

THE CASKET.

\$1 Per Annum.

A Catholic Journal Non-Partisan in Politics.

\$1 Per Annum.

Fifty-third Year.

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THURSDAY, MARCH 2

In the archdiocese of Calcutta, the number of Catholics has grown from 66,641 to 106,754 in the last six years, an average increase of more than 6,500 a year.

Norway and Sweden are breaking apart, Germany being suspected of intriguing with the latter, and Russia with the former. Old Europe is getting as restless as young South America used to be.

It is said that King Victor Emmanuel is about to appoint Mgr. Bonomelli and other bishops to seats in the Italian Senate. If the Pope allows them to accept the appointments, the chasm between Quirinal and Vatican will be well-nigh bridged over.

Just now when M. Pobiedonostzeff, Procurator of the Holy Synod of Russia, is the best-abused man in the world, it is interesting to learn that Mandell Creighton, the late historian-bishop of London, whose "Life and Letters" has just been published by his wife, knew the Procurator and admired him immensely, as "a man of powerful mind, clear vision, and large knowledge, one of the ablest men I have ever met."

Two anti-Catholic German newspapers have recently been convicted of libel and forced to pay a fine and publish a retraction,—the *Tagliche Rundschau*, organ of the Evangelical Alliance, for libelling Archbishop Nozalada of Valencia; and the *Socialist Freie Presse* of Strassburg, for libelling an Italian parish priest named Clarizia. The fines in both cases were small, but the compulsory public acknowledgment of having committed the offence is something worth suing for.

University education is one monopoly enjoyed by the Protestant minority in Ireland; government chaplaincies is another. There are about 160 poorhouses or workhouses in the country, in 50 of which there is rarely a Protestant inmate; yet in forty of these fifty there is a salaried Protestant chaplain. In the seven hundred workhouses of England and Scotland, on the other hand the Catholic chaplain scarcely ever receives a penny of remuneration for his services to the Catholic inmates. This is one of the eccentricities of "British fair play."

In Prussia, during the year 1900, 56 per cent. of the children of mixed marriages were being reared as Protestants, and only 44 per cent. as Catholics. In Baden, the percentage was the same. These are official statistics. And in Bavaria, according to the figures given by Protestant ministers, 77 per cent. of the children of mixed marriages are baptized Protestants; in Saxony, 91 per cent.; in Wurttemberg, over 60 per cent. Mixed marriages are the greatest source of "leakage" in the German Empire.

The *Spectator* thinks that the recently published "Lectures on Shakespearean Tragedy," by Prof. Andrew Cecil Bradley, of Oxford University, are "far above any modern Shakespearean criticism that we know, worthy to rank very near the immortal work of Lamb and Coleridge. It is, indeed, difficult to praise it in language which shall do it justice, and yet seem free from exaggeration." This will be good news for many teachers who are looking for something fresh

to help them interpret Shakespeare to their students. Professor Bradley's book is published by Macmillan & Co.

At the time when the notice of the clever Gerard family appeared in these columns, one of its members, Emily, had just died. Her husband, the Chevalier Miecislav de Laszawski, Lieutenant-General in the Austrian army, preceded her to the tomb by only five weeks. Emily Gerard wrote four novels in collaboration with her sister Dorothea, and nine by herself, the last of these, "The Heron's Tower," having appeared last year. Of only one of her productions, "A Foreigner," published in *Blackwood's Magazine* in 1896, can we speak from personal acquaintance; it was a story of considerable power, apparently designed to show the difficulties found by a Scottish woman in adapting herself to an Austrian environment.

The story of the late William E. Forster playing badly at whist, and answering the wrathful look in his partner's eyes by saying: "Call me 'Buckshot' if you like," is a familiar one. He came off better than the Oxford undergraduate who had the misfortune to be a partner of the Rector of Lincoln College, afterwards Archdeacon Denison. The student proved a good deal of a chatterbox; finally, he revoked. Whereupon the Rector burst forth:

Mr.—, Sir, I desire you will keep your conversation to yourself. You have no sense, and very little information. Advantages, it is true, you have had at this University, but far beyond your deserts, for they are small indeed. I desire that I may not be troubled with your company in the future, and it is my earnest hope that I may never look upon your face again.

