

THE CASKET.

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THURSDAY, DECEMBER 8.

In 1881, the Socialists of all Europe polled 373,850 votes for their candidates; in 1903, they polled 6,285,364. In France they polled 47,000 votes in 1887; and 880,000 in 1903. In Germany, 312,000 in 1881; 3,008,000 in 1903. In the United States, 2,068 in 1888; over 600,000 this year. They are steadily growing into a force that must be reckoned with.

When our people are asked to make a collection for the support of missions, it is always well to let them know whether the money is intended for home missions or for foreign missions, and not call them indiscriminately collections for the Propagation of the Faith. Some people have a special desire to help the home missions; some, to help the foreign missions; just as some people have a special relish for one religious practice, and some for another. If they know just what they are giving their money for, we believe that both missions will be more generously supported.

The London *Tablet* is no friend of Russia, yet it remarks that "the recent effusion of the Poet Laureate on the subject of the Russian disaster," published simultaneously in the London *Spectator* and the New York *Independent*, "is surely in very questionable taste. One can well imagine the indignation that would have been aroused in this country if a German or Russian Court Poet had treated Colenso or Magersfontein in similar fashion. In literary merit the lines are—worthy of the occasion; while the poet's knowledge of the Eastern Religions appears to be on a par with his diplomatic delicacy." One of our American exchanges is in error, however, in supposing Austin to be a Catholic. He is an openly professed agnostic.

The attacks made by Premier Combes' newspaper organ upon General André were preliminary to dropping the Minister of War from the Cabinet. Combes was astute enough to see that André's spy system, by which he made the Masonic lodges throughout France secret reporters on the fitness of an officer for promotion, made it impossible to retain him any longer in the Ministry. André at first denied that he had been practising espionage, but when a Deputy read to the Chamber copies of the correspondence with the Grand Orient, the general admitted that he had been lying. The chief value of the incident is that it shows how closely Freemasonry and the Government are working together to drive every man who is a practical Catholic, or who has a practical Catholic in his family, out of the public service. General André has been made the scapegoat this time; Pelletan, Minister of Marine, will probably be cast out next; but the whole Ministry with one or two exceptions is tarred with the same stick.

Like our esteemed contemporary, the *Ace Maria*, we doubted the accuracy of the despatches which told of the outrageous treatment given to some Sisters of Charity who had gone from New York to Arizona to place some orphan children in Mexican families. Now we have the report of the *Southern Messenger*, published in San Antonio, Texas:

Forty of the children had been allotted to families in Olifton and

Morenci, Arizona, — places twelve miles apart. The babies had been delivered, and the agent of the asylum (the New York Foundling Asylum,) Mr. G. Whitney Swayne, with three Sisters of Charity and four trained nurses who accompanied him, were about to leave, when a mob of several hundred armed men from both towns took the children from their new homes, and, after threatening and insulting the agent and his companions, compelled the latter to leave with twenty-one of the little ones, and distributed the remaining nineteen in places of their own choosing.

The explanation of the outrage is that the Western American, who has been glorified by Bret Harte and many inferior writers, refuses to regard the Mexican as a white man, and refuses to allow white children to be committed to Mexican care. As for the religious question involved, he does not see it, for he himself is absolutely destitute of religion.

An English magistrate dealing recently with the case of some Catholic dock labourers who had riotously prevented a Kensit preacher from holding a meeting, gave judgment as follows: "In this case there is a considerable palliation of the acts to which the prisoners have pleaded guilty. Some of the pamphlets from which we have heard extracts, I cannot find language strong enough to characterise. They are disgusting and disgraceful, and anyone who circulates such pamphlets among people of an opposite creed is the aggressor. A man who does such a thing knowingly and openly provokes the treatment which he may possibly meet with. The magistrates feel that the prisoners' feelings may have been severely tried by the literature which has been circulated and by the action which they thought was going to be taken in the town, and they have come to the conclusion that the ends of justice will be fully met by binding the prisoners over to keep the peace for six months." If there are any people in our community who still think that Chiniquy was a badly used man, we invite them to dwell upon the words of this Protestant magistrate that the man who talks and writes as Chiniquy and the Kensit preachers talked and wrote, "knowingly and openly provokes the treatment which he may possibly meet with." It was as near as a magistrate could go to saying that the preacher deserved what he got.

The *Semaine Religieuse* of Quebec assures us that we were entirely mistaken in supposing that it was for the benefit of Laval University that the bishops of that province desired to retain the money collected in their dioceses for the Propagation of the Faith. Laval, it seems, has never received a cent from this source; no diocesan collections are made for it; it is supported entirely by the Seminary of Quebec. Our contemporary explains that the Quebec Society for the Propagation of the Faith was founded as early as 1836; in 1841 it was affiliated with the Lyons Society, on condition that it should have the disposal of the money which is collected; in 1876, on being requested to turn all their collections over to the Lyons Society, they resumed their independence and have since retained it. Of the money collected by the Quebec Society from 1836 to 1900, the sum of \$37,516, — almost \$600 a year, — has been given to the missions of Manitoba; since 1890, \$3,723 has been forwarded to the Paris Council of Foreign Missions, besides other sums for the support of the Seminary of Foreign Missions in the same city; since 1868, the sum of \$88,279, — almost \$2,500 a year, — has been contributed to the missions of African and India, including the very handsome gift of \$50,000 to the University of Beyrouth. We make no mention of other contributions, such as those for the Holy Places in Palestine, and for the ransom of African Slaves, as special collections for these purposes are made in every diocese in the country, and are never reckoned among the amounts contributed to the Propagation of the Faith. Besides helping the Manitoba missions, and the missions of India and Africa, Quebec supports its own

Indian missions, and a large portion, — the greater portion, we presume, — of the collections made by the Quebec Society of the Propagation of the Faith are employed in that work. As to this, the bishops of the province must be the best judges of how much is needed. For the Foreign Missions, however, we think that the Lyons Council, being so closely in touch with the missionaries of Africa, India and the South Seas, should be better able to judge how money may be disposed of to the best advantage than any of us in Canada can possibly be.

