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

THURSDAY, NOVEMBER 24.

Archbishop Ireland tells all good citizens belonging to the defeated party in the United States to console themselves with the thought that if their candidate was not elected their President was.

A conference of the Archbishops of the United States was held in New York last week under the presidency of Cardinal Gibbons. Catholic education and the relation of the Church to secret societies were among the matters discussed.

The "High Church" Presbyterians in Scotland have formed themselves into a society one of whose objects is "the deepening of a penitential sense of the sin and peril of schism." A worthy object truly, but might it not be well to shed some tears also over the old-time revolt from Mother Church, which is still the fruitful source of sect and schism?

The Catholic Review of New York, though its sympathies are with the Democrats, has a good word for the man who has for the last four years held the highest office in his country's gift. "Mr. Harrison's administration," says the Review, "has been in most ways commendable, patriotic, strong, and honorable. At its close, taking it as a whole, and looking at it from his point of view, he will feel that he can safely challenge the favorable judgment of his fellow-citizens."

At Frascati, a little village of Italy 15 miles from Rome, a monument was recently erected to the late Cardinal Massani, the Apostle of Abyssinia. Commenting on the fact the London *Leader* says that such a tribute is but a feeble expression of the gratitude owed him by humanity. Alone and single-handed, half a century ago, he dared to penetrate to regions where European feet had never set, and spreading the true seeds of Christian civilization.

The Women's Christian Temperance Union of the United States, whereof the indefatigable Miss Frances Willard is president, now embraces 10,000 local unions, with a membership of 150,000. The sum of \$336,000 has been raised by these unions for temperance work during the year. While Catholics cannot, with the sanction of their Church, take part in organized effort in the cause of temperance save on Catholic lines and under Catholic auspices, they can sympathize with the good work by whomsoever carried on, and bid it God-speed.

The Austrian Ambassador at Rome recently made a formal complaint to the Cardinal Secretary of State about certain articles published in the *Cassette Romane*, in which the Triple Alliance was somewhat sharply attacked. Cardinal Rampolla's reply was short and to the point. "You complain, Excellency," he wrote, "that the clerical organs ill-treat the famous Triple Alliance. How can you feel surprised at such a fact? Does not that contract assure the possession of Rome to King Humbert and company? Is it possible for us to be satisfied with such a diplomatic arrangement or to dissemble our discontent?"

The latest cable absurdity from Rome runs thus:

"It is probable that Mgr. Satolli whose prolonged sojourn in America is partly due to his denouncing the papal policy towards France, will be made a cardinal on his return to Rome a year hence."

And so the Pope punishes Mgr. Satolli by sending him in the capacity of Apostolic Delegate to the United States; and, as though this were not punishment enough, will further punish him with a cardinal's hat! One does not know which is the greater goose, the man who comes from Rome such nonsense as the above or the news editor who inflicts it on a long-suffering public.

The ultra-Protestant society known as the A. P. A. appears to have exhausted its bigotry to no purpose during the late presidential campaign in the United States. Says Father Phalen of the *Western Watchman*:

"The result of last Tuesday's election must be very grateful to all Catholics and all lovers of truth and decency, whatever their religious belief. The A. P. A. has been repudiated everywhere. On election day they were nowhere to be found. The men who stood sponsors for the movement were doubtless strangers who never took out naturalization papers; the same who threatened the Republicans at Minneapolis with an inundation of a million and a half of adverse Republican ballots if they dared nominate James B. Blaine. They are not Americans nor are they voters."

The convention of Archbishops, which met last week in New York, held its sessions with closed doors. Teaching the best means of providing for the religious

education of such children as do not at present attend the parochial schools, or Catholic schools of any kind, the following resolutions, unanimously agreed on by the assembled prelates, have been made public:

First—Resolved, To promote the erection of Catholic schools, so that there may be accommodation in them, if possible, for all our Catholic children, according to the decrees of the third plenary council of Baltimore and the decision of the Holy See.

Second—Resolved, That as to children who at present do not attend Catholic schools; we direct, in addition, that provisions be made for Sunday schools, and, also, by instruction, on some other day or days of the week, and by urging parents to teach their children the Christian doctrine at their homes.

Sunday and week-day schools should be under the direct supervision of the clergy, aided by the intelligent lay teachers, and, when possible, by the members of religious-teaching orders.