What is there about whist that excites such wrath in celestial minds?

The late General Thaddeus Ryan, of Scarteen, Tipperary, served in the Indian Mutiny, and took part in the storming of Delhi; later he became Colonel of his regiment, the Royal Artillery, and in that capacity resided in Halifax for several years. At that time, Sir Malachy Daly was Lieutenant-Governor of Nova Scotia, and no doubt he and Colonel Ryan exchanged reminiscences of the days which they spent at St. Mary's College, Oscott. After thirty-six years' service, Thaddeus Ryan retired from the army with the rank of Major-General, and devoted the rest of his life to the care of his estate. Three of his sons served in South Africa, and a fourth son, the youngest, joined the Royal Artillery a few months before his father's death. General Ryan was as loyal to the Church as he was to his Queen and King.

Darwinism has received another black eye; this time from the American Association for the Advancement of Science. Professor Hargitt, Chairman of the Section on Zoology, declares that Darwinism is no longer a system to be seriously reckoned with in biological study. One of its strongest arguments for natural selection was coloration, which it pretended was due to the desire of animals to harmonise themselves with their environment, in order to escape detection by their foes, and so on. Alfred Russell Wallace devoted 150 out of 475 pages of his work on Darwinism to a discussion of colour problems. Prof. Hargitt denies that this argument has a solid basis in fact. The codfish on the shores of New England, for instance, have the colour of the sea-weed which they eat, and other alleged "facts" may be explained in a similar way.

Fifty years ago, the *Times* and *Punch* were stout champions of the anti-Popery cause. To-day, both of them are largely served by Papists. We recorded the death of the Catholic chief of the *Times*' parliamentary staff last spring; and Michael McDonagh is still in that department of the paper. When Dr. George Earle Buckle, the "Thunderer's" editor for the last twenty years, married his second wife the other day, his "best man" was Valentine Chirol, who succeeded Sir Donald Mackenzie Wallace as Director

of the Foreign Department of the great journal five years ago. Mr. Chirol is one of "Rome's Recruits" in England, as is also Sir Francis Cowley Burnand, the editor of *Punch*. Arthur William A'Beckett is a valued member of the staff of England's best-known comic weekly, and Bernard Partridge is one of its leading cartoonists. The late Madame de Laszawski was for two years the reviewer of German literature for the *Times*, and her sister, Dorothea, wife of Major General Longard de Longgarde of the Austrian army, is, as we have already said, at present contributing a serial story to the weekly edition.

At the very time when the British press was full of contemptuous pity for the Czar who would not listen to the Zemstvos' demands for a Constitution, Lord Curzon was refusing to receive the delegates sent to him by the Nationalist Congress assembled at Bombay, which had passed resolutions declaring that India should enjoy the same measure of self-government as Canada and Australia. Lord Curzon says it is not yet fit for self-government; Nicholas II says the same of Russia. We believe both of them are right. But the English journalists who assert the rights of the Russian peasant and deny the rights of the Hindoo are not very consistent in their ideas. It was ever thus. Englishmen have sympathized with and fostered rebellion in every nation under the sun save their own. When De Plehve was assassinated last summer, British journalists called it righteous retribution. But if Lord Curzon should fall a victim to Indian fanaticism excited by a licentious press,—"Murders such as those of M. de Plehve have an educative value," says the *Kala Maharratta* of Poonah; and again: "The list of grievances which we have against Lord Curzon is certainly much greater than that of the Russians against M. de Plehve,"—if the Viceroy should be shot or stabbed, in response to this incitement, all Anglo-Saxondom would cry "Damnable murder!"

Many will wonder that Uncle Sam should undertake to collect San Domingo's customs charges and pay its debts, without receiving anything in exchange. A glance at the map may help to explain the apparently disinterested action. It is of the utmost importance that the United States, which is to control the Panama Canal, should also control the approaches to it. In return for his services to San Domingo, Uncle Sam will be permitted to use Samona Bay, the best harbour in the island, as a naval Station. This gives the United States the command of the Mora Passage, between Hispaniola and Porto Rico, one of the two main entrances from the Atlantic to the Caribbean Sea. Guantanamo in Cuba is already occupied by the Americans, and this gives them control of the other main entrance, the Windward Passage, between Hispaniola and Cuba. Uncle Sam is protecting Cuba, and showing San Domingo how to settle with its creditors; and in return for these kind offices, he receives control of a chain of forts along the high way leading to his big Canal. A shrewd bargainer is your Uncle Samuel.