In a Circular letter to his clergy promulgating the new regulations for church music in the diocese of Halifax, Archbishop O'Brien says:

The offering of sacrifice has been always looked upon as the highest act of worship. By it, more honour is given to God than by any form of prayer. Not only was this true in the Law of Nature as practised by the Patriarchs, and in the Jewish Law given by God on Mount Sinai, but it is also true in the Law of the Gospel, in which the holy Sacrifice of the Mass sums up and embodies, in an eminent degree, all preceding Sacrifices.

The Mass is an Act, not a Prayer, although prayers may be said during its performance. These, however, should be of such a kind as to emphasize, and to keep before the mind the nature of the tremendous Act, which is being performed. What ever tends to distract the attention from a consideration of Christ's Passion and Death, or to weaken the realization of the Gospel narrative of the Crucifixion, be it otherwise ever so good, should be avoided.

In all ages the wicked sought to suppress the offering of sacrifice, as the readiest way of destroying Religion. Without it there may be a religious sentiment, but no perfect act of acknowledgment of God's Supreme Power and Dominion over all things, — nothing to impress the minds of men with a sense of personal responsibility for Sin, with its enormity, and the necessity of satisfying for it by sincere repentance. Wherever the Altar has been thrown down, and the Mass suppressed, Sin, in time, has ceased to be looked upon as a mortal evil, for which penance should be done in sackcloth and ashes. The more attentively we assist at Mass the more keenly shall we realize the hatefulness of Sin in God's sight, and the necessity of penitential works in atonement thereof.

The Mass being, as it is, the keystone of the whole fabric of true Christian worship, Holy Church has ever been solicitous as to the time, place and manner of its celebration. Actuated by the best of motives, good men have unconsciously transgressed the wise rules laid down by the Rubrics for our guidance; and emotional ones, anxious to promote piety as they understand it, have made appeals to the senses through a style of music, not adapted to the solemn nature of the Mass, nor fitted to convey to the intelligence a deeper significance of the sublime words of the Ritual. True devotion, lasting impressions of holiness, cannot be acquired at musical concerts, even though the words sung be those of the *Gloria* or *Credo*; but by assisting at Mass and prayerfully following the Actions of the Sacred Liturgy.

Do you, dear Father, in your pastoral zeal excite in the hearts of your flock a love and devotion for the Holy Mass, by frequent explanations of its nature, its grandeur and its efficacy both to obtain grace, and the remission of temporal punishment due to sin. Endeavour to propagate the use of the Missal, or, when this is not possible, such Prayer Books as contain the prayers of the Missal, in preference to any other, no matter by whom recommended. The simple, strong, Faith-nourishing prayers of the Missal, whether at Mass, or before and after Communion, are better adapted to develop and foster true piety than any others. They breathe the spirit of rational Faith; they embody the eternal Hope of the Church; and they exhale its odour of divine Charity. If the Mass were understood and valued as it should be, the boundaries of Christ's Kingdom would be rapidly enlarged.

President Roosevelt delivered his annual message to congress on Monday. He made no reference either to tariff matters or to reciprocity with Canada. He referred at length to the relations between capital and labor; the necessity of more stringent legislation to control the great corporations; the prevention of railroad accidents, rebates, currency; and the need of a national quarantine law.

The Mayor and Aldermen of Halifax have decided to take no part in the welcome to the New Governor General. It is believed they claim to have been slighted by those preparing the programme of ceremonies to take place on the arrival of Earl Grey.

OUR LADY'S JUBILEE.

The whole Catholic world rejoices to-day, the fiftieth anniversary of the promulgation by Pius the Ninth of the dogma of the Immaculate Conception of the Blessed Virgin Mary.

The Gospel of the Mass to-day shows us an angel speaking wonderful words to a woman. If we let our thoughts go back to the beginning of the world, we shall again find an angel speaking wonderful words to a woman. The angel is Lucifer, Satan, the devil, chief of the angels of darkness; the woman is Eve, the mother of the human race. He tells her, "You shall not die, but you shall be as gods." Eve should know that this cannot be true; the creature can never be equal to the Creator. It cannot be true, for it is making God a liar. It cannot be true, because it advises her to disobey God to whom she owes absolute obedience. She eats the forbidden fruit; this is her sin and hers alone. But she persuades her husband to eat; and when he eats, it is not his sin alone, but the sin of the whole human race of which he is the father and the head.

Is God's world then to be nothing but a gigantic failure? Are His plans completely thwarted? No. From all eternity He had foreseen this fall of Adam and Eve; and from all eternity He had decreed how the human race was to be redeemed. There was to be a new Adam and a new Eve; and the second Eve was to play the same part in the scheme of redemption as the first Eve had played in the fall. The human race did not fall when Eve listened to the serpent; but only for Eve Adam would not have sinned, and the race would not have fallen. The world was not redeemed when Mary listened to the words of the angel Gabriel; but if she had not listened to these words Christ would not have been born, and we should have been left without a Redeemer. Only through the disobedience of Adam could the human race fall; only through the obedience of Christ could the human race be redeemed. But just as only for the disobedience of Eve there would have been no fall, so only for the obedience of Mary there would have been no redemption.