On the first appearance of the new Lord Mayor of London at the Law Courts, Lord Chief Justice Coleridge took occasion to rebuke the bigotry of those who had opposed his election. Addressing the Lord Mayor, he said:

"The sight of you here, elected as you have been, and after what has taken place at your election, must show everyone that we have got past those times of intolerance which formerly disgraced this country. It is too often forgotten that these things are not special privileges of any one form of politics or religion. The Elizabethan persecutions were, at least, as savage as the Marian, with this added circumstance—that under Elizabeth it was said, with detestable hypocrisy, that men were put to death, not for their opinions, but for breaking a law that made those opinions a crime. Even in my own youth there survived relics of the Penal Laws—a code as savage as any that can be conceived since the foundation of the world. These things should make us moderate and charitable in our judgments of one another, but they should not in the least diminish our determination to resist anything like a spirit of intolerance from whatever quarter that detestable feeling should strive to put forth its strength."

This is strong language and its meaning is unmistakable. The highest judicial authority in England condemns bigotry and places it under a ban.

The subjoined paragraph from the last *Liverpool Catholic Times* brings out in clear relief one of the many irreconcilable differences of Anglicans:

"We should not be surprised if the Sacrament of Penance rather than the Eucharist or questions of Ritual be the rock on which the Church of England is finally to split. The more earnest High Churchmen are determined not to forego the privilege of what they believe to be absolution; and on the other hand nothing stirs the impotent rage of the Evangelicals so much as any advocacy of the tribunal of penance. Two cases of open discussion on this point occurred lately. At South Shields a meeting of parishioners was held outside the church to protest against their pastor telling them inside the building that he had power to forgive their sins. On another occasion a curate, when preaching the doctrine of auricular confession was suddenly stopped by his vicar, but as on this point the vicar's Book seemed to side with the innovators, it might happen that the vicar would, in his turn be corrected by his Bishop. Meaning it would be difficult to say which would be the more lamentable alternative—men pretending to give absolution in the name of Christ without authority, or an immense body of priests gifted with this supernatural power, but denying that they have it, and steadily refusing to exercise it. Yet no one can deny that the Church of England has fallen into one or other of these grievous errors. From that dilemma there is no possible escape."

It should be the constant effort of Catholic parents to make home attractive and refining in its influence upon their children. This is a matter that cannot be too often referred to; for we are convinced that there is no other, perhaps, that is more sadly neglected. There are so many who appear not to apprehend the difference between a house and a home. Now there is no Catholic home so humble that it may not possess some of the beauties of Catholic literature and art. In the matter of religious pictures Catholic homes, as a rule, are sadly lacking. The daubs that do duty as such are commonly so wretched as to border on the sacrilegious. They owe their existence to a lamentably uncultivated taste, which they in turn perpetuate.

On the subject of Catholic art, its influence, and the necessity for its diffusion, we quote with great pleasure the words—as true as they are beautiful—of Archbishop Vaughan, Cardinal Manning's successor, recently uttered at Liverpool:

"The object of cultivating the fine arts was to introduce a knowledge of the beautiful, which was nowhere more needed than where material and animal influences threatened to be overpowering. It was there that some superior power was desirable to release the captive soul, and set it free from the hard grinding tyranny of material things. Education was intended not merely to teach people to make money and earn their bread, but to become higher, better, and more spiritual. If the people were not to remain coarse and animal, they ought to be refined, elevated, and spiritualized. First of all, this was to be done by instilling into the people a love and appreciation of the beautiful, which was in effect the same as the good, and only mentally distinguished. He desired that they should turn their attention to the educational and formative claims of the beautiful more than they had done in the past. If they encouraged and developed a love of Christian art in their children there would be opened for them in after life a power and pleasure which would be of a sustaining and spiritual character."

We hear a good deal of the dignity of the Catholic press. Few callings, indeed, are higher or nobler than that of the Catholic journalist. But we sometimes fear that Catholic newspaper managers lose sight of the dignity of their position. A Catholic paper should take a high stand in every respect. Its watchfulness over its columns should include those devoted to advertising as well as its reading space; and in the best Catholic papers this is the case. There should be some further criterion of the

fitness of an advertisement for the columns of a Catholic paper than the amount of money it can get for inserting it.

It is true that in order to fulfill its mission a Catholic paper must first live. But this does not free it from the duty of discriminating regarding the means by which it shall live. Now there are two species of advertisement that have lately become public pests. One is the alleged "miraculous" cures by quack medicines, and the other is the prize puzzle. It goes without saying that the former are largely fraudulent; the latter have been demonstrated again and again to be so. No reputable paper, least of all a Catholic one, which should be a model in this respect, should insert these advertisements. But some few of them do. And what is more, in a Catholic paper of considerable standing we see continued week after week an extended advertisement of the Louisiana State Lottery, the hydra-headed monster against which so many good citizens of the United States, including Cardinal Gibbons, fought with all their might. Such things tend to lower the standing of Catholic journalism.

