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Shall we sharpen and reflue the youthful intellect, and then leave it to exercise its new powers upon the most sacred of applicate as it will contain the containing the co subjects, as it will, and with the chance of exercising them wrongly; or shall we pro-ceed to feed it with divine truth, as it gains an appetite for knowledge?

THURSDAY, APRIL 14.

Some Chicagoans, it is said, proposed to purchase the famous cottage of Anne Hathaway at Shottery and transport it over the Atlantic to Chicago. To prevent this, the trustees of Shakespeare's birthplace have bought the cottage for £3,000. So the scene of the immortal William's wooing will not be shifted to the great pork metropolis.

The Presbyterian Witness weeps over "the state of morals in the pre-eminently Catholic countries of South America. And because the Witness always likes to prove what it asserts, it appeals to some council held in the year 1672. Perhaps that was one of the councils presided over by "Saint" Torquemada.

One of the most brilliant and successful diplomats in the British service is Nicholas Roderic O'Connor, an Irish Catholic. The British Government has recently recognized his distinguished abilities by sending bim to Pekin to fill the vacant and his efforts to foist his utilitarian post of Minister Plenipotentiary to 'the Emperor of China. Mr. O'Connor's wife is a daughter of the celebrated convert, James Robert Hope-Scott, and consequently a great-grand-daughter of Sir

The United States, it would seem, is guilty of the diplomatic outrage of attempting to force upon Spain as Consul at Ponapi, one of the Caroline Islands, a man who is peculiarly obnoxious to the latter nation. It is a well-known fact that the United States missionaries in Christians towards the civil authorities, are plotting the overthrow of the Spanish power in the Carolines; and the proposed Consul is a brother of the ringleader of those reverend instigators of revolt.

A striking illustration of the almost increable ignorance of Catholic doctrines on the part of even learned men is furnished by a recent editorial in the New York Sun, whose editor, Charles A. Dana, is one of the most scholarly men in the United States. In an article on liberal culture or discipline, a nation with the Pope's alleged change of policy, he out artistic impulses or any patriotic in informs his readers quite seriously that His Holiness is about to condemn the short, a narrow, dwarfed, petty, one-sided rchical principle. This in the face set of men and women would be the result of the reiteration by the Pope in his recent Encyclical to the French bishops of the immutable Catholic teaching that no form of government is to be condemned which is not per se opposed to right, reason, or the maxims of Christian doctrine. The editor of the Sun would probeing ignorant of the doctrines of Buddhism; yet he shows himself unacquainted with the teaching of the most august body in the world, the Catholic Church, on an elementary subject.

"D. M." writes us from the Province of Quebec: "In a copy of your paper dated some time after Christmas I observed you state 'there is absolutely no proof for Infant Baptism' in the N. Testament. I take grave objection to that statement, etc." "D. M." never r ad in the CASKET the statement to which he takes objection, and which he places within quotation marks, for the simple reason that no such statement was made. Arguing ad hominem against those who reject Apostolical Tradition, we wrote in the issue of February 4: "If the appeal is made to the New Testament alone, the validity of infant baptism will be open to serious question." This is obviously not the same thing as to say that "there is absolutely no proof for Infant Baptism in the New Testament," though even this latter statement does not seem much too strong if the proof is to be sought in the New Testament on Protestant principles. We refer our friend to Franzelin, De Divina Traditione, pp. 215-16, and venture to suggest a more attentive perusal of THE CASKET here-

The Halifax Critic somewhat tardily takes up the question of the proposed monument to Cardinal Newman in Oxford. and parrot-like refers to "the incongruity of erecting such a monument within a hundred vards of the spot where Cranmer. Ridley and Latimer were burned at the stake." It is not necessary to discuss this alleged "incongruity," particularly as the question of the site for the monument has already been settled. As, unfortunately, the dark spirit of bigotry was raised, the promoters of the monument to Newman did wisely in not pressing for the site which the Oxford City Council at first granted them. It was Oxford's cause, not Newman's. Foremost among the master minds of England; lofty in intellect and saintly in life; the embodiment of the long centuries of learning and culture of that ancient seat of letters, Oxford's proudest boast is to call him her own. Yes, verily, it is Oxford's loss that she cannot on her finest square point to the monument of her grandest son and proudly say, "He was

