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The Casket

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Should we sharpen and refine the youthful intellect, and then leave it to exercise its 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?

THURSDAY, MARCH 31.

An energetic Sister of Charity has established a woollen manufactory for the benefit of the unemployed in a crowded district in the county of Mayo, Ireland.

For the sake of one of the leaders of intellectual life in the United States we sincerely hope that the reported remarks of President Eliot, of Harvard, at Salt Lake City in praise of Mormonism were never made.

People will not have forgotten how two rival authors of Lives of Sir John Macdonald disputed as to which of them had the late Premier's approval and access to his papers.

Whoever the Montreal correspondent of the New York Sun is, he has shown that he can act the part of a gentleman. In a recent letter to the Sun he made a misstatement concerning Hon. Edward Blake, which that gentleman at once corrected in the columns of the Sun.

It has long been an open secret that it is to the facile pen of the reverend pastor of Arisaig that THE CASKET owes the valuable series of articles on the history of Antigonish County that have adorned its columns these last two years.

Appropos of the theory that religious belief is a matter of no importance, to which we referred briefly last week, the Sacred Heart Review, of Cambridge, Mass., has the following apt remarks: "This," says a writer in the Christian Register, "is the Unitarian position—salvation by character."

The news that the difficulty between the Canadian Pacific Railway Company and its striking employes had, just as it had assumed an alarming aspect, been referred to arbitration, was received with satisfaction and a sense of relief by all.

endurance should receive scant sympathy. The success of such an attempt would be a deplorable calamity.

The Ave Maria, in view of the fact that the Catholic Germans and Poles in the United States support three or four daily newspapers, considers it a reproach to English-speaking Catholics that they have none. It strongly urges the establishment of a Catholic daily, expressing the belief that the Boston Republic, to which it pays a very high compliment, could, if removed to New York, be easily transformed into a good daily.

The French Government tries to make atheism of the rising generation. An anarchist is only a consistent atheist; for all authority being from God, belief in it cannot logically outlive belief in Him.

Three dynamite explosions at short intervals which have taken place in Paris leave no room for doubt that the anarchists are demonstrating their methods after their own fashion.

The Halifax City Council has once more put itself on record as a body possessed of very ignoble, not to say, unchristian instincts. By a vote of 8 to 4 it has adopted a bill to abolish all tax exemptions except upon Imperial, Dominion, Provincial, and civic property.

POPE LEO AND FRANCE.

To the venerable Prisoner of the Vatican, who is burdened with the care of all the Churches, the politico-religious situation in France has long been a subject of deep concern. The wise and zealous Pontiff could not but deplore the political dissensions of the Catholics of that country and their hostility to the Republic; for it was plain to him that these dissensions and this hostility helped to perpetuate the strained relations between Church and State to the great detriment of both.

At the outset the Pope testifies his affection for the French people, expresses his profound grief at the conspiracy formed by certain men for the overthrow of Christianity in France, and calls, not upon Catholics merely, but upon "all honest and sensible Frenchmen to cast aside every source of political disagreement, to devote their efforts solely to the pacification of their country."

His Holiness next points out how, in proportion as France progressed in the Christian faith, she was seen gradually to rise to that moral greatness which she has attained as a political and military power. He lauds the zeal of French Catholics for the maintenance and spread of the true religion, and puts them in mind, now that Christianity is becoming the object of more implacable hostility in France, that it is in their duty to unite in defence of it, and that in so critical a conjuncture there can be no excuse for indulgence in action or division in parties.

The chief interest of the encyclical centres in that part of it in which the Holy Father defines the attitude to be assumed by the Catholics of France towards the Republic. He proves by an elaborate process of reasoning, at once luminous and convincing, that they are in duty bound to abandon dynastic struggles and frankly accept the existing form of government.