WHY IS THIS THUS?

There is a tendency, growing every year more marked, to make the contests for municipal honours turn upon partisan political issues. At the last municipal elections party lines were drawn more closely than ever before, and as a consequence each county in the Province will be represented this year at the council board by a band of staunch Conservatives and an opposing band of equally staunch Liberals. Her Majesty's government and Her Majesty's opposition bid fair to reproduce themselves on a smaller scale in every council room throughout the length and breadth of Nova Scotia. The breezy discussion over the Road Act this year seems to have fairly driven the municipal bark into the open sea of politics. It had, however, been drifting in that direction for many years.

Now, there does not appear to be any sufficient reason for importing party politics into municipal election contests. There are many good reasons, on the contrary, why such contests should be decided on the issues peculiar to themselves, independently of political leanings and political bias.

In the first place, the duties of councillors lie in a sphere of their own, quite distinct from that wider one assigned to politics. These gentlemen meet simply to discuss municipal affairs and to transact the business of the county. Their political opinions should be kept as much as possible in the background when they enter on the duties of their office; and this to ensure the impartial discharge of such duties. Why then should their political creed be canvassed, or their political opinions brought into play, when it is a question of appointing them to positions of civic trust?

Again, the interests of the community require that these officers should be chosen with a single eye to their fitness for the position. It is plain, however, that a man is neither better nor worse fitted to occupy that position for being a good Grit or a sound Tory. And yet, when the cry of party is raised at municipal elections, the chances are that political prejudices will blind not a few to the merits or demerits of candidates.

It is, moreover, by no means desirable that our county councillors should become the henchmen of either political party. They have their own work to do, the interests of their several districts to look after. It comports neither with their dignity nor with the duties of their office to take attendance in politicians' or lend themselves to the work of carrying grist to political mills.

It is well that men should be loyal to the political party of their adoption so long as they can be so consistently with truth and justice. But it is not well that they should be partisans. Even in the domain of politics people should strive to lay aside the prejudices of party when forming an estimate of men and measures. Not to do so is evidence of partisanship. But to carry considerations of party beyond the sphere of politics into civic and social life, this is a form of partisanship for which there can be no excuse. It can serve no good purpose, and cannot fail to cause a vast deal of harm. The forces that are at work in every community to disturb the harmonious relations of its members are numerous enough without adding to them. Within civic and social circles there should be a truce to the warfare of party politics.

ALDERMAN DENNIS'S LETTER.

Both the *Herald* and *Chronicle* of Tuesday contain a letter from Alderman Dennis, of Halifax, wherein he replies to an article in the *Westegan* criticising his conduct in council in connection with a proposal to grant civic aid to reformatories for young girls. It appears that there are in Halifax two reformatories for boys, one under Protestant the other under Catholic auspices, both of which receive a subsidy from the city. Within the last two years a reformatory for girls was established and placed under the care of the Sisters of the Good Shepherd. As the city fathers had, in the case of the two reformatories for boys, already recognized the principle of granting civic aid to such institutions even when conducted on denominational lines, the following resolution was moved by Alderman Dennis at a recent meeting of the city council:

Whereas, the city recognizes the principle of contributing to the maintenance of boys sentenced to the Protestant and St. Patrick's industrial schools and reformatories, by paying eighty dollars each for

every boy sent to said institutions by the stipendiary.

And whereas there are a number of girls under eighteen years of age who remain before the stipendiary, for offences, and to send such young girls to Rockhead tends to confirm them in careers of sin and crime.

And whereas certain institutions exist in this city for the reformation and education of girls on the same principle as the industrial schools and reformatories for boys are conducted.

Resolved, That the stipendiary be instructed to prepare an act for submission to the legislature, authorizing the city to borrow and pay the sum of fifty dollars a year to the family of any institution to which the stipendiary is authorized to sentence girls, for each girl so sentenced, such sum to be paid on girls under 18 years of age, and for no longer period than three years for each girl. No more than ten girls shall be so paid for in any one institution in any one year.