God foreknew that Eve would disobey, and he foreknew that Mary would obey. And from all eternity, — this is the idea contained in the Lesson of to-day's festival, — He destined that Mary should be immaculate in her conception. This means that she began her career on equal terms with Eve. Eve was immaculate from the first moment of her existence until the hour when she gave ear to the angel of darkness; not the slightest stain of sin was on her. Mary, too, was immaculate from the first moment of her existence, that is, from the moment she was conceived in her mother's womb. Eve's innocence was lost in the hour when she spoke with the angel of darkness; Mary's innocence grew ever brighter from the hour when she spoke with the angel of light. From all eternity she was destined to be the Mother of the Redeemer; but from that hour she was actually His Mother, for in that hour the Word was made flesh and dwelt among us, though hidden in Mary's womb. Mary was conceived without sin to fit her to be the Mother of God; and her Immaculate Conception is at the same time due to the merits of her Redeemer, applied to her before hand, just as truly as our freedom from original sin after baptism is due to merits of our Redeemer applied to us in that sacrament.

In those events, thus taken together, are fulfilled the promise of the Eternal Father: "I will put enmities between thee and the woman, and between thy seed and her seed." Mary has crushed the head of the infernal serpent. For, through the merits of her Divine Son, she was never for one single instant in the power of the devil. Of no other creature can this be said. Over all other creatures the devil has triumphed, at least for a time; but over Mary, not for one moment. She is the only creature who has completely defeated his assaults. Mary has crushed the serpent's head; for she brought into the world the Saviour. Without her there would have been no Saviour.

And through the merits of that Saviour millions upon millions of souls have escaped and will escape from the slavery of the devil in which they were conceived and born.

Such is the glory of Mary, the Immaculate Virgin. Not that she has this glory of herself. Hers is not the glory of the sun, which shines by its own light; but the glory of the moon which shines by the light reflected from the sun. Jesus Christ is the Eternal Sun of Justice, and His Immaculate Mother derives all her glory from Him. In her regard again, we may paraphrase that verse of the Psalmist: "The heavens show forth the glory of God, and the firmament declareth the work of His hands." A very heaven was Mary; for she was the dwelling place of God. And she showeth forth the glory of God; for if all His works lead us to a knowledge of Him, surely the Blessed Virgin Mary, more than all the other wonders of nature combined, is able to give us an idea of His power and glory, since she is the most perfect creature that ever came from His Almighty hands. She is the firmament in which and from which the divine Sun of Justice shone forth upon the world in the great mystery of the Incarnation, and banished the darkness of sin.

She is the one whom the King has delighted to honour; and the King's servants are only following His example and obeying what they know to be His wishes, when they honour her too. Even before her appearance on this earth, she was honoured by the glorious prophecies uttered concerning her; all the great women of the Old Testament were figures of Mary. She was honoured by the archangel Gabriel as never woman had been honoured before: "Hail full of grace." She was honoured by her cousin Elizabeth. "Whence is this to me, that the mother of my Lord should come to visit me." Inspired by the Holy Ghost, she herself declared, "All generations shall call me blessed." She was honoured by the Apostles, whose centre she was in the Cenacle waiting for the Descent of the Holy Ghost. She was honoured by the early Christians; we find her picture with that of our Saviour on the walls of the catacombs. She was honoured by the Fathers of the Church; St. Irenaeus, St. Justin, St. John Chrysostom show us how the immediate successors of the Apostles spoke of her. We find her revered by heroes as well as by saints. Columbus' flagship was called the *Santa Maria*; the *Salve Regina* was sung on board it every evening; and if he named the first island which he discovered *San Salvador*, the second was called *Santa Maria de la Concepcion*, to honour Mary under the very title under which we honour her to-day. The *Hail Mary* is on every Catholic's lips the best beloved prayer after the *Our Father*.

And even among non-Catholics her glorious beauty is recognized. To mention only one among many, the poet Wordsworth has addressed to her one of the most beautiful sonnets in the English language:

"Mother! whose virgin bosom was uncroft
With the least shade of thought to sin allied;
Woman! above all women glorified,
Our tainted nature's solitary boast;
Purer than foam on central ocean tost,
Brighter than eastern skies at daybreak strewn
With fabled roses, than the unblemished moon
Before her wane begins on heaven's blue coast,
Thy image falls on earth. Yet some, I wot,
Not unforgetten the suppliant knee might bend
As to a visible form in which did bleed
All that was mixed and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene."

Meet and just it is to honour Mary in these various ways. But there is an honour better still than praise and prayer, — the imitation of her virtues. The most important lesson for us to learn from Mary's life is the enormity of sin and the value of grace. God hates sin so much that He would not allow the woman who was to be the Mother of His Son to be soiled for an instant, even with a sin which was not her own. From all eternity God destined Mary to be the best beloved of his creatures; He destined for her the best of all His gifts, and this was the fullness of grace from the first moment of her existence. He did not give her riches, nor a high position in this world; He did not spare her sorrow or pain; He gave her the fullness of grace and nothing else. This shows us that grace, purity of soul, freedom from sin, is the only thing which has any value in God's eyes.

This is the lesson we have to learn. Let us beg our Lady to help us learn it: "O Mary conceived without sin, pray for us who have recourse to thee." If we once thoroughly learn this lesson, to prize God's grace and hate sin, our salvation is secure. And we can learn it by looking to our Immaculate Mother and praying to her. Thus shall it be true that: "He that shall find me shall find life, and shall have salvation from the Lord."

