

ESTABLISHED, 1852.

The Casket.

PUBLISHED EVERY THURSDAY AT ANTIGONISH BY THE CASKET PRINTING AND PUBLISHING COMPANY (LIMITED).

M. DONOVAN, Manager.

Terms: \$1.00 per Year in Advance.

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

THURSDAY, JANUARY 7:

The Baltimore Catholic Mirror became the property of a joint stock company about the same time as THE CASKET. Several Catholic papers in America are now owned by companies in which the clergy hold a large share of the stock.

A Catholic priest, the Rev. T. F. Butler, recently delivered an address by invitation before a meeting of Protestant ministers at Ellsworth, Maine, where thirty-five years ago a priest was tarred and feathered for exercising his ministry. Father Butler's address, which is an able one, will appear in our next issue.

In reproducing our article in reply to the Rev. Mr. Purvis, which it did in its last issue, the New Glasgow Enterprise has given proof of its purpose to deal fairly by its Catholic subscribers. In an introductory note it expresses regret that THE CASKET should have misconstrued its motives in publishing the Rev. Mr. Purvis' discourse. As a matter of fact, THE CASKET made no reference whatever to motives. The few remarks made were to the effect that a newspaper which counts several Catholics among its subscribers should show more regard for their faith and feelings. The Enterprise, however, has now made all the reparation in its power, and we readily accept its declaration that in publishing the Rev. Mr. Purvis' discourse it was far from its purpose to wound the feelings or insult the faith of Catholics.

A writer in The For nightly Review for November, draws a gruesome picture of famine-stricken Russia. "Famine in Russia," he tells us, "is periodical like the snows, or rather it is perennial like the Siberian Plague." According to this writer Russia has been visited already within the present century no fewer than eight times by what may be called a national famine, while the gaunt figure of want stalks yearly through one or more of the provinces of that vast empire. This year the distress is not more acute, but it is far more widespread. The famine extends over a territory 3,000 miles long, and from 500 to 1,000 miles broad, which contains a population of about forty millions. The Government, it appears, is utterly unable to cope with this terrible calamity. The provision it has hitherto made for the sufferers proves to be miserably insufficient. Indeed, if we are to believe the writer in the For nightly, government officials show far greater activity in collecting taxes of the starving peasantry than in relieving their distress. "The Government and the famine," he writes, "fought a desperate fight, but it was a struggle as to who should first seize the horse, cow, or pig that stood between the peasant and beggary, and the tax-gatherer generally prevailed." Russia has this year in the famine a more formidable foe than any that is ever likely to face her in the field, and her standing army of eight hundred thousand men serves only to eat up her means of defence against it.

A leading article on "Religious Movements in 1891" in the last Presbyterian Witness concludes thus:

"The Christianity which has confronted Mohammedanism was but a weak, ignorant, superstitious, idolatrous caricature of the religion of Christ."

The Christianity that confronted Mohammedanism was the Christianity which inspired the Crusades, of which a Protestant minister writes in the Brittanica: "They failed indeed to establish the permanent dominion of Latin Christendom, whether in New Rome or in Jerusalem; but they prolonged for nearly four centuries the life of the Eastern empire, and by so doing they arrested the tide of Mahometan conquests as effectively as was arranged for Western Europe by Charles Martel on the plain of Tours. They saved the Italian and perhaps the Teutonic and Scandinavian lands from a tyranny which has blasted the fairest regions of the earth." What can the annals of Protestantism show that is comparable with what was in those times achieved by Christian nations under the influence and auspices of that religion which the Witness, with contemptuous disregard of truth and history, describes as "weak, ignorant, superstitious, idolatrous"? And this "caricature of the religion of Christ" forsooth tamed and civilized barbarous races long before the Hegira, kept for centuries the forces of Islam at bay, drove from Europe the hordes of Mo-lem invaders, and is at this day the dominant religion of Christendom while the power of Mahomed is broken! Truly and felicitously as was his wont did Newman write of a certain class of Protestants, of which the map who penned the above for the Witness is

a typical example: "They drop a thousand years from the world's chronicle, and having steeped them thoroughly in sin and idolatry, would fain drown them in oblivion. Whether for philosophic remark or for historical research, they will not recognize what infidels recognize as well as Catholics—the vastness, the grandeur, the splendour, the loveliness of the manifestations of this time-honoured ecclesiastical confederation."

A DESERVING WORK.

