any public system of education. The several religious denominations had established such schools as they thought fit and maintained them by means of funds voluntarily contributed by the members of their own communion. None of them received any state aid. The terms upon which Manitoba was to become a province of the Dominion were a matter of negotiation between the representatives of the inhabitants of Manitoba and the Dominion Government. The terms agreed upon, so far as education is concerned, must be taken to be embodied in the twenty-second section of the Act of 1870. Their lordships do not think that anything is to be gained by an inquiry as to how far the provisions of this section placed the province of Manitoba in a different position from the other provinces or whether it was one more or less advantageous. There can be no presumption as to the extent to which the variation was intended. This can only be determined by construing the words of the section according to their natural signification.

Among the very first measures passed by the Legislature of Manitoba was an Act to establish a system of education in that province. The provisions of that Act require examination. It is sufficient for the present to say that the system established was distinctly denominational. This system, with some modifications of the original scheme, bore fruit in later legislation and remained in force until it was put an end to by the Acts which have given rise to the present controversy. In *Barrett's* case the sole question raised was whether the Public Schools Act of 1890 prejudicially affected any right or privilege which Roman Catholics, by law or practice, had in the province at the time of the union. Their lordships arrived at the conclusion that this question must be answered in the negative. The only right or privilege which the Roman Catholics possessed, either by law or in practice, was the right or privilege of establishing

and maintaining for the use of the members of their own church such schools as they pleased. It appeared to their lordships that this right or privilege remained untouched. Therefore, it could not be said to be affected by the legislation of 1890. It was not doubted that the object of the first sub-section of section 22 was to afford protection to denominational schools, or that it was proper to have regard to the intent of the Legislature and surrounding circumstances in interpreting the enactment. But the question which had to be determined was the true construction of the language used. It is true that the construction put by this board upon the first sub-section reduced within very narrow limits the protection afforded by that sub-section in respect to denominational schools. It may be that those who have been acting on behalf of the Roman Catholic community of Manitoba, and those who either framed or assented to the wording of that enactment were under the impression that its scope was wider, and that it offered protection greater than their lordships held to be the case. But such considerations cannot properly influence the judgment of those who have to judicially interpret a statute. The question is not what may be supposed to have been intended, but what has been said. More complete effect might in some cases be given to the intentions of a Legislature if violence were done to the language in which their legislation has taken shape. But such a course would, on the whole, be quite as likely to defeat as to further the object which was in view. Whilst, however, it is necessary to resist any temptation to deviate from sound rules of construction in the hope to more completely satisfy the intention of the Legislature, it is quite legitimate where more than one construction of a statute is possible, to select that which will best carry out what appears from the general scope of legislation and surrounding circumstances to have been its intention.

Their lordships, then, proceed to consider the terms of the second and third sub-sections of section 22 of the Act of 1870, upon the construction of which the questions submitted chiefly depend. For the reasons given, their lordships concur with the majority of the Supreme Court in thinking that the main issues are not in any way concluded either by the decision in *Barrett's* case or by any principles involved in that decision. The second and third sub-sections, as contended by the respondent and affirmed by some judges of the Supreme Court, were designed only to enforce the prohibition contained in the first sub-section. The arguments against this contention appear to their lordships to be conclusive. In the first place, that sub-section needs no further provision to enforce it. It imposes a limitation on legislative powers conferred, and any enactment contravening its provisions is beyond the competency of a Provincial Legislature, and therefore null and void. The second sub-section ought not to be construed as giving to parties aggrieved an appeal to the Governor-General in council, concurrently with the right to resort to the courts in case the provisions of the first sub-section are contravened, unless no other construction of the sub-section be reasonably possible. The nature of the remedy, too, which the third sub-section provides for enforcing the decision of the Governor-General, strongly confirms this view, that the remedy is either provincial law or a law passed by the Parliament of Canada. What would be the utility of passing a law for the purpose of merely annulling an enactment which the ordinary tribunals would without legislation declare to be null, and to which they would refuse to give effect? Such legislation would, indeed, be futile. The first sub-section invalidates a law affecting prejudicially the right or privilege of any class of persons. The second sub-section gives an appeal only where the right or privilege affected is that of a Protestant or Roman Catholic minority. Any class or majority is clearly within the purview of the first sub-section. But it seems equally clear that no class, or Protestant or Catholic majority, would have a locus standi to appeal under the second sub-section, because its rights and privileges had been affected. Moreover, to bring a case within that sub-section, it would be essential to show that a right or privilege had been affected. Could this be said to be the case because a void law had been passed which purported to do something, but was wholly ineffectual to prohibit a particular enactment, and render it ultra vires? This surely prevents its affecting any rights. In their lordships' opinion, the second sub-section is a substantive enactment, and is not designed merely as a means of enforcing the provision which precedes it. The question then arises, does the sub-section extend to the rights and privileges acquired by legislation subsequent to the union? It extends in terms to any right or privilege of a minority affected by an Act passed by the Legislature, and would, therefore, seem to embrace all the rights and privileges existing at the time when such Act

was passed. Their lordships see no justification in putting a limitation on language thus unlimited, their lordships being of the opinion that the enactment which governs the present case is the twenty-second section of the Manitoba Act. It is unnecessary to refer at any length to the arguments derived from the provisions of section 93 of the British North America Act; but so far as they throw light on the matter, they do not, in their lordships' opinion, weaken, but rather strengthen, the views derived from study of the later enactment.

Skies at the Crucifixion.

If some astronomical calculations recently made may be believed, the planets which gravitate around the sun will, next month, about Easter-time, be in relatively the same position in the heavens as they were in the spring of 29 A. D., which is the year when Jesus Christ is generally supposed to have been crucified and to have risen from the dead. Not since that time has this coincidence recurred.

Each of the heavenly bodies has its own time for making a revolution around the sun, and these times differ widely. The earth, as everybody knows, goes round once every year. Mercury takes but a quarter of that time, while Saturn is employed for nearly thirty years in making a circuit of the path laid out for him. Consequently, in all these hundreds of years they have never yet moved into the same positions which they occupied in the month of April, 29 A. D. Neither are they expected by astronomers to be exactly in the same positions as they were then, for the attraction of other planets and the sun has caused variations in their respective cycles during these eighteen centuries. It is for this reason that the recurrence of a similar condition of the skies possesses no scientific interest to the astronomer. But to millions of Christian people all over the world it is an important coincidence that that they should see, during Holy Week of this year, the heavenly bodies almost as they were when Christ looked up to them nightly in the rapid succession of events which marked the fortnight preceding His crucifixion.

That the last year which Christ spent upon earth was really the year 29 A. D. is a question which is not settled. It and each of the four years succeeding it have been named by Biblical scholars who have compared the chronology of events mentioned in the New Testament with the dates as given in Josephus and the best Roman historians. Christ is supposed to have been thirty-three years old when His life upon earth was ended. This would naturally seem to make His crucifixion occur in the thirty-third year of what is called the Christian era. But the Christian era was first invented five hundred years after His death by a learned monk called Dionysius Exiguus, and it is now admitted that its inventor made an error in his calculation of at least four years, and that the birth of Christ really occurred in the year which is now called 4 B. C. This would make 29 A. D. the most probable date for His crucifixion. But the *Encyclopedia Britannica* and a number of German scholars favor 30 A. D., and this would make Easter-day of next year and not this year the date at which the similar position of the planets can be recalled.—*Baltimore Sun*.

Humorous.

Freddie: "Ma, didn't the missionary say that the savages didn't wear any clothes?"
Mother: "Yes, my boy."
"Then why did pa put a button in the missionary box?"

Ardent Suitor: "I have come, sir, to ask your permission to pay my addresses to your daughter."
Old Gentleman: "Certainly, sir, certainly. I got another dozen parlor chairs only yesterday, and no doubt you'll be able to find a seat."

A gentle Hint.—Hubby: "How do you suppose the saying 'There is nothing new under the sun' ever originated?"
Wife: "Really, I don't know, unless some woman who wore a bonnet like mine said it to her husband."

Her brow was like the snowdrift,
Her throat was like the swan,
And her hat it was the largest
He'd ever looked upon.

The woman emancipationist had tackled the serene old bachelor. He quirmed occasionally, but he retained his serenity. "Have you ever done anything for the emancipation of women, I'd like to know?" she said, coming down the homestretch. "Indeed, I have, madam," he smiled; "I have remained a bachelor."

Why It Was Cruel.—"The other day," said a gentleman, "I was told of a little girl who attended a distribution of prizes given by the Society for the Prevention of Cruelty to Animals. She had won, you must know, a book as a reward for the best essay on the subject given, and, with the other successful children, was undergoing a viva voce examination? "Well, my dear," said the gentleman who had given away the prizes, "can you tell me why it is cruel to dock horses' tails, and trim dogs' ears?" "Because," answered the little girl, "what God hath joined together let no man put assunder!"