The Local Government has brought in a oill providing for compulsory instruction in the schools of the province on the effects of alcohol on the human system. The principle of the measure is good. The awful demon of drunkenness that stalks abroad over the land must be fought; and on no ground can this be done more effectively than in the school-room. But it seems to us at least unnecessary to have included in the measure, for the satisfaction of the opponents of tobacco, compulsory instruction on the effects of narcotics generally. Let us not be misunderstood. We believe it advisable to avoid the use of tobacco; but the abuse of tobacco is The men best acquainted with the effects of alcohol on the system are the members of the medical profession; and we do not think it is a fact that the proportion of total abstainers among physicians is above he average. In this connection we mention that the Rev. Father Gillis, whose work in the cause of temperance is so well known, is about to introduce among the children of his parish an admirable little catechism on total abstinence, by the Rev. Walter Elliot, C. P. We are inachted to his kindness for a copy of this little work, which will do an immense amount of good, and to which we shall refer at greater length hereafter.

Andrew Carnegie, the Scottish-American millionaire, is a benevolently disposed man and deserves credit for his princely birth and in that of his adoption. But he his position as the accumulator of an immense amount of money should give to his views on education a peculiar value; theories on the people of the United States almost try one's patience. The one object of education, apparently, in the eyes of Mr. Carnegie, is to fit the young for the hoarding of wealth. We quote the following words of this apostle of utilitarianism, with the excellent comment thereon, from Our Grange Homes, which, as a farmers' journal, will not be suspected of under-rating practical training

" I rejoic when young men and wome have been fully occupied in obtaining knowledge of practical affairs, of shorthand that the United States missionaries in those islands, notwithstanding the admonition of St. Paul as to the duties of business correspondence, business customs and commercial law. "So says Andrew Carnegie, the million-

" If Mr. Carnegie's ideas should prevail we know of nothing more disastrous that could happen to the country. We do not by any means belittle the practical preparation of young men and women for the mediate work of obtaining a livelihood; mediate work or obtaining a livelihood;
is more than a mere earning of bread and
butter or accumulating a bank balance, in
so much would an education which was fully occupied in the studies above named be extremely narrow and incomplete. would develop a generation devoid of any stinct, a nation with no love of the higher

ORANGE LOYALTY.

The Unionist members for Ulster held

a private caucus on the last day of March, at the residence of Lord Arthur Hill, in London. The object of the meeting was bably be insulted if he were accused of to discuss the steps that the Orangemen of Ulster should take in the event of Ireland obtaining Home Rule. Home Rule is the great bugbear of Orangemen, for they know it will place their Catholic fellow-countrymen on a footing of equality with themselves, and that it will bring about a fairer distribution of Government offices, and more impartial legislation than Ireland has known for long. This is a most unpleasant prospect for in the North of Ireland; 300,000 men he would be among the foremost to raise the standard of rebellion. The Liberals are nowise daunted by those impotent vaporings, and will not fail, when returned to power, to do justice to long-suffering Ireland in spite of the selfish grumblings of her indutiful children in the North. It is by threats of insurrection that Orangemen emphasise from time to time their boasted 'loyalty' to the British Crown. Well may the Royal family pray Artemus Ward relates in one of his books killed him on the spot. The enthusias-British Empire appears to us to bear a very close resemblance to the enthuisiasm easy to destroy the British Empire as it would have been to put an end to the lear old humorist. As for Colonel Saunderson, it is more than probable that his courage and his loyalty are all of a piece. For the rest, nobody takes him seriously. In many respects he is not a bad modern imitation of Jack Falstaff: His love of bluster and baggadocio, and his frequent bursts of unconscious drollery of the this connection is the argument made use

THE TAXATION OF CHURCHES.