Statistics have just been published showing the receipts and disbursements of the Association for the Propagation of the Faith during the year 1890. The aggregate receipts reached the sum of 7,072,811 francs, or nearly a million and a half dollars. By the end of the year the whole of this amount, with the exception of some 17,000 francs, was distributed among the Catholic missions throughout the world. The missions of Europe received over 800,000 francs; those of Asia nearly 3,200,000; those of Africa about 1,000,000; 554,000 francs were sent to the American missions, and 600,000 to those of Oceania. The Catholic missions in Canada received in all 181,000 francs.

The mainstay of the great work of the Propagation of the Faith is Catholic France. She heads the list of contributions with the magnificent sum of 4,310,862 francs, of which Paris alone gives about half a million. Italy comes next with 414,444 francs; Germany and Belgium contribute each a little over 388,000; the two dioceses of Alsace-Lorraine give 358,251; Holland gives 118,719; Spain 106,733; England and Ireland together give about 158,500; the United States about 195,500; Mexico gives 263,129, of which amount its capital contributes about 160,000. The contributions from other countries are severally below 100,000 francs. Our own Canada probably contributes least of any country in proportion to its Catholic population. The collections taken in the several dioceses of the Dominion amount only to 14,811 francs, or less than \$3,000, of which Charlottetown gives something over \$1,000, and Antigonish \$330. It is however, gratifying to learn that last year's contribution from this Diocese, which has already been forwarded, is considerably larger than that of 1890.

Our object in publishing these figures is not simply to interest our Catholic readers, but to interest them in this great work. There are in this Diocese alone not fewer than 12,000 Catholic families. The average contribution of each Catholic family in the Diocese to the Propagation of the Faith for 1890 was thus precisely three cents. That is to say, each family on an average was interested in Catholic missionary work abroad to the extent of three cents. It may be said that the interest of our Catholic people in this work is not to be estimated in dollars and cents. True for the spread of the Gospel may find expression in prayer and earnest desire. Granted; but the fact remains that the only practical outcome of the collective missionary zeal of the Diocese in 1890 was the insignificant sum of \$390, or about one half cent for each individual. And indeed it is difficult to believe that back of these meagre contributions there can be a very great or a very lively zeal for the spread of the Catholic Faith. The extent to which a person is interested in any cause may very safely be measured by the sacrifices he makes for it. And while it must be said that the sacrifices our Catholics make for the support of their Religion at home are neither few nor inconsiderable, the figures we have quoted go to show how far they are from realizing practically the great fact that their Religion is Catholic,—that its interests, its aims, its needs are world-wide. The more fully we realize how precious the gift of faith is, the more eager ought we to be that others also may possess it, and the more generous should be our co-operation to this end. And there is no other way we can more immediately co-operate in pushing forward the great work intrusted by our Blessed Saviour to the Apostles and their successors than by giving of our means to the Association for the Propagation of the Faith. True, the cause of religion at home has a prior claim upon us. Ours is as yet a missionary country; Catholicism has not yet attained its full growth and vigour amongst us. All this is quite true. But could we not do something more for the cause of religion abroad than we have been doing? Is it really Christian prudence that bids us stint our contributions to Catholic missions abroad lest missions at home should suffer? Is that Catholic charity which is practically hedged within the circuit of a parish or a diocese? If all the Catholic families in the Diocese were to give on an average twenty-five cents instead of three, this slight increase would raise the total yearly contribution to \$3,000 without making them the poorer or lessening to any appreciable extent their ability to support their church and pastor. On the other hand there would be a great gain in the practical interest in Catholic missionary effort that would thus be awakened among them; great joy to themselves in the consciousness of having given more tangible aid to a cause so dear to the Heart of the Saviour; and a reward exceeding great, sure to be obtained by them from Him who repayeth bountifully.

We have been requested to state that the Annals of the Propagation of the Faith, which had not been sent to this Diocese for some years back, will hereafter be sent as formerly, and that a number of copies will be forwarded to each parish proportioned to the amount of its contribution.

"CITIZEN'S" COMPLAINT.