A Word in Your Ear, Madam!

Are you not feeling as well as usual this year? Is that tired run down feeling getting the upper hand? Do you sometimes feel nervous enough to fly? Are you sometimes even cross with the children? not to mention that poor, patient husband of yours?

Get a Half Dozen Bottles

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take it freely, and see what a charm will come over your existence.

Read this to your husband this evening, and he will bring you the medicine when he returns home. It is pleasant and safe to take. Six bottles for \$2 50.

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FROM "CHRONICLES OF THE LITTLE SISTERS" IN THE AVE MARIA.

When next I had occasion to go to the Little Sisters, I at once went in search of my old acquaintance but new friend, Mr. Doherty...

to find her, and hoping when I did that she'd be glad to see me. I worried greatly at this time; but, search where I might, I couldn't find her...

the middle of the two parlors. She came right over to where I was. I stood up, and says she: "My good man, I'm much obliged to you for what you did this afternoon..."

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ESTABLISHED, 1852

The Casket,

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Shall we sharpen and refine the youthful intellect, and then leave it to exercise its new powers upon the most sacred of subjects, as it will, and with the chance of exercising them wrongly; or shall we proceed to feed it with divine truth, as it gains an appetite for knowledge?—
CARDINAL NEWMAN.

THURSDAY, MARCH 28.

A BIT OF HISTORY.

A statement lately made in Montreal by Sir Donald Smith regarding his official visit to the North-West twenty-five years ago suggests the reflection that the course of events in the United States has been of incalculable benefit to the Catholics of the British Empire. Until the successful rebellion of the New England colonies, the British Government had no thought of amending or ameliorating the penal laws in Ireland, that barbarous code of which Edmund Burke said that "the most refined ingenuity of man could not contrive any plan or machinery better calculated to degrade humanity." As one historian puts it, "the government was stimulated to exertion in the amelioration of the penal code in Ireland by the intelligence which arrived from across the Atlantic towards the close of the year: General Burgoyne had surrendered to the American 'rebels' at Saratoga, and the entire British army had been led into captivity." Were it not for this event and the many social and political currents which the American revolution set in motion, the Catholics of Ireland would have clamored in vain at the time for liberty to hear Mass, to own land, or to receive instruction from a Catholic schoolmaster.

When the French forces in Canada were defeated on the Plains of Abraham, and this country was ceded to Great Britain, His British Majesty agreed on his side "to grant the liberty of the Catholic religion to the inhabitants of Canada." So it is stated in the treaty signed in 1763. Events in the New England colonies had no bearing upon this concession. We are indebted for it to the insistence of France. But observe what followed. Eleven years after the signing of the treaty an Imperial Act subjected the Church in Canada to the royal supremacy and handed it over to the English Protestants charged with the conduct of public affairs in the new colony. Just then the American Revolution broke out, and the Act was not put into execution. The project of making Quebec Province a Protestant colony was by no means abandoned, however. This was to be effected partly by a system of schools established in 1801 under the presidency of an Anglican bishop, and partly by the plan described in the following extract from a letter written by a Government official (Mr. Ryland) in 1804:

"I have long since laid it down as a principle (which in my judgment no governor of this province [of Quebec] ought to lose sight of for a moment), by every possible means which prudence can suggest, gradually to undermine the authority and influence of the Roman Catholic priests. This great, this highest object that a governor can have . . . may be accomplished before ten years shall have passed over . . . The instructions of His Majesty, by which it is ordered that no person in this province shall have the care of souls but by virtue of a license under the governor's hand and seal, . . . once followed up, the King's supremacy would be established, the authority of the Pope abolished, and the country would become Protestant."

In 1811 Bishop Plessis of Quebec writes as follows:

"Yesterday I had a conversation with His Excellency the Governor (Sir James Craig), which lasted one hour and three-quarters, in which he exhausted himself, and me also, in speaking, without being able to fall into accord, upon the only point that was agitated, to wit: the nomination of curés (parish priests). He viewed it obstinately as a civil affair, and as a prerogative of the Crown which it would never abandon."

It is hard to say how far this thing would have gone, to the detriment of Catholicism in Canada, if war had not broken out in 1812 between England and the United States. That and the attitude of the Canadian clergy during the war put a stop to the new and dangerous course.

We now come to the statement of Sir Donald Smith. If he is a good authority—for which of course we do not vouch—they are mistaken who imagine that the concessions freely made to the people of what is now Manitoba, including educational privileges to Catholics, were dictated by a desire to avoid disturbance there and by a spirit of fair play. Sir Donald says, No. It was the old and effective fear of the United States. Here is his statement:

"It happened that some five and twenty or more years ago I was commissioned—may I say selected or appointed—by the

Canadian Government to go to the people of the North-West with a message of goodwill and of peace. At that time I had, besides a commission from the Canadian Government, a letter from the then Governor-General, Sir John Young, and also a direct expression from the Queen herself of her regard for her subjects in the Red River Settlement, now Manitoba, and in their loyalty. That was in a letter that was cabled from England, and I was instructed to convey this expression of Her Majesty's regard to the people in the North-West. All these documents gave the pledge that right and justice would be done to the people of the North-West in every case. I should perhaps explain, because some of you may not be able to look back so well as I can, and may not know the circumstances of the moment. I may say that we were not at that time in the same happy relation towards our friends on the other side of the line as we are fortunately at the present moment. It was just after the Alabama difficulties and before the meeting of the joint high commission in Washington, which took place in 1871. There was a great danger in the North-West, due to the bitter feeling of the United States towards England and Canada, that was well understood at the time—a very great danger indeed. We know that overtures were made to these people of the Red River settlements, from the state of Minnesota, at any rate, and that money would have been forthcoming, if necessary, to aid action on the part of the settlers antagonistic to either this country or England. We know that our friends on the other side would have been right glad to have had the whole of that North-West, and we know also that they had greater appreciation of it at that time than we ourselves in Canada. As is usually the case when they have anything to determine they got to know the inside of it before they come to arbitration. I think we have been convinced of that on several occasions, and with all this before us, it was felt by the Government that assurance ought to be given to the people of the North-West, both French-speaking and English-speaking, both Roman Catholics and Protestants of all denominations, that equal right would be done to all."

Under these circumstances the Red River treaty, or Manitoba Act of 1870, was drawn up. It was faithfully observed until 1890 and then repudiated. Mr. Ryland of the Quebec administration in 1804 had his counterpart in Mr. Joseph Martin of the Manitoba administration in 1890. As Sir Donald says, we are now fortunately in happy relations with our friends on the other side of the line. The old motive of concession is now dead. But times have changed. The old motive is no longer needed. Whatever may be the case in Manitoba, it is no longer a part of the public policy of the Dominion as a whole to undermine the influence of Catholic priests and abolish the authority of the Pope. The provisions of the Red River treaty have to be observed. They averted the danger of the great North-West falling into the hands of the United States, and the Dominion is not at liberty now to repudiate the debt contracted for that purpose. In 1870, the Dominion Government felt "that assurance ought to be given to the people of the North-West, both French-speaking and English-speaking, both Roman Catholics and Protestants of all denominations, that equal right would be done to all." That assurance was formally given in the name of the Government, in the name of the Governor-General, and even in the name of the Queen herself. It was not given in general terms as above, but in definite written statements, including statements about separate schools.

THE SITUATION.

The order-in-council respecting Catholic schools in Manitoba, the terms of which had not been made public when THE CASKET last appeared, is to the following effect. It declares, following the decision of the Judicial Committee of the Privy Council, that the rights of the Catholic minority in Manitoba, acquired under the Manitoba School Act of 1871, were injuriously affected by the legislation of 1890 appealed against, inasmuch as the minority were thereby deprived of the following rights:

1. The right to build, maintain, equip, manage, conduct and support Roman Catholic schools.
2. The right to share proportionately in any grant made out of the public funds for the purposes of education.
3. The right of exemption of such Roman Catholic schools from all payment or contribution to the support of any other schools.

It then calls for the passing of a Provincial Act amending the Acts of 1890 so as to restore these rights. In other words, it orders that the Catholics of Manitoba shall be restored to the position in respect to education which they occupied before the passage of the legislation they complain of.