The proposal embodied in this resolution was certainly moderate, and of such a character as to commend itself to Protestants and Catholics alike. It had also the sanction of precedent. Nevertheless it was rejected by a majority of the council. And the curious feature of the case is that some at least of those at whose instance the resolution was voted down were the very men who had first prevailed upon the civic authorities to recognize the principle of subsidizing denominational institutions by contributing to the support of the Protestant Industrial School—the first reformatory for boys established in Halifax. These were the Rev. Dr. Lathern and Mr. Robert Murray, editor of the *Witness*. Mr. Dennis points to the action of these gentlemen in protesting now against the grant of civic money for female reformatories as being singularly inconsistent and unreasonably. He can see no motive for it save bigotry coupled with a wish to spite Archbishop O'Brien. We quote:

"Do they object to extending to girls the principle so long and so successfully applied to boys because they are girls? Or because, possibly, ten Catholics would be benefited and only nine Protestants? In either case I repeat now, as I remarked in the council, they ought to be ashamed of their protest. It looks very much like the dog-in-the-manger method. Or, perhaps, instead of admiring his far-seeing denominational enterprise in covering the city with a net work of philanthropic, benevolent and religious institutions, and emulating his example—this action is meant to be looked upon as a check to the progressive spirit of the archbishop. If so, I think it is only equalled by Mrs. Partington's attempt to sweep back the tide."

The *Westegan* had charged Mr. Dennis with being a "weak-kneed Protestant" who was only too ready to become a "tool for the manipulation of clerical craft and ambition." The latter replies: "If to be liberal minded—to honestly strive to be fair and just to all denominations and interests, and to be always willing to concede to Catholics the same rights that I would demand and insist upon for the rest of the community—is to be regarded as a tool for the manipulation of clerical craft and ambition, please continue to count me as a weak-kneed Protestant."

Mr. Dennis's retort is admirable; and so also is the spirit of fair-play that prompted the conduct he so justly defends. Others of his co-religionists content themselves with writing gushingly and talking glibly about "religious toleration" and "equal rights." He puts these principles in practice. Happily there are in every mixed community men of his stamp who stand up for equal rights to all without fear or favour.

A Triumph of Right.

Without any party feeling, which would indeed be very foreign to *The Arc Maria*, we may study to advantage practical lessons taught us by the outcome of the contest between citizens of a Republic struggling for the settlement of great questions involved in an electoral campaign. Our recent presidential election presents very forcibly such lessons, and they should never be lost sight of by the true citizens of a free country.

There was an important issue involved, one that threatened the rights of citizens.—rights guaranteed by the Constitution of a free Republic,—rights to worship God according to the dictates of their conscience, and to exercise the freedom of their manifold in performing their duties to God, their country, and their homes. Under the administration which was last week condemned at the polls, an association with various initials, such as A. P. A., P. S. A., and the like, had been fostered and encouraged, and had been allowed to spread throughout the country. The fundamental principle of the organization—the only principle, it may be said, which actuated the movements of its followers—is determined opposition to members of the Catholic Church in political and social life. "No Catholic should hold an office," is their cry; and all who affiliate themselves to this association are pledged to act in accordance with its spirit, even if party good be sacrificed. Instances which we need not mention are on record, without any attempt at concealment of the application of this institutional and bigoted motto, prior to the recent election; and it no doubt exercised a great influence over the action of many a voter on the 8th inst.

But the people of the country rose in their might, and with that peaceful yet powerful weapon, the ballot, placed in their hands by the Constitution, they effected the overthrow of a government which seemed to encourage the existence and development of such associations inimical to liberty, violators of constitutional rights and privileges, and traitors to the country to which they claim affiliation. Never before in our history, if we except the great Washington and the "era of good feeling," was there such an overwhelming victory by a political party; and this because its leader was the representative of a party principle which commends itself to every right-thinking man—viz., equal rights to all.

Thus the people of the United States have pronounced against these bigoted anti-Catholic associations; and with them

are condemned the actions of the present Dublin Commission and its associates, who, in their bitter prejudice against Catholicity, have not hesitated to invade the family, and trample upon the rights of parents in the training of their children and worshipping God according to their conscience. May the voice of the people be heeded by all, and this foul blot upon the nation—fouler indeed than the dark stain of slavery—this hatred of religion and of religious rights be removed; and then we may appear before the world a country wherein Liberty, Equality and Fraternity are enjoyed in their truest sense.—*Arc Maria*.

Obituary.