It may be added, for the benefit of those who have not a map at hand, that the Republic of San Domingo occupies the eastern three-fifths of the island of Hispaniola, while the republic of Hayti occupies the western two-fifths. They are the two most disorderly republics in the world.

Sir John Nutting's efforts to attract students into Trinity College, have moved the Irish bishops to some very plain speaking. Their Standing Committee, consisting of Cardinal Logue, and the Bishops of Waterford and Down and Connor, has adopted resolutions of which the following sentences form part:

It is intolerable that these institutions, (Trinity and the Queen's Colleges), should hold their endowments, as if to serve the Irish people, when the small sections of the population which they do serve, mercilessly bar out the bulk of the people from univer-

sity education in any form acceptable to the nation at large. A monopoly so oppressive is already doomed, once public opinion is enlightened by a full discussion of the subject, and the eye of the nation fixed on the blighting influence of this degrading form of class privilege.

If there is an objection against a fresh grant to provide a university for Irish Catholics, as restitution for the plunder of the past, or out of moneys drawn from Ireland in ruinous overtaxation, then the Irish Bishops, the Irish representatives, and the Irish people, are bound to take all legitimate means to secure that the endowments of Trinity College and the moneys annually voted to the Queen's College, are made available for university education in a way the nation will endorse.

As the Government has shown that reason has no weight with it in the matter of educational justice, if the old ascendancy chooses to object, it only remains for the Irish people to say that this ascendancy must altogether cease.

Such language as this will doubtless create a fresh argument against Home Rule in the minds of those already opposed to it; but it may be just as well to have the issue with regard to so vital a question as university education clearly defined.

We read Sir Wilfred Laurier's speech introducing the Autonomy bill, with a return of the admiration which we often felt for him as a public man, before his attitude on the Manitoba School Question compelled us to take sides against him. But when we turned to another column, and saw the *Globe* taking the unprecedented course of flatly contradicting its Leader's statement, that the British North America Act required the continuance of the Separate School System in the New Provinces about to be formed, we could not help wondering whether the Government is preparing for itself a way of escape from a storm similar to that which overthrew the Conservative party in 1896. If our fears prove groundless, if Sir Wilfred and his administration stand firmly by the school policy he has outlined, and steadily refuse to accept any amendments which will neutralize that policy, we shall praise him as warmly as we blamed him in 1896. Not for having done a favour to our co-religionists in the North West; it is no favour but their constitutional rights that they ask, not for having done anything more than his plain duty as Sir Charles Tupper did it in 1896. But to do one's duty in the face of all the bigots and secularists of Canada requires courage of a high order and deserves the same praise now which we gave it then. We hope Mr. Borden will stand shoulder to shoulder with Sir Wilfred Laurier on this occasion, as the latter should have stood with Sir Charles Tupper in the matter of the Manitoba School Question. If he does not do this we shall have the same censure for Mr. Borden now, as we had for Mr. Laurier in 1896.

Propos of the centenary of Sainte-Beuve, Francis Gribble, the novelist, writes an article in the *Fortnightly Review* in which he discusses the French critic's vagaries in religion and morals. Like some other authors he regarded the essays which made him famous, only as "pot-boilers" and was devoured by envy of those who enjoyed a literary and social distinction which he ambitioned but never attained. For this reason one of the objects of his bitter dislike was Chateaubriand, and this must be taken into account when he read Sainte-Beuve's appreciation of the "Genius of Christianity." "There can be no question of the rancour there displayed," says Mr. Gribble, "and very little question of the reason for the rancour." And he concludes his article with an anecdote which makes us wonder whether much of the highly esteemed criticism written by English reviewers is done in this way.