In his late utterances Mr. Ingersoll only scratches the old straw of his lectures on "The Mistakes of Moses," "The Gods," "Skulls and Ghosts." All these I have read, and in reading his last effort I recognize the old familiar faces of his sophisms, misstatements and tricks of speech—the same venerable chestnuts that have been worn by years gone by to bring down the house. Unlike good whiskey, however, they have not improved with age.

ments that honest men, and Catholics in particular, cannot in conscience accept it." The Pope admits and deplores the existence of unjust and oppressive laws enacted under the Republic against the Catholic religion in France, and adds that people cannot be astonished that the members of the French Episcopate should, quite recently, have regarded it as an obligation to give public utterance to their grief at the anti-Christian spirit of their rulers. But, says Pope Leo, there is a broad distinction between constituted authority and legislation, or, in other words, between the government itself, whatever may be its specific form, and the official acts of those who hold the reins of power. Under a regime the most excellent in form, legislation may be detestable; while, on the other hand, under a regime the most imperfect in form, the laws may be all that can be desired. Hence, while all individuals are bound to accept a lawfully constituted government and not strive to overturn it or change its form, it is the duty of all good men to use every legal and honorable means to remedy the abuses of legislation, since laws that are hostile to religion and to God can never be approved; on the contrary, it is a duty to condemn them. This difficulty having been disposed of, the Concordat and the principle of separation of Church and State claim in turn the Pope's attention. As to the former, Catholics are cautioned not to provoke a schism on a subject which it belongs to the Holy See to deal with. With regard to the latter, in Catholic France the divorce of the Church from the State is and can be aimed at only by men whose ideal would be a return to paganism, in which the State would recognize the Church only when it was pleased to persecute it. All the foregoing points are fully developed in the Encyclical itself, which is probably the most important letter yet addressed by Leo XIII. to any particular Church, and which without doubt will powerfully contribute to form in France a Catholic party, like that in Germany, whose rallying cry shall be, God and Fatherland.

THE VANQUISHER OF INGERSOLL.

The New York Evening Telegram is publishing a series of articles from the Rev. Father Lambert, called forth by a contribution from his old opponent Ingersoll to the Christmas number of that paper. No one has a keener eye to detect the weak spots in Ingersoll's armor, or a surer and stronger arm to direct and drive home the shafts of logic and ridicule, than Father Lambert. His "Notes on Ingersoll" is far and away the most effective, as it certainly is the most popular, reply to the "great agnostic's" platitudes against Christianity that has yet been written. The doctory Colonel has never been able to muster courage enough to face the champion of Christianity either in the press or on the platform. The "Notes" failed to call forth a rejoinder from Ingersoll; and when, later on, he had expressed his willingness to discuss Christianity before the Nineteenth Century Club, on learning that Father Lambert would be asked to enter the lists against him, he quietly backed out of the contest, alleging as a reason that the priest was a "casuist." In the hope of inducing those of our readers that have not seen the "Notes on Ingersoll," to procure a copy of the work and peruse it, we shall make one or two quotations from Father Lambert's letter in the Telegram which will serve in some sort as specimens of his style and method of meeting an opponent. An introductory paragraph thus describes the tactics of the enemy:

"In his late utterances Mr. Ingersoll only scratches the old straw of his lectures on 'The Mistakes of Moses,' 'The Gods,' 'Skulls and Ghosts.' All these I have read, and in reading his last effort I recognize the old familiar faces of his sophisms, misstatements and tricks of speech—the same venerable chestnuts that have been worn by years gone by to bring down the house. Unlike good whiskey, however, they have not improved with age."

The question of questions,—the dread of something after death," which, as Shakespeare says, "puzzles the will," is pressed upon the attention of the unthinking agnostic in words full of pathos and significance:

The Colonel is growing old, like myself. The sun of our days is setting beyond the hills, and illumines only with cold, retreating rays the valley shadows that are closing in about us like a shroud. The tide of life's fitful fever is going out and we are drifting with the tide. And then?

Excessive fear is the attribute of a coward, that cringing, slavish, craven fear which makes a soldier slink from the ranks of his brave fellows and sneak under cover (the Colonel who has so little of the fear of God betrayed an excessive fear of Confederate musket balls during the civil war), or that fear that makes a cur throw himself on his back at the sight of a threatening case. Christianity frowns on that fear which prevents a man from doing his duty in the battle of moral courage as well as of life, and exalts moral courage as one of the noblest attributes of man. But there is a fear that is noble and wise. It is that fear which the Scriptures tell us is the "beginning of wisdom." That is the fear of a brave man, who dreads disgrace or fears death in an unworthy cause. The truly brave man is not in danger that nature shrinks from when duty calls.