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There is what is called the wordly spirit which enters with the greatest subtlety into the character of even good people; and there is what is called the time-spirit, which means the dominant way of thinking and of acting which prevails in the age in which we live; and these are powerful temptations, full of danger and in perpetual action upon us.—CARDINAL MANNING.

THURSDAY, DECEMBER 8.

THE HOLY HOUSE OF LORETO.

"Apart from this element of a faith which is, in the main, helpful to virtue," are the words I read in an article on the Holy House in *The Dolphin* for July, "it has long been conceded that the legend of angels carrying the holy house of Nazareth to Dalmatia may easily be recognized as an early version of a very natural occurrence." By whom, I would ask, has this been long conceded? Certainly not by the men whom we Catholics are taught to look up to as our supreme guides in matters spiritual. The Roman Pontiffs, from Paul II. in the fifteenth century to Leo XIII of glorious memory in our own, plainly affirm the contrary. In an Apostolic Letter dated February, 1471, the former declares that "in the Church of the blessed Mary of Loreto, . . . according to testimonies most worthy of credit, are preserved the House and image of the glorious Virgin, borne thither in the mercy of God by the hands of angels." The latter, in a Brief bearing date January 23, 1894, speaks of the "holy House of Nazareth where, at the salutation of the Angel addressed to the chosen Mother of God, the Word was made Flesh," and says that it "is justly regarded and honoured as one of the most sacred monuments of the Christian Faith," and that "this is clear from the many diplomas, gifts, and privileges accorded by his predecessors. He further affirms that, "as the annals of the Church bear witness, it was brought over miraculously into Italy."

We have contemporary evidence of the miraculous transfer of the Holy House from Nazareth to Tersatto in 1291. The original documents were preserved in the monastery at the latter place till it was destroyed by fire in 1629, and authentic copies of them existed in 1735. On this point Cardinal Lambruschini, afterwards Benedict XIV, observes: "The annals of Fiume in which the history is written, and which had been seen and read by Angelita, are sufficient to hinder our being reproached with the lack of contemporary documents. And the loss of these annals matters little, . . . for we ought to have confidence in distinguished historians such as Angelita and Tursellini, who had them in their hands when they wrote their narration, and drew their accounts from them after the manner of Dionysius of Halicarnassus, who composed his work on Roman antiquities after having prepared it for twenty-four years, partly by conversation with learned men, partly by consulting the memoirs of distinguished persons of preceding ages. And is not Dionysius a great authority, although the documents he consulted have disappeared?"—*De Sere. Dei. Beat. et Beat. Canoniz.* 1. 3. c. 10. n. 5. It is worth while noting here that these words occur in a part of Benedict's work in which he is not at all dealing with the transfer of the Holy House, but simply discussing the value of evidence. The same great and learned authority, after a searching examination of the matter, records his judgment in these words: "That the Holy House in which the Divine Word took flesh was transported by the ministry of angels all the monuments furnish proof; and constant tradition, the testimony of the Roman Pontiffs, and the miracles that cease not to be worked there, confirm it."

Benedict points to the miracles wrought in the Holy House in proof of the truth of the tradition respecting it; and not without reason. These miracles plainly tend to confirm the received tradition. Would the God of truth set the seal of miracle on a false legend—a fairy tale? Do we not to-day regard, and justly regard, the miracles wrought at Lourdes as confirming the story told by Bernadette? Suppose the story were a fabrication, or that the apparition of the Lady in the grotto were simply an illusion bred in the fancy of a child, would the miracles have been wrought? Or, if wrought, would they not infallibly serve to foster and perpetuate a false and fantastic notion? We can no more dissociate the miracles wrought at Loreto from the narrative of the translation of the Holy House than the miracles wrought at Lourdes from the story told by Bernadette. If the narrative be a fairy tale, why may not the story be also?

So far as I have been able to see, not one scrap of positive evidence has been brought forward in disproof of the old tradition respecting the Holy House. Till such evidence is forthcoming, mere guesses as to how the story of the miraculous translation may have originated seem singularly out of place. We can easily conceive of white-robed pilgrims laden with stones and mortar from Nazareth being hailed as "angels" or again, as has been suggested by an ingenious critic in a Western paper, of a wealthy family of the name of De Angelis in Loreto procuring a stone from the Holy House at Nazareth to be placed in the wall of a chapel they were building in honor of the Virgin.

There is nothing easier than to conceive of such things,—and nothing more futile or fraught with hazard. If we make out the narrative of the translation of the Holy House to be a fairy tale, and make "angels" of pious pilgrims or noble and wealthy folk at Loreto, let us not forget that we are making children or fools of those who first put faith in that fairy tale; that we are making falsifiers and forgers of such reputable annalists as Glavanich, Angelita, Tursellini, Il Mantovano, and many others; that we are making deceivers or dupes of many learned and saintly Pontiffs; and that we are making the Church of the living God party to a pious fraud. For this, and no other than this, is what generations of Christians have firmly believed, and historians have recorded, and Popes have vouched for in official documents, and the Church has committed herself to in liturgical acts—that the self-same house which sheltered the Virgin and her Divine Son at Nazareth exists to-day in Loreto, and that it was borne thither by the ministry of angels.

ALEX. MACDONALD, D. D., V. G., Chaplain of the Holy House.