It is not an edifying sight to see Christian minister, like the Rev. Dr. Saunders, of Halifax, come forth before the public as an advocate of the taxation of places of worship. If, owing to the lamentable want of unity among Christians, the government of a Christian country cannot lend its active assistance to the erection and support of Christian churches, surely the least it ought to do is to refrain from putting obstacles in the way of those who do erect and maintain not, as the abuse of alcohol is, a crying them. Does Dr. Saunders in his zeal evil. Then, too, we must not hope for too for 'religion liberty' desire that the State much from instruction on the mere should cease to profess Christianity physiological effects of strong drink. The altogether and become avowedly Godless. physiological argument is a strong one, but To be consistent, he should go further in it is not the strongest or the most persuasive his demands for reform. For instance, one, as some of its advocates maintain. there are probably some Jewish children attending school in the province. There are likewise a few children of professed infidels. Now everybody knows that many of the books prescribed for our schools have a distinctively Christian tone. Is not this unjust to the Jews and infidel- who are taxed to support the public schools, and who have to send thither their children? Clearly, Dr. Saunders should agitate for a new series of school books wherein the name of the Saviour or even that of the Creator shall not appear. There again is the enforced rest on Sunday. The Jew, the Turk, the Chinese, and the atheist must keep their shops closed on that day. The law forces them to do so, whether they like it or not. both of annovance and of pecuniary loss view this must be a crying injustice, and seems to be possessed of the notion that he ought to raise his voice against it. We could point out to him many other instances in which that "religious freedom" so dear to him, is disregarded by

The fact of the matter is that Dr. Saunders has an incorrect idea of what the "rights of conscience" are. His idea, if attempted to be put into mactice, would make all legislation impossible. that are based on belief in Christian revetion were done away with. It is to this monstrous conclusion that Dr. Saunders' principle inevitably leads.

We are glad to see the Halifax Heraid on this question.

THE PARKHURST DIS-CUSSION.

The Rev. Dr. Parkhurst, a Presby-terian minister of New York, charges the civic authorities, and particularly the city police, with conniving at the illicit selling of liquor on Sunday and the undisturbed existence of dens of infamy throughout the city. He first made there charges in his pulpit about two months ago, and when truth, he set about doing so. His course and a few points in connection with this that the Jews "killed the Author of life" discussion deserve notice.

hurst adopted to secure evidence. He Christ had a human nature like burs, but must have a strange conscience indeed was not a human person, that it can be point, who thinks it allowable to incite to the commission of gross immorality for the purpose of bringing it to punishment.

But leaving aside Dr. Parkhurst's method f obtaining evidence, which we believe o right-thinking person will attempt to defend, we wish to call attention to one or two other points in connection with the controversy that has been raised by his attack on the city authorities. The first thing that strikes one in this controversy the Orange body which has had the lion's _ and it strikes painfully - is that in share of the good things for the last two almost every instance praise or censure is centuries. It appears that the tone of bestowed upon Dr. Parkhurst according the speeches delivered at the caucus was to the political party to which the writers very warlike. Colonel Saunderson was belong. The Republican press is loud in there, of course, and gave vent to some its approval of Dr. Parkhurst's crusade characteristic threats. The granting of against vice in New York; while the not man, He could not be crucified. The Home Rule was to be a signal of revolt Democratic papers are even louder in their Lord of Glory was crucified, therefore vehement denunciation of his action. The He was true man; He was true man would respond to an appeal to arms, and city of New York is a Democratic stronghold; it is governed by a Democratic organization. Any reflection on the adninistration of its affairs redounds to the injury of the Democratic party. Hence he vials of wrath which the Democratic papers are pouring out upon Dr. Parkhurst's devoted head. Vice, in their view, is not to be denounced if its denunciation will injure the Democracy. At first they indignantly denied that the state of affairs depicted by Dr. Parkhurst existed; but when that position became untenable they Heaven to deliver them from such loyalty. shifted their ground and asserted that it was impossible to prevent it. We are not how he was once called upon to deliver a concerned with Dr. Parkhurst's motives. patriotic address to a regiment of Union | They may be as partisan as those of his soldiers during the Civil War, and how assailants for aught we care; but he has his eloquence excited his audience to such | proved that, whatever be the cause for it, a pich of enthusiasm that they nearly the police of New York make practically no effort to enforce the law concerning the tic 'loyalty' of Ulster Orangemen to the Sunday closing of saloons and the sup pression of disorderly houses. If, then the police of New York are derelict to their which came so near proving fatal to the duty, are they to be shielded lest their eloquent Artemus. Fortunately it is not so exposure should count against the Democracy in the elections? This is precisely what is being done. It is not a question of whether drunkenness and licentiousness are to go unchecked by the law, but whether the Democracy is going to lose votes. Your straight party man is the same everywhere. Whatever turns up, the first question with him is, How is it