The letter of "Citizen" in this issue is a complete surprise to us. It could only come from one who, like "Teacher" and others in the Halifax Herald, has been lying in wait for a pretext to attack us. He really destroys the force of his own complaint about that editorial note when he says: "That the Catholic press of the Dominion should speak out boldly in support of Mr. Meredith's rumored appointment is a matter of wonder to none." Therefore THE CASKET has a right to speak out too, for it is one of the Catholic papers of the Dominion, whatever "Citizen's" opinion of it may be. Oh, but you are inconsistently right, says "Citizen." Well, it is a good thing to be right, even if one has to be inconsistent in order to get right, but we don't attach very great importance to "Citizen's" opinion of our consistency. He admits we were right in this case in order to bring up matters which he thinks we should place before our readers more frequently. Our readers do not agree with him. The history of our subscription list proves this. There are always some persons who think they could conduct a paper a hundred times better than the editor, and this seems to be one of "Citizen's" little failings. We like to be consistent of course. We like to have a reputation for consistency, and the utterances and the course of THE CASKET will show that the following declaration is strictly truthful: The Board of Directors (in which the majority are priests of the Diocese) and the Editor and the Manager are all determined to observe strict political neutrality as between the Conservative party and the Liberal party. Conservatives need have none of the fears or suspicions entertained by "Citizen" as to our motives and intentions. If we happen to say anything that has a political bearing it is always from a Catholic point of view, and not with a view to helping this or that party. Let us, we say, be judged on our merits. If we prove unfaithful to our trust as a Catholic paper, we are doomed to failure; if, on the other hand, we continue to do good, honest service in God's Church, let Catholics stand by us, and "Citizen's" petty partisan suspicions will be neither here nor there in the result. This is the real issue before us. We are not going to enter into a controversy with "Citizen" about our honesty of purpose. We are conscious of this honesty, and our readers have confidence in us. This is enough for us. We never dreamed of being able to satisfy every single individual who may happen to read our articles. There are extreme partisans who regard all who are not with them as against them.

Now a word about our position on the subject of that note. When, not many months ago, the history of a section of his own party prevented Sir John Thompson from accepting the premiership of the Dominion, and that on account of his religion, we protested vigorously in more than one issue. We thought it too bad that the ablest man in the Government should be excluded from a position to which he had a rightful claim, because he professed the Catholic religion, and now when the same wing of the party, not content with its former anti-Catholic victory, pushes to a more advanced position of influence by the promotion of such a man as Meredith, we protest again. This is a perfectly consistent course, and "Citizen's" tirade is all a figment of his own imagination.

A prospectus of THE CASKET Company is being printed. A copy will be sent to "Citizen." This is all we have authority to do in reply to his questions about the Company. When the Board of Directors deem fit to publish the name of the Editor, they will doubtless do so. Very few papers do it, and THE CASKET follows the example of the majority for the present. The need of a change is not likely to result from the question of an anonymous correspondent who is not a shareholder.

COUNTY OF ANTIGONISH. [NEW SERIES.] NO. XXVI.

The Antigonish District—Beaver Meadow.

James Miller, a Presbyterian from the North of Ireland, settled on five hundred acres of land at the mouth of the James River, which is named after him. His son Charles, who lived for some time in town was the father of Senator Miller. His sons Joseph and David, who succeeded their father on the farm, sold out about the year 1834 to Alexander and Donald McDonald, peddlars, sons of Angus McRuar, who lived at the Gulf in the County of Pictou.

Murdoch McRae, a native of Kintail, Scotland, settled on the Beaver Meadow, on the lot west of James Miller's, in 1811. He was the father of Duncan, Alexander and Donald McRae, and of several daughters, one of whom, Ann, was married to Angus Fraser, a brother of the late Bishop Fraser.

James Fraser, Seumas Mor, was born in Ard-Mich-Sihini, in Invernesshire. He settled at Bridgville, on the East River of Pictou, in 1784. His son Hugh was the first man that settled on the Beaver Meadow. He came there in 1800. He sold his farm in the Beaver to John and Hugh McDonald in 1803, and removed to Sunny Brae, Pictou County. He was paternal uncle of D. C. Fraser, the member for Guysboro, and maternal uncle of Simon H. Holmes.

Donald McDonald, was a native of Ionarchanich, in Strathglass. His son John, Iain Ban, was for a few years in a Fencible Regiment in the old country. He was discharged in 1802, and came to Nova Scotia in 1803. He bought two-thirds of

Hugh Fraser's farm in the Beaver. His brother Hugh, Eoghann Mor, who came out with him, bought the remaining third. John Ban married Flora MacKenzie, by whom he had Donald, Gillespie, Hugh, Duncan, Alexander, John, Roderick and some daughters. Hugh married Margaret McRae, by whom he had Donald, Roderick, William and several daughters.