Referring to this order the *Presbyterian Witness* in its latest issue says: "This is all that the minority have asked; this is all that the Quebec hierarchy has asked." It might be added: "This is all that the law requires should be granted them"; but this would be to bear true witness, and the Presbyterian organ of the Maritime Provinces does not exist for that purpose where Catholics or Catholic rights are concerned. We have yet to hear of its being objected to a legal decision that it granted all the plaintiff asked for; and the crowning honor of the Dominion Cabinet in this

matter is that it treated the question in a severely legal manner, giving its decision as a judicial tribunal, with apparent disregard of consequences. It is not the office of a judge to make compromises: that is for the parties themselves. The Greenway Government could doubtless easily have obtained concessions. Like Shylock it spared them, demanding its pound of flesh, and like Shylock it has been balked.

It must be borne in mind, however, that this order has of itself no legislative force. All the Cabinet can do is to order remedial legislation by the Province: if the Province refuses or fails to pass it, the Parliament of Canada, not the Cabinet, thereby acquires jurisdiction to legislate in the matter. But the Cabinet, by adopting this order, has pledged itself to the introduction of such legislation if Manitoba fails to pass it, and must of course resign if Parliament refuses to sustain it. In view of this fact, and of the unfortunate possibility of the issue being forced into the coming contest, the resignation of Sir Charles Hibbert Tupper, who has been the strong upholder of justice in this matter, seems most regrettable. It is understood that the step is the result of disagreement with the majority of his colleagues on the question of immediate dissolution of the House, which he strongly advocated. His action tends to increase materially the present uncertainty of political events in the near future. We can only hope that those who have it in their power may yet save the country from religious strife.

An Epoch-Making Book.

(Continued from last week.)

[By the omission of a line of type a sentence beginning a paragraph in our review of Father Young's book last week was rendered unintelligible. It should have read: "God is the Author of nature as well as of grace; He made man to live in civilized society, and arguing from first principles we should expect to find the true religion of Jesus Christ not only compatible with, but productive of the highest and best civilization."]

We have seldom approached the task of reviewing a book with a keener sense of inability to do it justice in the limits of an article than in the case of the work before us. It were useless to attempt within such space to give anything more than a very general idea of the scope of the volume.

Having settled certain first principles in his chapter on "Civilization," our author takes a glance at Protestant civilization as it is and has been manifested in England and some of the countries under her rule. England, with the vast wealth and material prosperity of her "upper classes," has been the country to which Protestant worshippers of the Almighty Dollar have delighted to point; and if Father Young comments with particular severity upon the terrible state of misery, depravity and corruption that exist beneath the surface of this whitened sepulchre, this fact is quite sufficient to account for it.

It is, alas! but too true that "there is no nation on the face of the earth of whom equal evidence could be furnished for its people's degradation, brutal slavery, appalling immorality, and unparalleled pauperism, as has been written concerning England by Englishmen themselves, to say nothing of other testimonies." This being the case, we cannot but regret, for the sake of the author's influence with English readers, that he should have prejudiced them against him by citing as his first witness, and frequently in the course of the book, a United States writer with a very palpable animus against England. For there was no need whatever for doing so; the terrible indictment can be proved all too conclusively, as Father Young has just remarked in the passage quoted, out of the mouths of Englishmen themselves. The witness is so thoroughly corroborated that he does not weaken the case, but with English readers, he will certainly prejudice the jury.

The story of the degradation and misery of the "lower classes" of England is no new one; it has long been known to the better informed throughout the world. Even J. B. Calkin has been reluctantly constrained to hint at it, with of course as little stress as possible; but never, no, never, is an inkling of it given by the fervid pulpit orator or Protestant religious newspaper scribe who uses that great and glorious nation as an object-lesson of the blessings of Protestantism. Space forbids quotation from the terrible array of facts and testimony relative to the condition of the masses in England, which are cited in various portions of the volume; but one solitary fact may open the eyes of the reader as wide as columns of quotations. It is this—that according to statistics compiled by Mr. Charles Booth, President of the Royal Statistical Society, out of all the persons over 65 years of age in England, 25.9 per cent., or more than one in four, are state-aided paupers!

Father Young next contrasts the state of affairs in this *beau idéal* Protestant land with the prosperous and happy condition of

(Continued on fifth page.)

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An Epoch-Making Book.

(Continued from fourth page.)
 The common people in some European Catholic countries, his witnesses being Protestant writers, whose testimony will be a revelation to those who have been foolish enough to give credence to the antiquated Protestant nursery tales about those countries. Mexico, that target for the malicious falsehoods of Protestant missionaries, is next taken up in a chapter from which we can with difficulty forbear to quote.

Two very instructive chapters are "Civilization of Barbarous Nations" and "Catholic America." They serve to remind us of two things: first, that the Catholic Church has reclaimed from barbarism and civilized every nation in Christendom; and secondly, that Protestantism has never done this in the case of a single people. The only thing the latter has ever proved itself able to do with a barbarous people is to exterminate them, as it has done most effectually with the Indians of North America, and is rapidly doing with the native inhabitants of the Sandwich Islands.

And just here an omission which might be supplied in a future edition of Father Young's book suggests itself. When a Protestant of mature years becomes a Catholic and afterwards wins universal esteem by the evident rectitude of his life, Protestants do not fail to point out that his character was formed before the change of religion. The recent comments on the late Sir John Thompson furnish instances of this, and the case of such men as Cardinal Newman the point is much insisted on. Of course we have to admit that when Protestants first left the Catholic Church they took with them enough of the means of salvation to produce Christian character in individual cases under favorable circumstances, though they did not and could not take with them enough to produce the broad results intended by our Lord—not even enough to preserve what they did take for many centuries. Now, the same point can be urged with ten-fold force in the case of Protestant nations. The character of each of them as a civilized nation was fully formed before the change of religion. These nations have since been modified for the worse, but fundamentally they are the same nations. To omit this point is to give to Protestantism the whole credit of forming these nations. Of course it may be urged that everyone knows that those nations were civilized before the rise of Protestantism. But the general reader nowadays is so unreflecting, and general knowledge is so often unrealized, that we think the point should be made and strongly put.

The respective influences of Catholicism and Protestantism on civil liberty are set forth, still from Protestant testimony, in two excellent chapters, to the first of which our "Occasional Contributor" refers this week. The broad question of popular education, the favorite ground of Protestant attack, is handled in a masterly manner by our author, of whose treatment of it we have already given editorially some idea. One of the best chapters in the book is "Christian and Patriotic Education in the United States." It appeared as an article in the *Catholic World* some months ago, and is one of the most triumphant vindications—out of the mouths of Protestants—of the Catholic position regarding education that we have ever yet read. A most striking and instructive chapter is "Who Owns the Land?" showing that in Catholic countries the tendency is to equality of distribution; in Protestant ones, to concentration in the hands of a few. Lastly comes the question of morality; and here a crushing case is made out which no Protestant will dare face.

We have called this an epoch-making book, not because we believe it will stop, as the Protestant Professor Starbuck says it ought to stop, Protestant misrepresentations of Catholic countries. No; as the Protestant New York *Independent* said last week, "some of those who hate the Roman Catholic Church love to make lies about it." No amount of refutation and exposure will stop these lovers of lies. But those who are not lost to all sense of shame will drop these tactics. And, what is perhaps of greater importance, the false ideas of civilization and of the influence of the Church upon it, which too many Catholics have imbibed, will be corrected; and every Catholic will have at hand a complete armory with which to repel any attack on this score which the enemies of his religion may make.

Some minor errors have crept in, as well as, in the hurry of composition, some ill-constructed sentences; but these are little things which can easily be remedied in a future edition. The price of the book is \$1.00.

Catholics and the Public Schools.