The foregoing communication was sent to *The Dolphin* for publication. The editor deemed it expedient to withhold it. At the same time he took the somewhat singular course of publishing a reply, which appears in the August number. In that reply the strongest points of the defence above presented are quietly slurred over, or made to take a form in which they more readily admit of rebuttal. Thus, the testimony of Benedict the Fourteenth to the existence of positive evidence that the Holy House was borne by angels from Nazareth to Tersatto, is upset by the simple expedient of saying nothing at all about it. Again, the reiterated declarations of the Roman Pontiffs, made after careful inquiry into the whole matter and set forth in official documents, are represented as meaning no more than that "the legend was credited by several of the Roman Pontiffs." Even the heading of the reply to a defence that was not permitted to appear, serves to mislead the reader. "The Legendary Part of the Loreto Tradition" suggests the thing which is not. It is either all legend or all true tradition. The same false implication lurks again in the following passage:

"The second argument, that because well attested miracles have been wrought at the shrine of Loreto, therefore, the Holy House must have been carried by angels from Nazareth to Dalmatia and thence to Reccanati, does not impress us as logical. It would at most prove that the stones of the Holy House of Loreto are really taken from Nazareth, and that is indeed in no wise questioned by us. We think pilgrims may have brought them over, and there is good reason for this belief. It is a safe principal to accept a reasonable and natural explanation, such as is afforded by the historical circumstances of the transfer of the relics from Nazareth to Italy, rather than press the miraculous features beyond ordinary evidence of their occurrence simply because they have been believed by others."

These words give the reader a distinctly wrong impression of the facts. They convey the idea that the narrative of the translation of the Holy House, as given by the annalists, warrants, or, at any rate, gives colour to the belief that pilgrims may have brought the stones over, and that these stones were subsequently used in building the shrine which stands to-day at Loreto. As a matter of fact, the narrative in question does nothing of the kind. We should have to read books that were never written to find evidence that any pilgrim ever brought a single stone to Italy from the Holy House at Nazareth. The thing is a pure conjecture, without an atom of historical evidence to support it. What the annalists affirm, and Pope after Pope has taught the faithful to believe, is that the House of the Virgin of Nazareth stands to-day at Loreto, and that it was brought thither by angels. And if it is indeed her house, it is plain that no pilgrim, or body of pilgrims, could have carried it thither. Now, by every canon of logic and by every rule of evidence, miracles confirm the narrative that is vouched for by the authorities of the Church—not the conjectural emendations of modern incredulity.

It will not be amiss to add here the testimony of that celebrated ecclesiastical historian, Cardinal Baronius, who refers to the transfer of the Holy House in these words: "Neque enim est in animo rei gestae historiam egregie testatam hic enarrare—It is not my purpose to give here the story of an event so well authenticated." Baronius was not the man to accept a merely legendary account as historical, and he wrote his Annals before the original documents preserved in the monastery at Tersatto had perished.

I have not produced a tithe of the

evidence available in confirmation of the tradition respecting the Holy House. Any one who may wish to see the subject dealt with at length is referred to a little work entitled "Loreto, the New Nazareth," by William Garratt, M. A., the Art and Book Company, London, 1895. I have before me as I write a pamphlet of 107 pages, by Mgr. Bartolini, bearing as title "Sopra la Santa Casa di Loreto." It was written, as the distinguished author tells us on page 7, at the instance of Cardinal Wiseman, and was first given to the public in the form of lectures delivered before the Pontifical Academy of Archaeology, at Rome, in the course of the year 1859. In this pamphlet Mgr. Bartolini effectually disposes of an attempt made by Dean Stanley, in a work entitled "Syria and Palestine," to discredit the tradition regarding the Holy House of Loreto. The editor of *The Dolphin* would seem to have copied from this work of Dean Stanley's, at first or second hand, an objection based on the alleged incompatibility of the site at Nazareth with any such building as that at Loreto—an objection which Mgr. Bartolini triumphantly refutes. The latter went in person to Palestine, followed in the footsteps of the Anglican Dean, and was enabled to refute his statements by evidence taken on the spot. He brought with him to Rome two specimens of stone from Nazareth, and sent these, with two stones taken from the walls of the Holy House of Loreto, to Professor Ratti of the Sapienza, for analysis. The professor was not told anything about these specimens, which were enclosed in four separate papers. "Having taken a portion of each of the four specimens," wrote Dr. Ratti, in the course of a detailed statement, "and submitted them to a chemical analysis, I have found them to be all of the same nature, being all formed of carbonate of magnesia and of ferruginous clay." Specimens of mortar taken from the Cave at Nazareth and from the Holy House of Loreto were likewise submitted to chemical analysis and proved to be made up of the same constituents, namely, lime or chalk mixed with small pieces of charcoal. "Has any one in Italy," asks Mgr. Bartolini, "ever made use of a mortar composed of chalk, cinders, or charcoal, when the soil abounds with volcanic substance that make the best mortar in the world?" I may add that the reader will find in Mr. Barratt's book, above referred to, pp. 28-35, Mgr. Bartolini's testimony as to the stone and mortar.

It was the privilege of the present writer to visit Loreto twice, and celebrate Mass several times in the House where the Word was made flesh. A casing of white marble encircles the little stone cottage hallowed for all time as the earthly home of the Virgin and her Son. In the marble ledge which projects at the base on all four sides, is a furrow two or three inches deep, worn by the knees of many generations of pilgrims from every land. The faith which has left so deep an impress upon those stones still lives, and is a factor to be reckoned with by the school of new-fangled criticism which to-day counts so many disciples within the Church. It is a childlike faith, indeed, but is no wise childish, for those who cherish it are at all times ready to give a reason for their conviction. ALEX. MACDONALD.

War News.

The most notable event of the past week in connection with the war has been the capture of a position known as 203 Metre Hill in the vicinity of Port Arthur by the Japanese. It was captured only after most severe fighting, in which the Japs suffered terribly, one report placing their losses as high as 15,000 within 24 hours. The Russians made a desperate effort to re-capture the Hill, but were unable to do so, as the Japanese were able to bring up large reinforcements. The Japanese report that they are now, as a result of the taking of this important position, pouring shells into the Russian squadron in Port Arthur harbour, and that several of the ships have been hit repeatedly. On December 10 there was an armistice of six hours at Port Arthur to permit the belligerents to bury their dead.