Appropos of the Inquisition and persecution for difference in belief, Father Lambert makes the following suggestive remarks: "It is a fact of human nature that no man can attempt to overthrow the fixed maxims and beliefs of any people without getting himself into trouble. Belief produces in those who believe a man may come in collision with somebody else or the laws of society. Then comes the trouble. As long as the Southern people believed in the right of secession no one interfered with them. When that belief took the shape of muskets and artillery the Government said that war was made on them on account of a difference of belief. The Mormons believe in polygamy. As long as they did not practice the belief they were left alone. When they put it into practice Congress legislated against it and punished the guilty. They say they are persecuted for their belief, but you know it is not true."

Our Government does not legislate against socialism, but when some socialists put their belief into practice in Chicago they are hanged. They call it persecution. Apply these suggestions to the history of the past and you will find that difference in belief was not the cause of persecutions, but belief plus something else which was opposed to the maxims and customs of the people. Connected with belief there were practices which offended society and aroused opposition and bloodshed."

These extracts, severed as they are from their context, give but a very imperfect idea of Fr. Lambert's trenchant style and dialectic skill. If our readers would see with what mastery he handles the weapons of polemical warfare they must read his "Notes on Ingersoll," of which—to quote from one out of a hundred of similar commendations—it has been written: "There is neither Truth, nor Life, nor Argument left in Ingersoll when Father Lambert has done with him."

Whatever may be the cause of blanching, the hair may be restored to its original color by the use of that potent remedy Hall's Vegetable Sicilian Hair Renewer.

Prince Bismark has been extremely ill, and the Kaiser himself is indisposed.

Walt Whitman, the poet, died at the home of his brother in Camden, N. J., on Saturday last, in his seventy-third year.

The Early Spring tries Weak Lungs, which should then be fortified by a liberal use of Putner's Emulsion—only 50 cents a bottle, at all Druggists.

A large school in London, Ont., was burned on the 21st inst. So thoroughly had the pupils been trained to march out, that, though there were five hundred of them in the building when the alarm was given, they all went out in perfect order.

Entitled to the Best.

All are entitled to the best that money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of Figs, to cleanse the system when constive or bilious. For sale in 75c bottles by all leading druggists.

- New Dress Tweeds, The prettiest things in the market. All Wool Cheviottes. All Wool Foulies. Corduroy Dress Goods. Black Novelties. Grape Cloths. Nuns' Yellings. Taster Beiges. All Wool Henriettas. Printed Delanies. Chale Cloths.

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We are opening up the balance of a Large Importation of Home Furnishing Goods received per "S.S. Manitoban," from Glasgow, including

- Table Linens, Linen Napkins, Towels Crashes, Table and Floor Oil Cloths, Striped Hessians, Hemp and Scotch Wool Carpets, Etc., Etc.

We have also ready for Inspection a Mammoth Stock of MEN'S YOUTHS' AND BOYS' READY MADE CLOTHING AT LOWEST POSSIBLE PRICES.

Just think of a Man's Tweed Suit for \$4.25

IT IS A GOOD ONE TOO

Also another big lot of

Melissa Waterproof Coats

BEST IN THE WORLD. If you have not already purchased one come and do so at once. Warrant them to be as Represented.

A FULL LINE OF

Furniture, Choice Family Groceries, Flour, Meal, Fish, Etc.

Come and see us, we are not so busy as not to be able to show what we have got

A. KIRK & CO.

HAVE YOU SEEN

McCurdy & Co's New Dress Goods? They are Splendid Value and all the Newest Styles Which are Sure to Please.

Advertisement for McCurdy & Co. featuring two illustrations of women in fashionable dresses. Text includes: "New Dress Tweeds, All Wool Cheviottes, All Wool Foulies, Corduroy Dress Goods, Black Novelties, Grape Cloths, Nuns' Yellings, Taster Beiges, All Wool Henriettas, Printed Delanies, Chale Cloths. WE HAVE A LOT OF FANCY DRESSES in Dress Lengths only which are much admired. McCURDY & CO. ARE NOW PREPARED TO SHOW THE MOST STYLISH MAKE IN THESE GOODS. Our Cashmeres are better value than any imported for years. McCURDY & CO." Price lists for jackets and cloth capes are also included.