A certain London journalist was lately asked to write an article on Chateaubriand. He had never read a line of Chateaubriand's writings, and the conditions of his commission were such that he had no time to study them. The best that he could do, in the circumstances, was slavishly to paraphrase the criticisms of Sainte-Beuve. He did this, and his essay duly appeared in one of the most important of our critical organs. His fear of

being found out was considerable, but was soon proved to be groundless. In the course of a post or two, his editor received a letter from an enthusiastic reader—a well-known authority on French literature—who congratulated him on having printed the most accurate exposition of the religious influence of the author of *Le génie du Christianisme* that had ever appeared in the English language.

All the "well-known authorities" profess an immense admiration for Sainte-Beuve, but the foregoing anecdote does not speak much for their acquaintance with his writings. Perhaps they know as little of Chateaubriand, whom they affect to despise.

The *Edinburgh Review* lends its voice to swell the chorus in praise of Aubrey de Vere, evoked by the publication of Wilfrid Ward's Memoir. "Though few if any of the literary celebrities of his day inspired even casual associates with a more affectionate regard, . . . only those who were brought face to face with him could fully appreciate the rare nature of an individuality essentially original, combining in itself the courtesy of a Bayard, the culture of a scholar, the gaiety of a child, and the devotion of a monk. Nor is it easy for those who knew him with the knowledge of long years to convey to a younger generation a full understanding of those endowments of race, nature, and grace which made him, of all the memorable group of his contemporaries, perhaps the most distinctly loveable." Of De Vere's work, the reviewer says: "Grace, facility of diction, harmony of rhythm, a technically almost faultless versification—an art in which modern verse seems rarely proficient—characterise all his writings: lyrics, poems, narrative and descriptive odes, poems of thought and poems of tenderness, the idylls of saints Saxon or Celtic." Nevertheless he has never been, and will never be, a popular author. "As a poet, a critic, or, more accurately, an essayist, his works, while possessing all the qualities which ensure a *succès d'estime*—and this was fully accorded to them—lack almost every element of popularity. The choice of themes and the treatment of the themes chosen were calculated to restrict the circle of sympathetic readers, and neither the enthusiastic eulogy of a Landor, nor the discriminative but deep admiration of many of the most distinguished literary men of his day, could lure the multitude to recognition of his poetic rank."

Aubrey de Vere, on becoming a Catholic, did not, as many converts have done, lose any of those friends whose good opinion he valued so highly. Sara Coleridge wrote to Sir Henry Taylor: "I do not doubt that the step he has taken will be the means of grace to him, and will render him more unworldly, or rather, (for he never had a spark of worldliness in him) more and more solidly and practically religious." And the *Edinburgh* reviewer remarks: "With hardly an exception the change—or more accurately the development of his religious views—left no sore to rankle in his elder relationships of affection; while to a younger generation, de Vere's Catholicism appeared so entirely a part of his personality that to picture him without it would have seemed as unfamiliar as a portrayal of St. Francis without his cord and habit. Undoubtedly religion, and religious truth as he held it, lay nearer than any other interest to his heart."

Dr. Dan. Passed Away.

Rev. Dr. Chisholm passed away on Tuesday, at 2:30 p. m. Early last week he was reported to be steadily improving, and all hoped that his valuable life was to be prolonged, but on Sunday evening last a telegram was received here containing the sad announcement that he was rapidly sinking. Mr. A. D. Chisholm, of Antigonish, and W. C. Chisholm of Heather-ton, brothers of deceased, left Tuesday evening to attend the funeral, which takes place Friday morning at North Sydney. The *CASKET*'s obituary of this honored and distinguished clergyman is deferred until next issue. May he rest in peace!

BILLY DOES HIS ASSESSMENT.

(Phillip Verrill Mighels, in Harper's Magazine.)

There were six big, husky citizens of Silveredge paying court all at once in the modest presence of Margy Crewe, and each and every one prepared to take undue advantage of the other, when, to the utter astonishment of all, the cabin door was opened and in there came no less an individual than "Scared little Billy" Huntoon.