To the South of Mukden there have been some hot skirmishes during the week. A movement of some importance under the command of the Russian General Rennenkampf has apparently taken place, and a report that he has administered a heavy defeat to the Japanese and captured 24 guns is in circulation, though not official confirmation of the occurrences is forthcoming.

Bennett Burleigh the war correspondent says that in the last assault on Port Arthur the Japanese lost 5,000. Received this week at Bonner's: 137 cases of canned peas, beans, corn, tomatoes, peaches, pears, strawberries, raspberries, plums, etc.; 20 cases choice canned blueberries, 10 cts. per can; 15 boxes prunes, 8 lbs. for a quarter. Prices the lowest in everything.

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Funeral Designs to Order.

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Remnants of Dress Goods, Flannelettes, Etc.

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Versions of the Bible.

(MR. JONES AND FATHER LAMBERT IN NEW YORK FREEMAN).

Mr. Jones: "The chosen people of God to whom his oracles were intrusted were accused of some things by Christ, but never for a moment for unfaithfulness in preserving the Scriptures from addition or subtraction. Hence, for the genuine books of the Old Testament we must have recourse to the Hebrew Canon—not to the Septuagint."

If there be any force in this argument, it is equally strong in proof of the Septuagint or Alexandrine Canon, which was also a Jewish Canon. The Hellenists, or Greek speaking Jews, read the Septuagint and used it in their synagogues, and, to use their own words, they never for a moment were accused by Christ for unfaithfulness in preserving the Scriptures from addition or subtraction. Therefore when we want to find the genuine books of the Old Testament, we must have recourse to the Septuagint.

You see you have no copyright on that kind of reasoning. It proves for the Septuagint Canon, which you deny just as well as it proves for the Hebrew Canon, which you affirm. If there be any difference in the force of the argument it is in favor of the Septuagint Canon, for the Septuagint was referred to and quoted by the Apostles in their writings. It was the Version they made use of, and they never hinted that there were any books in it that ought not to be there. It was the Version the early Christians used. But the fact is the silence of our Lord in regard to both Canons proves nothing for either, or equally, for both. Our Lord never made or designated a Canon, never declared what books were inspired or what were not. He left that to His Church which He commanded you to hear under pain of being outside the way of salvation. By reason of her commission to teach she is the only authority on earth competent to designate the list or Canon of inspired books. It was for this reason that St. Augustine says, "As for me, I would not believe the Gospel were I not moved to it by the authority of the Catholic Church." This same great man of the fourth century, speaking of the books which you call "spurious," wrote in his Speculum, "We must not omit those books which were written before the coming of the Saviour, for although they be not received by the Jews, they are received by the Church of the Saviour himself." The difference between you and St. Augustine is that he, like a true Christian, put more faith in the authority of the Church of Christ than in the opinion of the Jews, while you put more faith in the opinion of the Jews than in the authority of the Church of Christ.

We believe the books of the Hebrew Canon to be inspired, not because the Jewish Synagogue or Sanhedrin said so, but because the Church of Christ said so, and we believe the same of all the other books of the Old Testament and all those of the New Testament, for the same reason that moved St. Augustine, namely, the authority of the Church of Christ.

Mr. Jones: "The Rabbis and the Talmud don't recognize them at all." If you prefer the authority of the Rabbis and the Talmud to the authority of the Church of Christ we cannot see why you are a Christian at all. The Rabbis and the Talmud reject all the books of the New Testament and believe Christ to be a false Messiah. If you reject their teaching, their denial of the divinity of Christ, on what principle do you accept it on the question of inspiration of books?

Mr. Jones: "You are correct in saying that Christ and His Apostles quoted from the Septuagint. They did so because it was the Bible whose language the people understood."

Whatever may have been their reason, the fact remains that they used the Septuagint in instructing the people, the Septuagint which had in it all those books which you, very improperly, call spurious. Some time back you held that the Hebrew Canon should be preferred because Christ never for a moment accused the people of God of unfaithfulness in preserving the Scriptures from addition or subtraction. This is equally true of the Septuagint Canon. In quoting it to their disciples neither our Lord or His Apostles even for a moment accused the authors of the Septuagint of unfaithfulness in preserving the Scriptures from addition or subtraction. Therefore, according to your own reasoning, we must have recourse to the Septuagint, because our Lord and His Apostles in quoting it for the instruction of the people never hinted at any objection to any of the books composing it. If there were any spurious books in it was it not incumbent on them to warn the people against those books? The fact that they gave no such warning is proof of the correctness of the Septuagint Canon. Had they not made use of it in instructing the people their silence, their failure to warn, would mean nothing; but making use of it as they did their silence was approval. They found the people using it, recognizing it as the word of God, and they confirmed that use and recognition by their example.

Mr. Jones: "But do you not notice that their quotations from the Apocryphal books of said Septuagint are conspicuously absent?"

Yes, just as we have noticed that their quotations from many books in the Hebrew Canon and in the Protestant Canon are conspicuously absent. If failure on the part of Christ and His Apostles to quote those books in evidence that they are not inspired, then you will have to throw out six or eight books from the Hebrew and Protestant Canon. It is hard on you that you cannot find an argument against what you call the Apocryphal books that is not of equal force against many books in your Protestant Canon.

Mr. Jones: "Why did not Christ and His Apostles quote some from these books?"