Their immediate neighbor was one John McDonald, son of Alexander McDonald, who lived at Clachraig in Glenelg. John came to this country and settled in the Beaver. It is but a few years since John's son, Lewis McDonald, died at the old homestead. Two or three years ago the farm was bought by Robt Chisholm of St. Andrews. William Forbes, a native of Strathglass, settled on the lot west of Glenelg's. Duncan Cameron, Donnachall Mac Iain Mhic Iain Bhaig, lived in Dochanassie, Scotland. His son Alexander came to N. Scotia in 1818, and settled in Pictou County. He left Pictou and settled south of William Forbes's place in the Beaver. His farm, now occupied by Alexander, his son, is appropriately named Dochanassie.

The beavers had a dam across the river in the B. Meadow. It was broken down by Glenelg and Murdoch MacRae, who coveted the flooded marsh which the beavers claimed as their own, and justly, since they had no doubt possession of it centuries before their assailants had left Scotland. The beavers not in the least discouraged, repaired the dam, and had the marsh again under their control. When the dam was a second time broken up, the beavers left the place in disgust and went to try their architecture in some unknown region.

James Nichols, a native of the North of Ireland, settled on the west side of James River. James McDonald, Seumas Mor, a native of Strathglass, settled on the lot west of James Nichols's place. Donald McLaughlin, a native of Mull, settled on the lot west of James McDonald's, in 1831. Thomas Mooney was the first settler on the farm now occupied by Roderick McDonald. Mooney went to the States.

Hartshorne got a clearing of about thirty acres made in one winter on the farm on which James River station stands. The clearing was known as the Big clearing, an Clerramore. It was made in the spring of 1815. John Cameron, a native of Lochaber, settled in Clerramore in 1816. He bought the farm from Hartshorne. Joseph Dewar, son of John Dewar of Barney's River, settled on the hill northwest of the big clearing in 1841. In 1857 Donald Cameron succeeded him on the farm.

John McLean, the barl, was born in Tiree, Argyshire, January 2nd, 1757. He came out in 1813. He settled first at B. River. In 1829 he began clearing in Glenelg, and went to live there in January 1831, and died there January 25th, 1848.

John Cameron of Clerramore took up the lot south-east of the Post's, and made a clearing on it. Donald Fraser settled on this farm in 1833. Alexander Fraser settled on the mountain in 1832. The mountain is known as Beaver mountain. John McDonald, an Donnuilach ur, a native of Glenelg, Scotland, came to this country in 1834 and settled on the mountain. John McDonald, an tallair Abrach, settled on the mountain in 1843. He was born in Bohovin, Lochaber. Duncan Cameron, a native of Lochaber, settled in Clengarry, Ontario, in 1820, but he removed to Nova Scotia in 1840, and

settled on the lot on which Lindsay's stables stood. The stables were built in 1856. The line between the counties of Antigonish and Pictou runs through the farm occupied until a few years ago by Gillespie McLean, second son of the barl McLean. Alexander Williams, John's son, settled south of McLean's lot in 1872. Next to him is Joseph Pushee, David's son, who settled in the place in 1873.

Zephania Williams was a native of Wales. He lived for a year or two at Misquodbit. He settled at William's Point in 1788. Zephania Pushee served in the American army under General Washington. He was taken prisoner by the British.

The first schoolhouse in the Beaver Meadow was where the present schoolhouse stands. It was a log house and was accidentally burnt. An old house belonging to big Hugh was then used as a schoolhouse for a year. The second schoolhouse, which was also a log house, was in the line between Alexander McRae and Randall McDonald. The third school house, stood within a few feet of the present house. John Chisholm, Seco Buidhe, was the first teacher in the Beaver. James Munroe, an old soldier, was the second. Then followed John Ross, W. Grant, Norman MacDonald, John Cam ron, James Nichols, John Boyd, Alexander McGillivray. Norman MacDonald is a native of Glenuig in Moldart. He came out to this country in 1843. He taught in the Beaver school for several years. Among his pupils in that school were the Rev. A. McLean Sinclair, of Belfast, P. E. Island, the Rev. James Fraser of St. Andrews, and the late Rev. Alexander McGillivray of Charlottetown. Father Fraser is the son of John Fraser, son of Alexander og Fraser of Guisachan Strathglass. When John came out to this country he settled on a farm on the James River to the north of Randall McDonald's lot. Another son of John Fraser, and graduate of the Beaver School, is Doctor John Fraser of Weymouth, Mass. Mr McLean Sinclair was brought up in his early days with his mother's people in Glenelg. He ever keeps a warm corner in his heart for Glenelg and the neighboring settlements. He took a leading part in building the Presbyterian church in Glenelg, which was put up in 1889. In the same place there is a Presbyterian burying-ground.