To the Editor of THE CASKET:

Sir,—The public schools of France, it is very generally known, are utterly godless. The very name of God is carefully eliminated from the text-books. Mr. Laurier referred to this in one of his

recent speeches, and hoped the day would never come when such schools would be established in Canada. Herein he said nothing to which every Protestant in Canada will not answer Amen. "We are as much opposed to godless schools as you are," they say to us, "but our public schools are not godless. The teachers are required to inculcate by precept and example a respect for religion and the principles of Christian morality. No candidate can get a license to teach without first obtaining a certificate from a clergyman or two justices of the peace testifying to said candidate's fitness to impart these moral principles. We all accept the Ten Commandments, and the morality based on these can be taught to all the pupils without offence to any creed." Thus do our Protestant friends argue for the possibility of religious instruction which shall be non-sectarian. We understand their position thoroughly, but they do not understand ours. When all their sects agree upon a system of teaching, they call this system "non-sectarian," and are apparently unable to realize that such a system may be in direct opposition to our first principles of religion. "But surely the Ten Commandments are not in opposition to Catholic first principles?" they will say to us. No, they are not, in themselves,—but as many Protestants understand them, they are. No better proof can be given of the necessity of a Supreme Court to determine the meaning of God's law, than the fact that even when the law is as clearly laid down as it is in the Decalogue, men find room for very serious differences of opinion. To illustrate this take the Fifth Commandment (or call it Sixth if you like). It is contained in four words—"Thou shalt not kill." Will our Protestant friends believe that we cannot agree with them upon the meaning of this? Perhaps they will answer that there may be some shades of difference between us with regard to the limits of the right of self-defence, but that such questions will never enter the mind of the schoolboy. But I am not referring to such points of difference as these—I am referring to a question which has presented itself to the mind of every thoughtful pupil who has ever read Burke's *Panegyric of Marie Antoinette* in one of the school-books. In that splendid composition, the admiration of every one who has the faintest appreciation of beauty of language, are found the following words: "Little did I think she would ever be obliged to carry the sharp antidote against disgrace concealed in that bosom." Every intelligent boy or girl of fourteen or fifteen years of age knows that "the sharp antidote" means a dagger. According to Catholic ideas of morality it would be the duty of the teacher to tell the pupils that if Marie Antoinette, or any other woman, committed suicide to avoid disgrace, no matter how great, she would be guilty of self-murder. I have never known a public school teacher to do so. More than this, I have discussed this matter with intelligent Protestants without finding one who would positively declare that a woman was not justified in taking her life to preserve her honor. We are told that the Jesuits teach that the end justifies the means. Surely if this were the case they would justify suicide in this case. Yet they do not. The public-school teachers do, however,—or at least they teach nothing to the contrary. One of our young priests has told me that when he entered college and began to study the treatise on Moral Theology written by J. P. Gury, S. J., he found it extremely difficult to give up the belief which he had held from his schooldays, that suicide in the circumstances I have mentioned was not only lawful but laudable—an heroic act of virtue, in fact. And for this belief he tells me he was indebted to Burke's *Panegyric*, as contained in one of the reading books authorized by the Council of Public Instruction for use in the schools of Nova Scotia.

Here we have a startling difference of opinion with regard to the meaning of one of the Ten Commandments—the Catholic Church teaching that the one who commits suicide in any case whatever (except of course the case of insanity) is guilty of murder; Protestants, at least some of them, holding that in certain circumstances such a person is not only excusable, but worthy of praise. They do not seem to realize that theirs is a pagan idea; that the motto "death before dishonor" breathes the spirit of Cato, not of Christ.

The fact that Catholics and Protestants cannot agree upon what constitutes murder ought to be a conclusive proof that no common platform can be framed even from the general principles of Christian morality. DAVID CREDON.

Support of Catholic Periodicals.

DEAR MR. EDITOR:

"Occasional Contributor" in your last issue, in one of his admirable letters, which I always read with appreciation, speaks of the apathy with which the Catholic public regards the Catholic press, and evidences that apathy by the following comparisons:

"How many copies of the *Family Herald* will be found for one *CASKET* in the families of the Diocese? How many numbers of *Harper's*, *Scribner's* or the *Century* for one *Catholic World* or *Are Maria*? How many numbers of the *Forum* or the *Nineteenth Century*—yes, and the *Arena*—for one number of the *Month*, or of the *American Catholic Quarterly*?"

In answer to these questions I may record my belief that the proportion of the subscription list of the *Family Herald* compared with that of most Catholic papers would be as 100 is 1, and that of the others mentioned in nearly the same ridiculous proportion.

This may or may not be discreditable to Catholics, yet, shall we not be permitted to enquire, To what extent is the management of Catholic papers answerable for this state of affairs? May we not also ask, What efforts are being made by Catholic publishers to increase the circulation of their papers? Are they sending out sample copies or offering premiums? Are they canvassing steadily? Are they taking any means to create a demand for their papers? These are questions worthy of consideration by publishers who wonder why their papers are not a success.

Apart from the different end and object in view, the publication of a religious or a secular paper demands the same labor and entails the same expense, with this exception, that a religious paper, as a general rule, gets its editorial work for a price far below that paid by secular journals. From the above facts I deduce that if the same business methods are followed in the conduct of the former as are employed in that of the latter, the same success should attend both efforts. The large subscription lists of many secular papers are a result of persistent push and business enterprise.

It is a lamentable fact that Catholic papers do not make sufficient effort to make themselves known. It is absurd to suppose that Catholics should be always on the watch for Catholic papers because they are, or are supposed to be, Catholic, when their publishers do not take any means to let the public know even their name and location.

Is the object of a Catholic paper attained by merely sending it out weekly or monthly, as the case may be, to a regular list of subscribers? Should it not rather be strewn like seed? Should it not "Go forth and teach all nations"? It will be found that the majority of Catholics when approached are ready enough to subscribe for a Catholic paper if it is worth the money asked for it, though they cannot subscribe for all Catholic papers. There are, however, a number of Pharisees who never give assistance to anything of this nature (and not because they are financially unable to do so); but I am now writing of true, consistent Catholics, and I repeat it, use the same efforts to get their subscriptions as are used by secular papers, and you can obtain them. QUIDAM.

[We publish this letter as expressing a view which is possibly entertained by others besides our correspondent. We have had some considerable experience in this matter, and if anything were really to be gained by making it public, we doubt not we could a tale unfold that would surprise "Quidam," or anyone else who is disposed to lay the entire blame in this connection on the shoulders of Catholic publishers, not a little. But it "were long to tell and sad to trace," and would be but the repetition of an old, old story. We do not say that there is no grain of truth in the view expressed by "Quidam"; but as an adequate explanation of the phenomenon remarked by our "Occasional Contributor," it will not do, and it will not be adduced as such by any widely experienced observer.—ED. CASKET.]

Last Sunday Li Hung Chang, Chinese peace ambassador, was shot in the face by a young Japanese in the street in Simoneseki, where the negotiations are in progress. The wound is not fatal, but it will interrupt the negotiations for a time.

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Latest Styles in Men's and Boys' Felt Hats.

The New Styles and Shades in Fedora Hats FOR MEN AND BOYS.

Also the Latest Shapes in Men's Hard Felt Hats.

A Small Shipment of Men's and Boy's Caps.

Just received from the United States. THESE ARE RIGHT in Color, Shape and Price.

Are You Going Away?

If so, perhaps you want a New Trunk.

WE HAVE THEM!

TRUNKS at \$1.25, 1.65, 2.00 at \$1.70, 2.00, 2.30 At all Prices up to \$6.00.

In Valises, Satchels and Bags

We have just received a Splendid Assortment, and sell them at All Prices from 60 cents up.

Remember This!

WE SELL always and everything at LOWER PRICES than the same Goods can be purchased elsewhere in Town. Get Our Prices and Compare Values.

McCURDY & Co., Antigonish

PEOPLE FIND

That it is not wise to experiment with cheap compounds purporting to be blood-purifiers, but which have no real medicinal value.

It Pays to Use

AYER'S Sarsaparilla, and AYER'S OIL, AYER'S Sarsaparilla, are always depended upon. It does not vary. It is always the same in quality, quantity, and effect.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

INTERCOLONIAL RAILWAY

1894-Winter Arrangement-1894.

ON AND AFTER MONDAY, the 1st October, 1894, the trains of this Railway will run daily (Sunday excepted) as follows:

Table with columns for departure/arrival times and locations: Antigonish, Stellarton, Halifax, St. John, Quebec and Montreal.

D. POTTINGER, General Manager. Railway Office, Moncton, N. B., 27th Sept., 1894.

FOR SALE.

A VALUABLE FARM situated at Pleasant Valley. Possession can be given immediately. Apply to TROTTER BROS.

Farm for Sale.

THE SUBSCRIBER offers for sale the Farm on which he resides containing one hundred and seventeen acres, more or less, conveniently situated, with fair buildings, will be sold at a sacrifice.

We Want The Ladies To Vote

Not for the most popular politician, but for the Brand of

SPICES

They Think is Purest. We would take the risk of public criticism if we were not sure

MOTT'S

Will Easily Take First Place.

JOHN P. MOTT & CO., MANUFACTURERS.

H. F. WILLIAMS & CO. COMMISSION MERCHANTS.

Parker Market Building HALIFAX, N. S.

Receivers and Jobbers of

BUTTER, EGGS, CHEESE, BEEF, POOR, POULTRY, And all Kinds of Farm Produce.

Special attention given to Handling of Live Stock. CASH RETURNS MADE PROMPTLY.

QUEEN HOTEL, Antigonish, N. S.

DAN. STEWART, PROPRIETOR.

This is the most Centrally Situated Hotel in Town. It has been Newly Furnished, is

Heated Throughout with Hot Water, And supplies First-class Accommodation to the Travelling Public.