We do not know; just as we do not know why they did not quote from several books in the Hebrew and Protestant Canon. While we do not know, as you do not, we can surmise that they did not quote them because they did not happen to be pertinent to the subjects they were treating. Any argument from their failure to quote those books proves nothing, or it proves too much by throwing out several books which you hold to be inspired.

Mr. Jones: "They did not quote them because they were spurious, human productions, uninspired uncanonical."

All this is pure guesswork on your part. You know no more about why they did not quote those books than we do, that is, nothing. But as you seem to have confidence in your genius for guessing, suppose you try your hand and guess why Christ and His Apostles did not quote from some of the books in your Canon. As, for some reason or other, they did not, does it follow that those books in your Canon are spurious, human productions, uninspired, uncanonical? We surmise that the reason of their silence was the same in both cases. It is unwise to use an argument against the Catholic Canon that knocks half a dozen books out of your Protestant Canon.

Mr. Jones: "What right had the Church with St. Augustine dominating at the councils you mention, to fix Canon at all?"

The question between you and us is not as to the right, but as to the fact. You stated that the Council of Trent added books to the Canon. To refute this statement we adduced the fact that the Councils of Hippo and Carthage, twelve hundred years before, included the same books affirmed by Trent. Consequently, without regard to the right of those Councils, their action on the Canon proves your statement false, namely, that Trent added those books to the Canon.

You ask, what authority St. Augustine and the Councils of Hippo and Carthage had to fix a Canon at all? In return we ask you what authority had Esdras and a Jewish Council to fix the Hebrew Canon at all? What authority have you for believing that Esdras and a Jewish Council ever fixed a Canon at all? You have absolutely nothing in proof of it but Jewish tradition, and as a Protestant you are bound by your principles to reject tradition. The Old Testament of your Protestant Bible is based on the Hebrew Canon, and yet you have no kind of evidence that a Hebrew Canon was ever fixed, except a kind which your principles require you to reject as untrustworthy, namely, tradition.

Mr. Jones: "These Apocryphal books are nothing more than human productions, and gross falsehoods at that, making God a liar, a murderer and author of fairy stories that contradict plain Scripture."

And yet you have quoted St. Jerome as recommending these books to be read by the early Christians for edification. But it is time for you to halt, for you are falling into the way of the infidels. Everything you say of these books the infidels say of many other books of the Bible, and with just the same and no better reason. They laugh consumedly at Balaam's, ass lecturing the prophet, as described in the book of Numbers, in your Bible. They ridicule the "rib story," as they call it, in Genesis, and they scout the book of Jonas on account of the "whale story." And when they accuse the God of Christians of being a murderer, they quote from your Canon, not from the books which you reject. Do you think that kind of argument has any force? If not, you should not imitate those enemies of all revelation by following their foolish and stupid example.

Mr. Jones: "Do I need a key to find out that the juice of fish expels evil spirits and kills witches?"

No, nor that spittle from the tongue expels blindness, as you read it in the Gospels; or that a piece of gold in the form of a serpent expelled sickness from those who gazed on it, as you read in Numbers 21, 7 to 9, a book in your Bible; or that touching the mantle worn by Christ cured the sick woman; or that the handkerchief of St. Paul cured the sick, or that the shadow of St. Peter did the same. The key to all this—and it appears you need a key—is found in the Book of Wisdom—one of those you reject.

Referring to the Brazen Serpent, Wisdom, 16, 7, says: "For he that turned to it was not healed by that which he saw, but by Thee the Saviour of all." God can and does at times associate His power with things he creates. The rod of Moses stretched forth, struck the water of the river Nile and it was turned into blood. This fact is found in the book of Exodus, 7-20. This book is in your Canon. Do you believe what it says? If you do not believe it you reject what you hold to be the word of God. If you believe it, what is there in it less wonderful or less credible than the account given in the book of Tobias, of God expelling an evil spirit by the instrumentality of the smoke of burning fish?

The infidel laughs at all these manifestations of divine power. In his eye there is no difference between them. You should at least be as consistent as the unbeliever, and if you laugh at one you should laugh at all the miracles recorded in the Bible.

But if you would act like a true Christian you should bow in awful reverence before all these manifestations of divine power. It does not follow that because you are talking to a Catholic you should act like an atheist or an infidel.

As to the killing of witches which you mention, there is nothing about witches in the book of Tobias. The account of the Witch of Endor and her calling up the ghost of Samuel,

you will find in I. Kings, Chap. 28. This Book is called the First of Samuel, in your Bible.

Manly Strength and Womanly Beauty depend on purity of the blood, and much of that purity depends on perfect kidney filtering. If these organs are diseased and will not perform their functions, man will seek in vain for strength and woman for beauty. South American Kidney Cure drives out all impurities through the body's "filters"—repairs weak spots.—46.

Our Common Schools.

To the Editor of The Casket:

The Montreal Star of a recent date points out that "the advocates of the Old Education—a much simpler thing than the education of to-day—points to the fact that it succeeded in producing strong minds and sound characters." If their contention is justified by the past, and no one can doubt it, as the Star declares, "a good deal of serious thinking ought to be done to start with."

It seems useless for the thoughtful advocates of the three Rs to attempt to face the present overwhelming force of up-to-date educationists in favor of the present system of cramming little children in our rural districts with scientific knowledge superficially acquired on authority of very doubtful competence. The council of public instruction insists on teaching children, even before they can read or write or calculate "that the pneumococcus pneumoniae is always with us, and in us, and is harmless until some imprudence enables it to get in its lethal work." When the nervous little pupil learns "that the pneumococcus pneumoniae is always with us, and in us," he or she naturally trembles with inward fear of the "what is it?" and the where is it "in us." But "Dr. Wm. Osler, in the plenitude of his reputation, did not hesitate to tell the Medical Society of King's County, N. Y., in an address delivered in Brooklyn, that cases of pneumonia had come under his observation in which he had been deceived as to the nature of the disease." However, great authorities like Dr. Wm. Osler can afford to make confessions which smaller men like the council of public instruction could hardly afford to make without loss of prestige.