"But boots ain't game as much as moccasins." "But the wildcat got 'em, all the same, and poor ole Jack had to walk three miles, barefooted and cussin'," concluded the original interrupter of the narrative.

as sure as whales!" "Law?" ejaculated a scrawny individual by the name of Mink Kerfoot. "Law? What kind of Jim Crow minin' law is that?" "Big Jack White was paralyzed.

the preacher's knees, looked forth at the congregation and grinned good-naturedly. Margy gazed in horror on the picture. The miners were pale with apprehension.

sence of self-respect, lowness of aim, the fewness of their wants, the sordid level of their appetites, and not so much from poverty and the lack of means. "If wages are determined by standard of comfort, as generally they are, let workmen maintain and elevate that standard by deducting from what is now spent on drink, and diverting to better homes, clothing, food, holidays, pleasure as the tendency now is, what is wasted to their undoing by going to the public-house.

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Taken from a Post Card: Rockvale, N. S., Jan. 10, 1905.

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A bottle in the home is a necessity for such winter ills as Toothache, Chilblains and Quinsy. For Rheumatism when applied hot it brings relief.

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THE CASKET,

ISSUED EVERY THURSDAY AT ANTONIOHISH BY THE CASKET PRINTING AND PUBLISHING COMPANY (LIMITED). M. DONOVAN, Manager.

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There is what is called the worldly 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, MARCH 2.

"AN AMERICAN MISSIONARY."

I.

This is the title of a book issued a few months ago by the John Murphy Co., Baltimore. It tells the story of the life work of the Rev. William Henry Judge, S. J., and it is an open secret that the author is his brother, the Rev. Charles J. Judge, of the Sulpician College of St. Charles, Ellicott City, Maryland. The volume contains 293 pages, is enriched with several photo-engravings, and an excellent map of Alaska and the Klondike, and sells for a dollar.

"We English-speaking Catholics have no missionary spirit," said an American Jesuit to us once; and our own slight observations disposed us to agree with him. Neither of us was aware at the time that one of his brethren, under the Arctic Circle, was even then making himself a brilliant exception to the rule, if rule it may be called. But so it was. William Henry Judge scarcely takes rank with Juges, Breboeuf and Lallemond; but he is certainly worthy to be placed beside Marquette and De Smet in the American annals of the Society of Jesus.

Born in Baltimore in 1830, William Henry Judge entered the Jesuit Novitiate at the age of twenty-five, and was ordained at the age of thirty-six,—a long course of studies, but not too long, for many Jesuit missionaries, like Father Judge, have no time to open a book save Breviary, Missal and Ritual from the day they leave college to the day of their death. At once the young priest volunteered for the Rocky Mountain Mission, and then for that of Alaska, thereby showing an appetite for the hardest work that could be given him. He had at one time been obliged to interrupt his studies and go to work in a planing-mill; for three years after his ordination he was Treasurer of Woodstock and Frederick Colleges; and his experience in these positions was valuable to him in after life, when he had to build churches and convents with his own hands, and had to deal with the provisioning and financing of various missions.

On the 10th of June, 1890, Father Judge sailed from San Francisco for Alaska, and reached St. Michael's on July 13. From this time, until the opening of the Klondike, he could send and receive letters only once a year. His first station was at Holy Cross Mission, about four hundred miles from the mouth of the Yukon. From here he made journeys by dog-sledge or by boat according to the season. One of these journeys lasted from Feb. 10th to March 6th, during which time he travelled two hundred miles with the temperature varying from ten to twenty degrees below zero, eating rabbits and dry fish, sometimes with and sometimes without bread, and sleeping in Indian barabaras and cacos. This was mild weather, however, for he often had to be out when it was from forty to sixty degrees below zero. There was little hope of converting the adult Indians, who were too deeply wedded to their pagan superstitions, but there was plenty of work to be done in baptizing dying children and gathering the others into schools where they might be taught Christian doctrine. As many children as could be accommodated were always to be had; in Father Judge's second year at Holy Cross, the number was eighty.

The life of an Alaskan missionary is one of danger as well as of hardship. On one occasion Father Judge was crossing from St. Michael's to the mouth of the Yukon, a distance of seventy-five miles, in a small steam boat, of which he himself and one lay brother were at once officers and crew. A storm sprang up during the night, the steering gear got out of order, and the two Jesuits had to climb out astern to fix it. At one moment they were plunged in the water; at another, raised high in the air; till it seemed as though they must perish; but they came safely through the danger. At another time, they got caught in the ice on the river in a sort of canoe, and had to make a portage of a mile in the face of a bitter wind and sandstorm.