going to affect my party? Another point desiring of notice in cannot make men virtuous by legal enact. may willfully shut one's eyes to it, or

ments. It is a very poor sophism. The take refuge in evasion or sophistry, if one civil law does not attempt to reach the is bent on denying the doctrine; but no hearts of men, but it does undertake to one can honestly question its cogency control their public actions; and it does As often as Scripture affirms that Mary and should prevent the holding forth publis the mother of Jesus or the mother of

lic temptation towice. It is claimed further that it is inconsistont with Dr. Barkhurst's position as a is Mother of God, since Christ is God Christian minister to call upon the law to punish crime. It other words, because ur Lard forgave the penitent thief, no Christian minister should countenance the enforcement of the laws against larceny. It is surely unnecessary to combat such a

THE SCRIPTURE PROOF.

"The Son of God, the second person i the Trinity, being very and eternal of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common all the essential properties and common infirmities thereof, yet without sin: being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance. So that two whole, perfect, and distinct natures, the Godhead and the nanhood, were inseparably joined together in one person, without conversion, com position, or confusion. Which person is

position, or contiston. When person is very God and very man, yet one Christ, the only Mediator between God and man. Westminster Confession of Faith, c. viil. 2. According to the teaching of the Confession, which, on this point, is in reality no | Catholic doctrine; but I can never bring other than that of the Catholic Church | myself to speak of Mary as "Mother of as set forth in the definitions of General God," because the words are not found Councils, the Son of God, who is of one in Scripture, and Paul bids us "hold the substance, and equal with the Father, form of sound words." Well, once accep took upon Him human nature, being con- the doctrine, and you will soon be led ceived by the Holy Ghost, in the womb to adopt the words as alone distinctly of the Virgin Mary. The Scriptuse on expressing and adequately safeguarding As a rule they don't like it: it is a source which the authors of the Confession rest it. Nestorius was perfectly willing t this doctrine is Luke, 1, where the grant that Mary was the Mother of gifts to the public both in the land of his to them. From Dr. Saunders' point of Angel Gabriel addresses Mary in these Christ. But why? Because he divided words: "And, behold, thou shalt con- Christ, and held that in Christ not only ceive in thy womb, and bring forth a son, the Godhead and manhood were distinct and shalt call his name Jesus there- but that God and man were two distinct fore also that holy thing which shall be persons, the one divine, the other human born of thee small be called the Son of of which latter person alone, according God." (Protestant Version). Scrip. to him, Mary was the mother. Sound ture tells us, then, that the son whom words, we take it, are words which ex Mary brought forth, and who was called press, with precision and without equivo Jesus, was to be called, and therefore cation, sound doctrine; and hence the was, the Son of God, else he could not so Church, in order to guard the doctrine of be called. It is plain from the above the Incarnation from the pernicious error One thing is clear, If every enactment citation that the framers of the Confess of Nestorius, proclaimed Mary Theologia or regulation is wrong that happens to ion understood Scripture to say that he or Mother of God. Did the Apostle clash with the convictions or opinions of who was born of Mary was no other than mean that the only "sound words" are every Jaw, Mohammedan, Mormon, or the Incarnate God, the second person those of Scripture? Not so at least athiest that may find his way to our in the Blessed Trinity, since they affirm thought the Westminster divines, who province, it is high time that all our laws that he is "very God and very man, yet speak of Christ as-being "of one subone Christ." Now to say, as Scripture stance with the Father." The expresdoes, that the Son of God was "made of a woman" (Gql. iv. 4), that He was "born | Englishequivalent for the Latin "consubof" Mary (Luke, 1); is but another way of stantialis," and the Greek "homousios," saying that Mary was the Mother is nowhere found in Scripture, though it take so sensible and so Christian a stand of God. For the word "God," de- expresses accurately and concisely the noting as it does the divine nature, not in the abstract, which we first embodied the term in their Creed, speak of as the Deity or Godhead, but in and it is well known to every student of the concrete, may stand equally for any one of the three Divine Persons, since to the exp Holy Ghost is God. Have not Catholics, then, the most ample warrant in Scripture for affirming that Mary is the Mother of | borrowed by its framers from the Fathers God? Does any one still doubt it? Let of Nice. If they consider it frivolous, him look at the Scripture warrant for as it certainly is, why urge the same the doctrine from this other point of frivolous objection against the theotocom view. If it is true, as Scripture attests of the Fathers of Ephesus? Let Mr. challenged to produce evidence of their it to be, and as all who believe in Blair examine whether it be the un-Scripture must hold, that "the Lord of scripturalness of the doctrine, and not was "crucified" (1 (or. ii. 8) Glory. (Acts, iii. 15.), that God "purchased Mother of God; and further, whother At the outset we must say that we can- the church with his own blood "(Acts, the same prejudice has not something to not see how any Christian can fail to be | xx. 28), how is it not also true that Mary shocked at the methods which Dr. Park- is the Mother of God? It is because