There died at Margaree Harbor on the 20th of October, John McFarlane, commonly known as John the Post. He was born at the South River, of Antigonish, in the year 1812, whence he removed with his parents to Margaree, in 1822. He was well known through the County of Inverness; for in the year 1826, when quite young, he was awarded the contract of carrying the mails, weekly, on foot, from Mabou to Margaree Harbor, a distance of some forty miles. He was a good walker; and even when over seventy years of age, he would prefer going long distances on foot to troubling himself with a horse and wagon. How often we saw him passing by with a light step, a broad Scotch bonnet on his head, and a tartan plaid carefully folded round his graceful person! Though never a hard worker, he made his way through life honestly and decently, and his cheerful, guileless ways, his amusing, harmless jokes even his hearty laugh secured for him hosts of friends wherever he moved. He reared a family of six sons and daughters, all of whom survive him. His widow, a daughter of the late Alex. McNeil, Broad Cove, is still quite hearty; and to her as well as to the rest of the family, we extend our sympathy in their bereavement.—*Com.*

At Boston, Mass., on the 11th day of November, in the 28th year of his age, after an illness of fifteen days, which he bore with fortitude and Christian resignation to the Divine Will, Daniel Beaton, youngest son of Angus Beaton, Postmaster, Little Judique leaving a sorrowing wife and two children to mourn the loss of a kind and affectionate husband and father. His remains were conveyed to his parents' home at Little Judique and were followed to the cemetery at Port Hood by a large concourse of sorrowing relatives and friends. Deceased was a steady and industrious young man and was highly esteemed by all his acquaintances. May his soul rest in peace.

"A stitch in time, etc." Take a bottle of Putner's Emulsion at once. Fifty cents spent on which may save much suffering and loss of time, as well as a large doctor's bill, bye and bye.

A special despatch from St. John, N. B. to yesterday's *Chronicle* says: In the Queen county contest to-day the attorney-general has undoubtedly swept the polls by over 500 majority. At least two polls will not be heard from to-night, but those in are all carried by the Hon. Mr. Blair, while less than two months ago these places went for the opposition. Blair's majority may exceed 600. This is another set-back to bigotry. The latest reports are to the effect that the Hon. Mr. Blair's majority is 800 with one place to hear from, which will probably swell the majority to 900.

FALL IMPORTATIONS NOW COMPLETE.

Special Attention of Ladies' to our Large Stock of
Mantles, Cloaks and Capes,
All Manufactured for us by Makers of the Highest Reputation in Germany, the Range includes a lot of
Kaluga, Amster, Squirrel Lock, Fur-lined Mantles
THEY ARE GOOD VALUE.

WE ARE SHOWING A LARGE RANGE OF NEW
Dress Goods, Fancy Tweeds,
Ser. es, Foule Cloths, Meltons,
Black and Colored Cashmeres.

A COMPLETE STOCK OF
Dress :-: Trimmings.

We have just opened up a new lot of
Perrin's Kid Gloves,
They are still considered the Best Glove made and every pair is warranted.

We always carry the Largest Stock of
CORSETS
To be found in Antigonish, values unsurpassed.

In our Gent's Furnishing Department will be found our usual Large Stock of Christy's Celebrated London

Felt Hats, Wool Underclothing, Dress Shirts,
Fancy Wool Top Shirts.
Ties in the Newest Styles, Collars, Cuffs, etc.

We are still Manufacturers Agents for the Celebrated
Melissa Cloths and Garments
We always carry a good assortment of Gentleman's Melissa Rainproof Coats, they give Good Satisfaction and every Coat is Warranted.

WE ALSO HAVE A BIG STOCK OF
Ready-Made Clothing,
IN SUITS AND OVERCOATS, ALL SIZES

OUR STOCK OF
BOOTS and SHOES
Is larger than ever before, we guarantee the best value.

We lead in Furniture with the Largest Stock and Lowest Prices. Our Solid Hardwood Round-back Chairs at 50 cents cannot be equalled. A large Stock of Parlor and Bedroom Suites, Dining Room and Kitchen Furniture is offered at equally Low Prices.

Choice Family Groceries, Flour, Meal, Fish, Etc.,
ALWAYS IN STOCK.

A. KIRK & CO., Antigonish.

RIGBY! RIGBY!

We have much pleasure in informing you that we have placed with
McCURDY & CO.,

A FULL LINE OF THE
Rigby Cloth Garments,

And they are in a position to supply all who call upon them with the best Waterproof which can possibly be made.

Among the benefits we claim for the Rigby Cloth are:

- It is Perfectly Waterproof.
- It is porous and permits free Respiration of the skin.
- It is Sanitary in the Highest Degree.
- It is Anti-rheumatic to a remarkable extent.
- It is economical, serving as both Overcoat and Waterproof.