"I did not think that I could do it in such a storm," says Father Judge in his simple way, "but we can do much more than we think when we have to."

The year 1892 found Father Judge at St. Peter Claver's Mission, Nulato, two hundred miles north of Holy Cross. The delight which he took in arranging Christmas festivities for the Indian children and playing Santa Claus for them is seen in many of his letters home. During this winter he saved two sailors from perishing, but their presence at the mission made serious inroads on a small stock of provisions, and the last bit of food was on the table when the Alaska Commercial Company's first steamer arrived in the following June. A new and unpleasant experience this year was a flood caused by an ice-jam in the river which drove the people of Nulato to the mountains, and carried away the church in one of the adjoining missions.

With physical trials Father Judge had many spiritual consolations. Nowhere else, he says, did he notice such manifest effects of Confirmation as among the young Indians of his mission. Always does he profess himself well and happy; and his only regret is that his scanty means do not permit him to do all that he wishes. "A school here would do much good," he writes from Nulato in June, 1894, "but we cannot afford it; and we ought to have stations at several points north of this, where many souls are being lost for want of attention, but with our present means we cannot help them." He was to have gone to Forty Mile Post, on the Canadian side of the line, that year but was obliged to turn back owing to the loss of his Mass wine. About the first of May, 1895, his flour began to run short; for a time he had one cupful a day, then none at all. "Still there was no danger of starvation," he cheerfully says, "or even of being very hungry, as I had plenty of geese, ducks, and fish; but to eat these three times a day without bread or vegetables is harder than one who has not tried it would think." The result was a severe attack of gastric trouble, of which he thought he would die, with no priest nearer than fifty miles to him, while the melting snow and ice-jammed rivers made it impossible to send a messenger even that distance.

Regulations for Lent.

1. Every week day of Lent the faithful are obliged to fast on one meal.
2. The Church excuses from the obligation of fasting (but not of abstinence from flesh meat, except in special cases of sickness or the like) the infirm; those whose duties are of an exhausting or laborious character; women in pregnancy or nursing infants; those whose age is less than twenty-one years or more than sixty; and, in general, all, who by fasting would be incapacitated from discharging their duties or would injure their health. Whenever doubt exists as to whether one is exempt or not from the law of fasting, one must either fast or consult one's Pastor and abide by his decision.
3. The fast is not broken by taking in the morning about two ounces of bread, with a cup of tea, coffee, chocolate or other beverage.
4. The fast is broken by making an entire evening meal, that is, by taking more than eight ounces of food, or by eating such food as is forbidden on days of abstinence.
5. It is not allowed to use fish with flesh meat at the same meal in Lent.
6. A custom of this diocese tolerated by the Church permits the use of eggs, butter, or cheese, provided the rules of quantity prescribed by the fast are complied with.
7. In virtue of an indult of His Holiness Pope Leo XIII bearing the date of 28th December, 1901, the use of flesh meat is permitted on all Sundays more than once, and once only (that is at the noon repast) on all Mondays, Tuesdays, and Thursdays, as also on all Saturdays except the second and last. In like manner it is permitted to use for cooking purposes the fat of any animal whatever on all days of abstinence throughout the year except Ash Wednesday, Good Friday and Christmas Eve. While graciously granting the special dispensation hereinbefore mentioned, the Holy Father earnestly exhorts the faithful to compensate for the omission of these penitential observances proper to the Lenten season by other pious works, and especially by generous almsdeeds to the poor.
8. Persons exempt from the fast may eat meat at all three meals on days when meat is allowed.
9. The time appointed for complying with the Easter duty extends from Ash Wednesday to Trinity Sunday inclusive; but in order that the penitential season may be passed in the state of grace and bear fruit worthy of penance, the faithful are most earnestly exhorted to begin it with a good confession.
10. The admirable devotion of the *via Crucis* on all Fridays, and the Benediction of the Adorable Sacrament on all Sundays of Lent, are, where practicable, warmly recommended to all.

The foregoing regulations shall remain in force until annulled by competent authority.
 ✠ JOHN CAMERON,
 Bishop of Antigonish,
 Antigonish, March 2, 1905.

Railway Agitation.