Good Stabling on the Premises.

MODERATE RATES

Comments of an Occasional Contributor.

(Continued from first page.)

Leo XII. denounced "liberalism," therefore he denounced civil liberty. Thus Dr. Saunders. "Leo XIII. denounces Free-Masonry, therefore he denounces all those who cut stone and build walls."

It looks as though Dr. Saunders were guilty of juggling with words—but this is not necessarily the case. He is probably a good classical scholar, able to read any passage of Virgil or Cicero at sight.

Gregory XVI. and Pius IX. Dr. Saunders tells us, pronounced "freedom of conscience an insane folly, and freedom of the press a pestiferous error."

Behold the dreaded bugbear! Will Dr. Saunders or any of his cloth say Amen to this proposition? They may do so with their lips, but by their actions they say Amen to its condemnation.

A man has no more right to believe what he pleases than he has to do what he pleases. He is free to believe what he pleases; he is free to do what he pleases.

The Popes have declared "that the freedom of the press is a pestiferous error."

dom of the press is a pestiferous error," says Dr. Saunders. This means that they have condemned another sweeping proposition of the same character as the one already cited.

"Since the Italians have taken things into their own hands, the popes childishly play prisoners when they are at liberty to go and come as they please over the face of the whole earth," says Dr. Saunders.

The worthy Doctor also indulges a little in what Father Lambert calls the "look-at argument." Look at Catholic Quebec and look at Protestant New-England, he says, and compare their statistics of illiteracy.

Let me once more recommend Father Young's Catholic and Protestant Countries to Dr. Saunders—not only the twelfth chapter, but the thirteenth and the thirty-second; in fact, every chapter in the book.

It seems to me that the extract from Macaulay which THE CASSET reprints would be a valuable addition to Father Young's excellent twelfth chapter when the book is going into its third edition.

RHEUMATISM CURED IN A DAY.—S-uth American Rheumatic Cure for Rheumatism and Neuralgia radically cures in 1 to 3 days.

A Splendid Example.

The fact that several of the servant girls at the hotel were devout Roman Catholics prevented an awful loss of life. There were twenty-five servant girls employed in the hotel and they all slept in one wing of the house.

The above is the concluding portion of a dispatch describing a fire in a Pittsburgh hotel Sunday morning. Seven of the girls were up dressing "making ready to attend Mass."

K. D. C. Restores the Stomach.

working young women, for a servant's life in a hotel is no easy task, but despite this, they were sure to go to holy Mass, there to offer up their prayers and actions for the day that had not yet dawned, for at 5 o'clock the darkness of the night is still over the earth.

The base of Ayer's Hair Vigor is a refined and delicate fluid, which does not soil or become rancid by exposure to the air, and which is as perfect a substitute for the oil supplied by nature in youth and health, as modern chemistry can produce.

The Calendar. MARCH.

Table with columns for DATE and FEAST. Includes entries for 29 Fri., 30 Sat., 31 Sun., 1 Mon., 2 Tues., 3 Wed., 4 Thurs.

S. Phocas, Martyr.

S. Phocas was a gardener, who cultivated small piece of land near Sioope, in Pontus, about the year 330. He gave to the poor what he could spare from the fruits of his toil, his house was open to every wayfarer, and he spent the last evening of his life entertaining the man who sought his life.

When the morning broke, and the licitors, ready to set out again, asked his assistance to find Phocas, 'I,' said the saint, 'am he; do what you have to do.'

WORKS OF MERCY.

Make a fixed rule of giving alms according to your means, remembering that this is the way Christ gives you of securing your own salvation.

'It is almost impossible for a man who gives alms to be lost.'—S. Jerome.

The head of S. Phocas was preserved at Rome, parts of his relics were placed in other churches, and devotion to him spread all over the world. The sailors on the Black Sea and the Mediterranean chose him as their special patron.

'Alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting.'—Tobias xii. 9.

"That Sluggish Feeling."

Rev D. L. Joselyn, Crystal City, Man. 'I have found real benefit from your medicine, K. D. C., in saving me from that sluggish feeling caused by my food not properly digesting. I consider it a very valuable medicine to all under like conditions to myself.

Marvellous cures are indeed effected by K. D. C. Every man woman and child throughout Canada who suffers from any form of indigestion, should test its merits. Samples Free to any address. K. D. C. Co., Ltd., New Glasgow, N. S., and 127 State street, Boston, Mass.

Professional Cards DAN C. CHISHOLM, BARRISTER, ETC. OFFICE: ONE DOOR WEST DOWNE KIRK'S GROCERY STORE. MAIN STREET, ANTIGONISH, N. S.

Joseph A. Wall, BARRISTER, SOLICITOR, ETC. OFFICE: GREGORY'S BUILDING, ANTIGONISH, N. S.

Dr. Alex. J. Chisholm, PHYSICIAN AND SURGEON, OFFICE: CHRIS. McDONALD'S BUILDING, MAIN STREET, ANTIGONISH. BOARDS AT CENTRAL HOUSE, Antigonish, N. S., October 31, '92.

ERNEST GREGORY, L. L. B. Barrister & Solicitor, Office: C. C. GREGORY'S BUILDING, Main Street, Antigonish, N. S.

Wm. F. McPHIE, Barrister and Solicitor, Notary Public, Office in W. U. Telegraph Building, ANTIGONISH, N. S.

A. J. C. MacEchen, BARRISTER-AT-LAW, NOTARY PUBLIC, ETC.

Sydney, C. B. Co. NOVA SCOTIA. McNEIL & McNEIL, BARRISTERS, SOLICITORS, ETC. 122 Hollis Street, Halifax, N. S.

P. O. Box 22. DANIEL McNEIL, ALEX. McNEIL, LL. B.

J. H. JAMIESON. JOSEPH McDUGALL.

JAMIESON & MacDOUGALL, Barristers, Etc.

Port Hood, C. B.

Hugh McDonald, CROWN LAND SURVEYOR, St. Andrews, Ant., N. S.

ORDERS PROMPTLY ATTENDED TO.

R. GILLIS, ARCHITECT.

SYDNEY, C. B.

Church Architecture a Specialty.

UNDERTAKING!

I HAVE IN STOCK A FULL LINE OF COFFINS and CASSETS from \$4 up to \$50. Coffin Mounting, Head Lining and Shrouding. Orders by telegram receive immediate attention. P. S. FLAHERTY.

Antigonish, May 17th, 1892.

Est. 1825. Incor. 1872.

HALIFAX BANKING CO.

AN AGENCY OF THIS BANK IS OPEN AT ANTIGONISH

For the transaction of a General Banking Business.

Drafts and Bills of Exchange, payable in all parts of the World, Bought, Sold and Collected. Interest allowed on sums of Twenty Dollars and upwards at Current Rate of Interest.

JOHN M. BROUGH, Agent.

Oran Do Dhomhnaill Gorm Og.

A Dhomhnaill nan dún,
Mhíle Ghilleasbuig na tur,
Chaidh t'ineach 's do eilín thar chach.
Tha seir ann ad ghruaidh;—
Cuid inbha gun ghruaidh;
Beil meachair bho 'n suatree gradh.

Blar Inbhir-Lochidh.

Blar Inbhir-Lochidh.
LUINNEAG.
Hi rim ho ro, ho ro leatha,
Hi rim ho ro, ho ro leatha,
Hi rim ho ro, ho ro leatha,
Chaidh an latha le clann-Domhnaill.

Thug sibh toicteal teth mu Lochidh
A toirt bhuillean mu na sronaibh;
Bu linnmhor claidheabh elais-ghorm comb-nard
Gam bualadh an lamhan Chlann-Domhnaill.

Montrose entered Argyll on the 13th of December, 1644.

Montrose entered Argyll on the 13th of December, 1644. He sent his followers in various directions, plundering and laying waste the lands of the Campbells. He collected them together on the 29th of January, 1645, and began marching towards Inverness. When he was at Cille-Chuimein, or Fort Augustus, a messenger came to him in great haste with the information that the Marquis of Argyll had entered Lochaber with an army of 3000 men, that he was burning and laying waste the country, and that his head-quarters were at Inverlochy. It is to Argyll's depredations that the line, "Ged tha mo dhuthich 'n a lasair" refers. Montrose marched back with all possible speed to attack Argyll. He arrived in Glen-Nevis on the evening of February 1st. The battle of Inverlochy began shortly after sunrise on Sunday, February 2nd, 1645. Argyll's army was made up of his own followers and 1,000 Lowlanders. It was commanded by Sir Donald Campbell of Auchinbreck, a very brave man. Argyll prudently withdrew from the scene of action the night before the battle. Montrose's army consisted of the Irishmen who had come over to Scotland with Ablasdar mac Cholla, the Macdonalds, the Stewarts and Robertsons of Athole, the Farquharsons, Camerons, and others. Montrose won a complete victory. He lost only eight men, Lord Ogilvie, Captain Brain and six privates. Argyll lost fourteen barons of his own clan and 1,500 common soldiers. Among the prisoners taken was Sir Donald Campbell of Barbreck, a greedy and cruel man, who had succeeded in making himself proprietor of Ardnamurchan. John Lom viewed the battle from an elevated spot that overlooked the castle of Inverlochy, which was occupied by fifty of Argyll's musketeers. The battle was begun by George Stewart, son of the laird of Urrard in Athole. He was known as Deorsa Mac Alasdair.