In justification of insisting on every teacher to create in the school and in the section a sound and intelligent sentiment with respect to epidemics of diphtheria, smallpox, and other contagious and infectious diseases, the council of public instruction rushes under the protection of "a petition signed by 14,718 members of the medical profession of Great Britain, asking for the enforcement of instruction in health in all the public schools." But the petition referred to only points out "the serious physical and moral condition of degeneracy and disease resulting from the neglect and infraction of the elementary laws of hygiene;" and, the 14,718 members of the medical profession only desired to lead all the children to appreciate at their true value healthful bodily conditions as regards cleanliness, pure air, food, drink, etc." Their petition did not require to teach children, before they can read or write, the nature, course and causes of diseases which are very imperfectly understood by the most eminent pathologists, and which only quacks pretend to thoroughly understand and promise to eradicate effectually from the human system, regardless of kind nature's disposition. Let the council of public instruction insist on "cleanliness, pure air, food, drink and the elementary laws of hygiene" in our common schools in cities, towns and rural districts. But in the name of common sense let the council drop the teaching of subjects to children which they cannot understand. It impairs their intellect beyond redemption afterwards. What early training accomplished for the infatuated Doukhobours of the North West Territory it can equally well perform in the minds of little children in rural districts, who are physically and mentally capable of becoming useful citizens and ornaments in society if properly educated. The education of the rising generation should be graded to conform with the age and capacity of comprehension of the pupils in school. But sciences, arts, and the problems of our existence, may properly be left to maturity and collegiate institutions for special treatment.

A little over a year ago the town of Inverness was invaded with some contagious disease of an infectious character. The medical men in town and other people differed in their opinions in regard to the proper nomenclature of the dread disease. Some called it smallpox, others maintained it was chicken-pox and a few contended that it was the German itch. In order to relieve the town of its appalling suspense the County health officer was called in consultation, and even he could not well decide whether it was chicken-pox or the political-pox. So the alarmed citizens of Inverness endeavored without avail to prevail on the Provincial Health Officer to decide the matter. When all efforts to establish the character of the disease failed, a noble minded philanthropist rushed into the press, insisting on the council of public instruction to enforce teachers to educate little children to know all about such diseases, particularly diphtheria, the white plague and smallpox. Whether this is the reason or not, the council of public instruction now insists on placing the "Health of the School and Country" in the hands of our school teachers. What a farce!

H. CAMERON.

Coughs, colds, hoarseness, and other throat ailments are quickly relieved by Vapo-Cresolene tablets, ten cents per box. All druggists.

An Irish Reporter's Joke.

A notable old journalist, Chris Healy, has just been buried in Dublin. He "reported" the history of Ireland for more than half a century, and was in the middle of everything that was anything in the political life of the country, during the career of many Irish movements. The fact of his holding a surname in common with a leading Irish politician (Tim Healy) proved very useful to him once.

He was told off to report a great Land league meeting down the country, at which Parnell himself was to speak. Chris Healy unfortunately missed the train that would have borne him to his destination in time, but being a man of resource, he did not return to his editor to beg for mercy. He went to the nearest telegraph office and dispatched this wire to Charles Stewart Parnell at the place of meeting: "Intended going down; unfortunately missed train; going by next train. Please postpone proceedings. Healy."

Parnell, delighted, informed the committee that "Tim Healy was coming by a later train and the meeting must be postponed until his arrival. The committee, overjoyed, were only too glad to accede. When the train was due, Parnell himself and all the other leading speakers, with the committee, and bands, both brass and flute, marched up to the railway station with flags flying and flutes tooting and drums beating to meet and greet the great parliamentary champion.

When the train pulled up at the station the deputation ran frenziedly up and down the carriages. Parnell, seeing Chris Healy step out, recognized that he was a Dublin reporter whom he had frequently observed at Land league meetings, walked forward to him and said: "I beg your pardon, but did Healy travel by this train? We have held back our meeting awaiting him." "Yes, Mr. Parnell," the modest re-

porter replied, "my name's Healy. It was very kind of you, indeed, to await me. For it would have been as much as my situation was worth if I had failed to get your speech." Parnell was a deadly serious man, he he unexpectedly forgot to be grave this time for once in his life.

Lever's Y-Z (Wise Head) Disinfectant Soap Powder is a boon to any home. It disinfects and cleans at the same time.



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COUGHS, COLDS, HOARSENESS. For Hoarseness apply the same as for Sore Throat, taking the Syrup, as directed for coughs, etc. Make a cupful of honey or molasses with 1/2 teaspoonful of Pendleton's Panacea, stirring it each time before you take it. Take as often as you feel you require. No Cough Syrup ever made can equal it for stopping a cough, and none so cheap. No remedy should ever be taken that immediately stops the cough. PENDLETON'S PANACEA

in the above form loosens the phlegm, makes coughing easy, and when the lungs are thoroughly healed, which is done in a very short time, the cough stops. Chills, Ague, Night Sweats, Wind around the Heart, Colic, Sleeplessness, Etc., Etc. Regular doses. A mild dose on going to bed, soothes the nerves and produces sleep. The only safe and positive cure for seasickness. Don't go on a journey, or keep house without it. A doctor always on hand for 25c.

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