To the Editor of the Casket:

While thanking you for space given to my communications on one phase of the above subject, permit me here to state that your valuable suggestion, in your second last issue, to the effect that both our Municipal Council and Town Council should bestir themselves in the matter and take early steps to place it clearly before the government, meets our hearty approval. In interviews with many intelligent citizens of several districts, I find that they all, like myself accept your suggestion as the proper one, and have therefore decided to defer the calling of district meetings, expecting our representative bodies,—the Municipal and Town Councils to take the initiative.

The Mayor of the Town and Warden of the County, being both progressive men, can easily call their respective Councils together, in joint conference, to decide upon the best and quickest methods to be adopted in the premises towards bringing this agitation to a practical issue.

Surely the Town of Antigonish should seek, by all possible means, to have the junction of the branch connecting the Dartmouth-Guysborough line with the I. C. R., both in the interests of the Town as well as of the County.

Our municipal representatives should certainly not be behind in an honest effort to secure for the County such railway accommodations as are our due. The appeal for the Gulf Shore Railway, say to Cape George, would be naturally made to the Federal Government, in view of the alleged feasibility of having therefrom uninterrupted communication with P. E. Island, during the winter months. Hence, our Provincial Government, would, in this connection, be only called upon to grant the usual statutory subsidy.

With respect to the Country Harbour branch, it is only a question of changing the location, to one more suited to two Counties, viz:—Antigonish and Guysborough as against another intended to serve one section of Pictou County and the town of New Glasgow.

Add to the above very reasonable plea, the circumstance of a saving of at least one hundred thousand dollars in provincial subsidies, a sum sufficient to subsidise the greater part, if not the whole line being asked for along the Gulf Shore, and one cannot see how the Provincial Government, even in the interests of the County, can reject the application.

All that is necessary then, is the joint conference of both Councils, at which petitions could be framed and circulated without delay and simultaneously throughout every district from Antigonish to the Southern Shore of Guysborough County so as to be presented to our Government in seasonable time.

The people expect our representatives, from our Councils up, to take action. Confident that, "A word to the wise is sufficient" and that the interests of the County shall not be neglected in this instance, I have done with it for the present.
 VOX POPULI.
 Dunmore, Feby. 27, 1905.

Cape Breton Notes.

A company is being formed at Sydney to enter into the manufacture of nails and kindred hardware. The promoters of the new enterprise are mainly local men. The capital of the company will be \$200,000. It is expected forty persons will be employed.

On the 23rd ult., a fatal accident occurred at Sydney Mines, at the blast furnace, by which an Italian named Joseph Coff lost his life. The unfortunate man was engaged in lifting the metal from a mold when the hook on the crane slipped, turned and struck him in the head, killing him instantly.

Capt. Peter LeBlanc, son of Mr. Isadore LeBlanc, M. L. C., has been appointed commander of the big freight steamer St. Helens. Capt. LeBlanc was first officer of the steamer having joined her at Halifax a month ago. He was first officer of the steamer Viking when she was wrecked on the Labrador coast last summer.

At Sydney, Feb. 22, a fatal accident occurred at the Steel Works, the victim being an unknown Polisher. He was shovelling snow on a railway track when he was struck on the head by a large piece of iron which flew from a machine called the "drop," used for breaking up old scrap iron. The missile flew among a crowd of over twenty who were working with the Polisher, but no one else was injured.

Negotiations for the purchase of the North Sydney Marine Slip property by parties in St. John's, Nfld., are practically completed. It is reported that the deed was definitely closed. It is understood that Reynolds & Co., of St. John's, have the largest interest in the purchase and that several North Sydney gentlemen are also interested in the venture. It is stated that upon the opening of spring the small slip will be at once repaired and started, and that the Company intend to build a large slip later.

A director of the Cape Breton Coal Iron & Railway Co. has arrived and accompanying him is P. F. Thomas of London, England, who will be Resident Manager. Two miles of survey have been completed from Broughton, where the Company's mine is situated, toward Sydney on the proposed railway. Shortly a station will be built where the portion of road already constructed taps the S. & L. Railway. Three mining machines are now in use in the pit and more will be added in the spring. Work on a third slope is proceeding favorably. Seven slopes will be in operation when the mine is in full running order.

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