"Success is the reward of merit" not of assumption. Popular appreciation is what tells in the long run. For fifty years, people have been using Ayer's Sarsaparilla and to-day it is the blood-purifier most in favor with the public. Ayer's Sarsaparilla cures.

Macaulay on the Influence of the Catholic Church in England.

It is remarkable that the two greatest and most salutary social revolutions which have taken place in England, that revolution which, in the thirteenth century, put an end to the tyranny of nation over nation, and that revolution which, a few generations later, put an end to the property of man in man, were silently and imperceptibly effected. They struck contemporary observers with no surprise, and have received from historians a very K. D. C. Relieves Distress After Eating

scanty measure of attention. They were brought about neither by legislative regulations nor by physical force—moral causes noiselessly effaced first the distinction between Norman and Saxon, and then the distinction between master and slave.

It would be most unjust not to acknowledge that the chief agent in these two great deliverances was religion; and it may perhaps be doubted whether a purer religion might not have been found a less efficient agent. The benevolent spirit of the Christian morality is undoubtedly adverse to distinctions of caste. But to the Church of Rome such distinctions are peculiarly odious; for they are incompatible with other distinctions which are essential to her system. She ascribes to every priest a mysterious dignity which entitles him to the reverence of every layman; and she does not consider any man disqualified by reason of his nation or his family for the priesthood. Her doctrines respecting the sacerdotal character, however erroneous they may be, have repeatedly mitigated some of the worst evils which can afflict society. That superstition cannot be regarded as unmixedly noxious which, in regions cursed by the tyranny of race over race, creates an aristocracy altogether independent of race, inverts the relation between the oppressor and the oppressed, and compels the hereditary master to kneel before the spiritual tribunal of the hereditary bondman. To this day, in some countries where negro slavery exists, Popery appears in advantageous contrast to other forms of Christianity. It is notorious that the antipathy between the European and African races is by no means so strong at Rio Janeiro as at Washington. In our own country this peculiarity of the Roman Catholic system produced during the middle ages many salutary effects. It is true that shortly after the battle of Hastings, Saxon prelates and abbots were violently deposed, and that ecclesiastical adventurers from the Continent were intruded by hundreds into lucrative benefices. Yet even then pious divines of Norman blood raised their voices against such a violation of the constitution of the Church, refused to accept mitres from William and charged him on the peril of his soul not to forget that the vanquished islanders were his fellow Christians. The first protector whom the English found among the dominant caste was Archbishop Anselm. At a time when the English name was a reproach, and when all the civil and military dignities of the kingdom were supposed to belong exclusively to the countrymen of the Conqueror, the despised race learned with transports of delight that one of themselves, Nicholas Breakspear, had been elevated to the papal throne, and had held out his foot to be kissed by ambassadors sprung from the noblest houses of Normandy. It was a national as well as religious feeling that drew great multitudes to the shrine of Becket, whom they regarded as the enemy of their enemies. Whether he was a Norman or a Saxon may be doubted; but there is no doubt that he perished by Norman hands, and that the Saxons cherished his memory with peculiar tenderness and veneration, and in their popular poetry represented him as one of their own race. A successor of Becket was foremost among the refractory magnates who obtained that charter which secured the privileges both of the Norman barons and of the Saxon yeomanry. How great a part the Roman Catholic ecclesiastics subsequently had in the abolition of villeinage, we learn from the unexceptionable testimony of Sir Thomas Smith, one of the ablest counsellors of Elizabeth. When the dying slaveholder asked for the last sacraments, his spiritual attendants regularly adjured him, as he loved his soul, to emancipate his brethren for whom Christ had died. So successfully had the Church used her formidable machinery that, before the Reformation came, she had enfranchised almost all the bondmen in the kingdom except her own, who, to do her justice, seem to have been very tenderly treated.

There can be no doubt that when these two great revolutions had been effected, our forefathers were by far the best governed people in Europe. (History of England, Vol. I., Chap. I.)

HEART DISEASE RELIEVED IN 30 MINUTES.—Dr. Agnew's Cure for the Heart gives perfect relief in all cases of Organic or Sympathetic Heart Disease in 30 minutes, and speedily effects a cure. It is a peerless remedy for palpitation, Shortness of Breath, Smothering spells, Pain in left side and all symptoms of a diseased heart. One dose convinces. Sold by J.D. Copeland.

Sympathetic Old Lady.—Will you please tell me if the lady is in who writes the "Mother Column" in your paper every week? I want to tell her how much pleasure I had in perusing her articles on "The Baby in the Cradle."

Office boy.—He's yonder, ma'am. That's him who is standing there with a pink shirt on and smoking his pipe.

K. D. C. is a Sure Cure for Dyspepsia.

NEW GLASGOW Steam Laundry and Dye Works.

EXPERT DYER and FINISHER. CHARGES REASONABLE. GARMENTS ALWAYS RIGHT.

T. J. BONNER, Agent, Antigonish.

BUSINESS COLLEGE.

YOU can get the very best Practical Education to be obtained in the Maritime Provinces at WHISTON & FRAZEE'S Commercial College. Short-hand, Book-keeping, Arithmetic, Penmanship, Letter Writing, Commercial Law, Punctuation, Type-writing on all the standard machines, Office Work, etc., taught by a fine staff of Trained Teachers. Send for Catalogue to S. E. WHISTON, 55 Barrington Street, Halifax, N. S.

CANAD ATLANTIC & PLANT LINE.

Shortest Direct Route between Halifax and Boston Only One Night at Sea.

SS. HALIFAX leaves Plant Wharf, Halifax, every WEDNESDAY, 8 a. m., for Boston direct. Returning, leaves North Side Lewis Wharf, Boston, every SATURDAY, 12 noon. Passengers can go directly on board the Steamer. EARLY IN THE SPRING SS. "OLIVETTE" will be put on the route between BOSTON and CHARLOTTETOWN, P. E. I., calling at Halifax and Lunenburg en route. Steamers will then leave Halifax every Wednesday, 8 a. m., and Saturday evenings 10 p. m. Returning leave Boston Tuesdays and Saturdays at 12 noon. TRI-WEEKLY SERVICE between Halifax and Boston will begin in June next year. Through Tickets for sale and baggage checked at all stations of the Intercolonial Railway. H. L. CHIPMAN, Agent for Canada, Plant Wharf, Halifax. RICHARDSON & BARNARD, Agents, north side Lewis Wharf, Boston.

Badges and Pins

CHARMS AND LOCKETS In every Design and at all Prices. Purchase our EMBOSSED REVERSIBLE BADGES. Which can be used for Funerals, Parades, Fairs, Concerts, etc., or in fact for any purpose whatever required by an Association. Sent for circular of our PATENT SECRET BALLOT BOX, EMBLEMS, MANUALS, GAVELS, HALL FURNITURE, SEALS, SCHOOL TRUSTEES' SUPPLIES, RUBBER STAMPS, WAX SEALS, LETTER HEADS, MINUTE BOOKS, PASS BOOKS, ETC. Over 180 Branches of the C. M. B. A.; also many Branches of the E. B. A., L. C. B. U., A. O. H. U., St. Joseph's Society, Temperance Societies, Ladies' Societies in Canada have been supplied by us with EMBOSSED REVERSIBLE BADGES. In all cases we agree to exchange Badges with Members removing from one district to another. We carry the largest stock in Canada of CATHOLIC ASSOCIATION SUPPLIES C. M. B. A. PINS AT ALL PRICES. CHANCELOR'S SILVER-PLATED BADGES FOR PRESENTATION PURPOSES. Societies requiring Banners or Regalia of any kind should write us for designs and Prices. We guarantee all our work, and orders entrusted to us receive our prompt attention.

T. P. TANSEY, 14 Drummond St., MONTREAL, QUE.

R. B. Seeton & Co. Wholesale Grocers.

PICKFORD & BLACK'S WHARF, Halifax, N. S. Clothing Dyed.