> death are predicated of one who has a mortal nature: the two go together. He who dies is first born, if he comes into life by process of generation; and he who is born, is born of woman, and she of whom-he is born, is his mother. In affirming, then, that God was crucified. Scripture by necessary consequence affirms that Mary is the Mother of God : for if God had no mother. He would not be man born of woman and if He were therefore He had a human mother. He who died on the Cross was God; there fore He who was born of Mary, was God. Admit the former, and you must needs admit the latter. Are we now to be told that the word theotocos, or "Mother of Ged," is nowhere applied to Mary in Holy Writ, and that therefore we may not give her that title? Let those tell us this who

said with truths God died, God was

killed, God shed his blood. And it was

because He was born of Mary, who was

therefore His mother, that He had a

human nature like ours. Birth and

at least if they adhere to their doctrinal standards. Here are the words of the Westminster Confession, c. 2. 6. : "The whole counsel of God, concerning all things necessary for his own glory. man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be

profess to hold that no doctrine is taught

in Scripture which is not, in set terms,

delivered therein. As for Presbyterians,

they profess to hold nothing of the kind,

good and necessary, deduced from Scripture." The principle here laid down Catholics, of course, repudiate. We cite the words for the sake of the clause which we have taken the liberty of putting insitalics. It is important as showing that, according to Presbyterian teaching, a doctrine, to be scriptural, need not be expressly set NOW PREPARED TO down in Scripture, provided it can, "by SHOW THE MOST STYgood and necessary consequence," be LISH MAKE IN THESE deduced therefrom. Now if the doctrine 600DS. that Mary is the Mother of God is not. by good and necessary consequence, deduced from Scripture, we should like 'Irish bull' variety, render him a subject of by those who defend the police. It is to see a sample of doctrine that is. There for merriment rather than an object of the old stock-argument of those who are is no resisting the force of the proof from fear to the Home Rulers of the House of opposed to the suppression of fice: you Scripture, we have given above. One ported for years.

immediate consequence, affirm that she Nor will it avail to object that Mary is the mother of Christ, not as God, but as man. For while it is perfectly true that she is His mother, not by reason of His divine nature, but by reason of His human nature, yet is she truly mother of

the person Christ, who is God. In Him let us never forget this though Godhead and manhood are distinct, God and man is not. Christ is not divided : He is a divine Person, having nevertheless a human nature like ours. And this, too, already quoted that He who was conceive in the womb of the Virgin Mary " very God and very man, net one Christ.

But we wish to forestall every objection and remove even the possibility of cav but prejudiced Presbyterian may say sion, "of one substance," which is the Scripture doctrine, The Fathers of Nice Church history that the Arians objectedto the expression as being unscriptural. If

well taken, they should revise out of rather the force of inherited which makes him deny that Mary is the

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