IF YOU WANT CLOTHING DYED in good shape send to the WHITE STAR LAUNDRY, NEW GLASGOW, Collars, Shirts, and Cuffs done up in Good Style C. C. CUNNINGHAM, Agent for Antigonish

Nov. 29, 2m

ANTIGONISH STATIONERY, BOOK and FANCY STORE.

SCHOOL BOOKS, NEW BOOKS, FASHIONABLE STATIONERY, THE LATEST NOVELTIES, THE PRETTIEST and MOST TASTEFUL GOODS. Always in Stock at Reasonable Rates.

I. R. MacILREITH & Co.

PIANOS - - -

AND ORGANS



THE W. H. JOHNSON CO., LIMITED.

Have Removed to their new premises, 157 GRANVILLE ST. (Late Duffus Building) and are showing one of the finest and most complete stock of

PIANOS AND ORGANS IN CANADA.

As some of the large manufacturers are stockholders in this Company, it will be to your interest to buy from this House, and thus save middlemen's profits. Write or call for prices. THE W. H. JOHNSON CO., LTD., Halifax, N. S.

NOW IN STOCK WEST-END GROCERY

FLOUR, OATMEAL, ROLLED OATS, CORNMEAL, MIDDLINGS, SHORTS, FEED FLOUR, CHOP and BRAN. FINEST QUALITY OF MOLASSES in FUNCHEONS, TIERCES and BBLs. 100 CASES CANNED GOODS. (Try our California Fruit). Choice Winter Apples. BISHOP PIPPIN, BLENHEIM PIPPINS, NORTHERN SPY, BALDWIN, GREENING.

Call and see our Goods or write for quotations. C. B. Whidden & Son.

PHOTOGRAPHY

PHOTOS made by ALEX. McDONALD in West Street Saloon will be finished by the unerring hand of Mr. JAMES A. ROSS, of Halifax, one of the best (if not the best) Photo Finishers of America. Samples of his work can now be seen in the above Saloon. Please call and examine. LIFE SIZE PORTRAITS SKETCHED FOR \$1.50 From one's Photo or Tintype, or by sitting for same.

ALEX. McDONALD, Box 69, Antigonish, N. S. 12th February, 1895.

Did You Ever

Handle a Cigar that sold as readily. DID YOU EVER Sell a Cigar that pleased your customers as well. DID YOU EVER Carry a Cigar so highly spoken of. DID YOU EVER Smoke its equal for the money. DID YOU EVER See anything to touch the SOMETHING GOOD. The Best Five Cent Cigar ON EARTH. Manufactured only by the EMPIRE TOBACCO CO., Mont.



KNOWLEDGE

Brings comfort and improvement and tends to personal enjoyment when rightly used. The many, who live better than others and enjoy life more, with less expenditure, by more promptly adapting the world's best products to the needs of physical being, will attest the value to health of the pure liquid laxative principles embraced in the remedy, Syrup of Figs.

Its excellence is due to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation. It has given satisfaction to millions and met with the approval of the medical profession, because it acts on the Kidneys, Liver and Bowels without weakening them and it is perfectly free from every objectionable substance.

Syrup of Figs is for sale by all druggists in 75c. bottles, but it is manufactured by the California Fig Syrup Co. only, whose name is printed on every package, also the name, Syrup of Figs and being well informed, you will not accept any substitute if offered.

Farm for Sale.

WHAT WELL-KNOWN FARM, situated at North Grant, about one and a half miles from the Town of Antigonish, formerly owned by the late Finlay Chisholm, containing

118 ACRES IN GOOD CULTIVATION,

With a Good New House and Bera. Terms of Sale Easy. Apply to DONALD A. CHISHOLM, Briley Brook. ALEXANDER McDONALD, (Sylvan Valley) Executors.

TENDERS For Building a Barn.

SEALED TENDERS will be received by the undersigned until April 15th for the erection of a Barn at the South River on the farm now in possession of Angus McIsaac (James' son). Specification can be seen on application to Colin A. Chisholm, St. Andrews, or to the undersigned. The lowest or any tender not necessarily accepted.

WILLIAM McDONALD, Esq. Caledonia Mills, March 18, 1895.

FOR SALE.

20 Tons Prime Hay

F. H. RANDALL, Antigonish, March 12, 1895.

Farm for Sale.

WHAT WELL-KNOWN FARM situated on the West River, about 5 miles from Antigonish Town, consisting of 15 Acres of Land and Buildings, which are in good condition. It is well wooded and has an abundant supply of water. Terms of sale easy. Apply to

THOMAS CHISHOLM, Purl Brook, Ant. Co., March 12, 95.

A VALUABLE PROPERTY FOR SALE!

WHAT VALUABLE HOUSE and Lot of Land, owned by Michael Lebbetter, situated on the most central portion of Main Street, Antigonish. The Lot has a Frontage on the Main Street of 48 feet, and runs back to the river, containing one-quarter of an acre. The house was thoroughly and well finished four years ago. The cellar contains a first-class water tank, and its floor is concrete. The basement consists of three excellent rooms, likewise the second and third stories. The barn is new. As well as being a nice and pleasant place to reside, the site possesses a commercial value from its very central location in the business district of the town. The place will be sold low for cash—indeed a bargain can be expected. Reason for selling—have left Antigonish.

For terms, etc., apply to THOMAS BROTHERS, Main Street, Antigonish. M. LEBBETTER, North Sydney, C. B., Oct. 16, 1894.

NOTICE.

A New House and Lot FOR SALE.

THE undersigned will sell at Private Sale the New House, recently built for her on St. Ninian's Street. The house is well arranged inside, supplied with Water, a First-Class Cellar, etc. The situation is good.

A portion of the purchase money can remain on mortgage. For further particulars apply to D. Macdonald, Municipal Clerk, or to the owner, at the house.

ANN KENNEDY, Antigonish, 24th December, 1894.

N. B., If not sold by the 15th March, will be let. A. KENNEDY.

NEW ADVERTISEMENTS.

Tenders—Rev. Dr. Chisholm. Painting—John McDonald. French Lessons—P. Guardin. House to Let—Mrs. Harrington. Produce for Sale—M. Crispo. Drinks—Thomas Bonner. Farm for Sale—Executors.

Local Items.

SEE Biglow & Hood's new advertisement. T. J. Bonner wholesale agent.

FRESH canned corn, tomatoes, peas, peaches, pineapples, etc.—rock bottom prices at Bonner's.—adv.

Ernest Gregory, Esq., barrister, was in Guysboro yesterday attending the Conservative convention, where he received the party nomination for that County.

THE PROVINCIAL LEGISLATURE was prorogued on Wednesday afternoon last. The total number of Bills passed during the session was 172.

RETURNING OFFICER.—It is generally understood that A. J. McDonald, merchant, of Antigonish, will be Returning Officer in the bye-election in this county.

LOST.—A red Cow, with sharp horns and white spot on forehead strayed from Smith's Hotel premises, on Tuesday. Information as to her whereabouts will be thankfully received at Smith's Hotel.—ad.

NEWFOUNDLAND DELEGATES.—A despatch to THE CASKET from Halifax last evening informs us that the Newfoundland delegates, Messrs. Whitney, Bond, and Morris, left St. John's for Ottawa yesterday. Their leaving was made the occasion of an immense anti-Confederation demonstration. Processions paraded the streets with bands playing dual marches.

CONCERT.—The pupils of the Stella Maria Convent, Pictou, gave their annual concert and entertainment to an overflowing house on Thursday evening last. The Pictou papers of this week speak of it in terms of the highest praise, especially of the work of the little ones, with whom the good Sisters of Notre Dame always achieve such wonders.

THE DOMINION PARLIAMENT has been summoned to meet on the 18th April. There will be a bye-election in this county, which will, we understand, take place on April 16. There are also vacancies in Quebec West, Vercheres, and Haldimand, in all of which bye-elections will likely take place.

NOMINATIONS.—The following Conservative nominations for the coming elections have been made in the Province during the past week: Richmond, J. A. Gillies, M. P.; Victoria, John A. McDonald, M. P.; Guysboro, Ernest Gregory; Digby, Dr. J. E. Jones.

"SPECTATOR," whose name, in the hurry of making up forms, was omitted at the end of the letter last week on the horse races, takes issue with us on a question of fact. We stated what we saw with our own eyes and what numerous witnesses have told us. "Spectator" has probably heard of the man who when charged with stealing a pig and confronted with two witnesses who swore they saw him do it, said he could produce two hundred who would swear they did not see him. As to the propriety of holding such sports in Lent, "Spectator," who is not a Catholic, very properly has nothing to say.

INSOLVENT ESTATES.—The Bill relating to the distribution of insolvent estates, after passing the House of Assembly, was thrown out by the Legislative Council. It appears to us that that body would have acted wisely in waiting for some more worthy cause in which to exercise its prerogative. In connection with this matter of unfair preferences a case recently decided by the Supreme Court of Canada has been widely referred to. It is stated of Cummings vs. McDonald, which arose out of the assignment of one Neil McKinnon, of Mabou, to S. W. Cummings, of Truro, in which the firm of Wm. Cummings & Sons, Truro, was preferred for a larger amount than was due them, the balance, by an arrangement between assignor and assignee, to be repaid to the former, and applied, as he alleged, to the payment of other debts. The assignment was sustained by the trial Judge and by the Supreme Court of Nova Scotia; but it has just been reversed on appeal to Ottawa. The creditors attacking it were Bauld, Gibson & Co. and Robert Taylor & Co., Halifax, and they were represented by the law firm of McNeil & McNeil in that city. The case excited much interest in commercial circles in Inverness, as it now does throughout the Province.

Some changes have taken place in the personnel of the Dominion Cabinet. Hon. J. C. Patterson, late Minister of Militia, has resigned on account, it is stated, of ill health, and is succeeded by Mr. Dickie, whose portfolio of Secretary of State goes to Dr. Montague, of Haldimand. It is understood that Mr. Patterson will shortly be made Lieutenant-Governor of Manitoba. These changes are slight; not so, however, the resignation of Sir Charles H. Tupper as Minister of Justice, which, as stated elsewhere, was announced yesterday.]

Personals.

Hon. Mr. Dickey, Minister of Militia, arrived in town yesterday. Owing to the serious illness of his mother, he is obliged to return to Amherst to-day.

C. P. Chisholm, Esq., M. P. P., returned home from the session of the Provincial Legislature on Friday last, and Hon. C. F. McIsaac on the following day.

Scott C. Newcomb, of Antigonish, graduated last week at Bellevue Hospital Medical College, New York, taking a good place in his class.

James Thompson, of Cloverville, who has been in Nevada for the past few years, returned home last week, and will resume work on his farm. He corroborates the reports of the extreme business depression in the West.

DEATHS.

MCDONALD.—At Port Hood, February 23. Josephine, infant daughter of Charles and Mary McNeil, aged 8 months, 7 days.

MCDONALD.—At Ardness, on March 23. John McDonald, son of Donald McDonald, aged 31 years. R. I. P.

MCEACHERN.—At the Antigonish Hospital, on March 12th. John McEachern, formerly of Pleasant Valley. R. I. P.

MCSAIC.—At the Antigonish Hospital, on March 20th. Alexander McIsaac, formerly of Southside Harbor, aged 27 years. R. I. P.

MARANAY.—At Antigonish Harbor, on March 22. James M. Mahaney, aged 68 years. The deceased leaves a wife, three sons and three daughters to mourn the loss of an affectionate husband and father. R. I. P. Boston papers please copy.

DELOREY.—At Monk's Head, Antigonish, on the 17th inst., after several weeks illness, borne with Christian resignation, Mary Jane, daughter of Phemias Delorey, in the 22d year of her age. Deceased was much respected by all who knew her. Her patience in suffering was such as pleases and unites one to the Sacred Heart of Jesus. May her soul rest in peace.

MCDONALD.—On the 22nd inst., of a lingering illness, which she bore with Christian resignation to the Divine Will, Isabel, relict of the late Donald McAdam, Briley Brook, in the 72nd year of her age. Her kind and genial disposition endeared her to all who had the pleasure of her acquaintance. She left a family of two sons and three daughters to mourn the loss of a loving mother. Fortified by the rites of the Church she went to reap the reward of her many virtues. May her soul rest in peace.

MCDONALD.—At Northeast Mabou, on the 3d inst., at the residence of James Hawley, Catherine McDonald, aged 95 years. Deceased, when in the prime of life, came to Pictou County from Scotland with her parents, whence they came to Mabou, where, for her kindness and hospitality, she was held in the highest esteem. She died fortified by the last rites of the Church, of which she was a devout member. R. I. P.

DELOREY.—At River Bourgeois, on Thursday, 14th inst., Mrs. Delorey, in the 70th year of her age. The deceased was born at Port Felix, N. S., and came to this place as housekeeper with the late Father Martell seventeen years ago. Her kind and charitable disposition won for her the love and respect of all classes of the community. May her soul rest in peace.

The Modern Way.

C a e n d s itself to the well-informed, to pleasantly and effectually what was formerly done in the crudest manner and disagreeably as well. To cleanse the system and break up colds, headache and fevers without unpleasant after effects, use the delightful liquid laxative remedy, Syrup of Figs.

For Sale Low for Cash.

GOOD POTATOES. WELL-CURED CODFISH. LARGE FAT HERRING. CHOICE BUTTER.

M. CRISPO, Harbor au Bouchie. March 23, '95.

Private Lessons in French.

A GENTLEMAN, educated in Paris and Rennes, France, wishes to take Pupils, Ladies, Gentlemen or Children for PRIVATE LESSONS IN FRENCH READING and CONVERSATION. He has good references. His present address is St. Francis Xavier's College. He will teach his Pupils at their homes. Fees moderate. E. GIRARDIN, Antigonish, March 27, '95.

TO LET.

HALF OF MRS. L. G. HARRINGTON'S Dwelling House on Main Street. Possession given the 1st of May. For further particulars apply to Mrs. HARRINGTON, on the premises. Antigonish, March 27, 1895.

WANTED.

GOOD STORE, DWELLING ATTACHED, in Best Business locality. Moderate rent. Possession taken May 1st.

Address Box 554, Truro, N. S.

TENDERS.

SEALED TENDERS will be received by the undersigned at the College of St. Francis Xavier, Antigonish, on behalf of the Governors of said College, up to

Noon of Tuesday, April 16th,

for the construction of an Extension to the College Kitchen and of an adjacent Dwelling House, both of brick. Work on the College Kitchen will be begun and completed this season. That on the Dwelling House will commence in the Spring of 1896. Tenders will be received for the construction of either building separately or for both together. The College will place at the disposal of the Contractor on the first day of June, as an advance, the sum of \$1,500.00 for this year's work. Tenderers must give security for the proper execution of the Contract. The Governors do not bind themselves to accept the lowest or any Tender. Plans and Specifications will be sent on and after Monday, April 1st, at the College, or at the Office of J. A. C. Dumas, Esq., Architect, 107 Barrington Street, Halifax, N. S.

D. A. CHISHOLM, Sec'y-Treasurer of the Board of Governors.

Tenders will also be received up to the same date for Heating the above-mentioned Buildings with Steam or Hot Water. Tenderers will make their own plans and specifications. Information not obtainable from the building plans will be furnished by the undersigned.

D. A. CHISHOLM.

PAINTING!

ANY ONE who is contemplating having their House painted (Plata or Veronese), Paper Hanging, etc., done this spring should correspond with the undersigned. I have had 25 years experience, and will guarantee satisfaction in all work with which I am entrusted. My two sons, who are in my employ, have each 10 years experience respectively, and are expert workmen. J. M. JOHN McDONALD, Painter, P. O. Box 29 College Street, Antigonish.

One Month Only.

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We have appointed T. J. BONNER, Wholesale Agent for our Celebrated AERATED WATERS. And he will be pleased to deliver, free of charge, Case Lots at our Wholesale Figures.

LEMONDAE, SARSAPARILLA, PLAIN SODA, ETC., GINGER ALE, CHAMPAGNE CIDER, CLUB SODA, ETC.

We defy competition in Quality and Price.

Special Discount to Picnics, Etc.



Iron and Lead Pipes. Brass Taps and Valves. Cistern, Well and Force Pumps. Iron Sinks.

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PLUMBING and HEATING. Our Tinware is Tight, Our PRICES are RIGHT.

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Verbina, Gold Coin, Jersey Lily, Tilson's Pride, Heather Bloom, Snow Flake, Dignity, Diadem, Beaver, Delight, Jubilee, and Daisy, in Bbls. Hf Bbls. Also Molina Rolled Wheat, Rolled Barley, Flake Peas, Pot Barley, Beans.

CARLOADS OF ASSORTED FEED IN BAGS, VIZ.: Feed Flour, Barley Meal, Chop Feed, Shorts and Bran.

DRY and PICKLED FISH, SMOKED HAMS, SALTED PORK, ETC.

His large stock of GROCERIES are NEW AND FRESH.

A call will satisfy all that MY PRICES ARE RIGHT.

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Arriving daily. Look out for Advertisements later on.

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Antigonish, March, 1895.