The very pleasing concert given by the Ladies' Branch of the League of the Cross of Cow Bay, on Tuesday evening, Dec. 29th, in the League Hall, was attended by an audience that tested the capacity of the Hall, and the entertainment was one that the Society should feel proud of, the audience being highly pleased. The Ladies' Branch, for the short period it has been in existence, deserves much credit for the amount of work it has done towards the completion of the hall. The Branch is in a flourishing condition. — Cox.

"Mother, what shall I do for this dreadful cough!" "Take Puttner's Emulsion, my dear, it always helps our family."

A Washington despatch says that it is understood that Secretary Blaine and Sir Julian Pauncefote have signed the Behring Sea arbitration, and the document will be sent to the Senate next week.

Cow Bay League.

The very pleasing concert given by the Ladies' Branch of the League of the Cross of Cow Bay, on Tuesday evening, Dec. 29th, in the League Hall, was attended by an audience that tested the capacity of the Hall, and the entertainment was one that the Society should feel proud of, the audience being highly pleased. The Ladies' Branch, for the short period it has been in existence, deserves much credit for the amount of work it has done towards the completion of the hall. The Branch is in a flourishing condition. — Cox.

"Mother, what shall I do for this dreadful cough!" "Take Puttner's Emulsion, my dear, it always helps our family."

A Washington despatch says that it is understood that Secretary Blaine and Sir Julian Pauncefote have signed the Behring Sea arbitration, and the document will be sent to the Senate next week.

QUALITY PRICE

ABSOLUTE! RELATIVE!

IF You can buy the Best at as Low Prices as something a good deal poorer, you'll do it every time, won't you? IF You can find twice the variety at Brown's Store as you can at Jones' you'll go to Brown's won't you? IF You are treated shabbily at a certain store you will try some where else next time, won't you? IF You get suited in every respect at a certain Store you'll go there again, won't you?

FOLLOWING this out to its logical conclusion is it not safe to say that there is but one way to please everybody—that is to run a model Store. This we try to do. Our customers say we are successful. Will you come and see? Our Stock is always Best and New in the following Lines:

Staple and Fancy Dry Goods, Millinery, Clothing, Wool Goods, Gents' Furnishings.

Boots and Shoes, Carpets, Furniture, Floor Oil Cloths, House Furnishing Goods of every Description.

Choice Family Groceries, Flour, Meal, Fish, Etc. Farm Produce taken as Cash.

A. KIRK & CO.

MILLER BROTHERS, 116 and 118 Granville Street, HAIFAX, N. S.

PIANOS, ORGANS, Sewing Machines.

ALL ARE WARRANTED FOR SEVEN YEARS. A. T. McDONALD, Agent, ANTIGONISH.

CHRISTMAS JUST AT HAND

And those wishing to remember their friends should call at the WEST END WAREHOUSE and get something substantial in the way of

DRESS GOODS, CLOTHING, Fur GOODS, ETC.

What more Suitable than a Nice

Fur-Lined Cloak, Jacket, Ulster or Gossamer

FOR THE WIFE, OR FOR THE DAUGHTER A

Good Dress, Muff, Boa, Fur Collar, or a Pair Boots and Overshoes,

And don't forget the Boys. We all know how pleased they are with a

NEW SUIT of CLOTHES or OVERBOAT.

Sometimes a person is puzzled to know what to purchase for such an occasion, but we are sure if he will look over the list below, he will find the thing suitable.

- FUR GOODS of all kinds. IN DRESS GOODS our selection is the Largest and Finest you would wish to see. SLEIGH ROBES and KNEE RUGS, FUR COATS, FUR CAPS and GLOVES. MILLINERY, We will show you some nice TRIMMED HATS and BONNET and PLUSH CAPS. LADIES' FUR LINED CLOAKS, BOAS, COLLARS and MUFFS. SILK HANKERCHIEFS, GENTS' SILK and CASHMERE MUFFLERS. LADIES' ULSTERS, JACKETS and PALETOTS. LADIES' GOSSAMERS from \$1.45. GENTS' RUBBER COATS from \$2.50. WOOL SHAWLS, HOODS, CHILDREN'S WOOL JACKETS, CHILDREN'S DRESSES and CASHMERE CAPES. DON'T forget that we keep the best make of CORSETS and all warranted by the manufacturers. LADIES' GENTS' and BOYS' WOOL UNDERWEAR, BOYS' JERSEY SUITS. GENTS' SILK TIES, COLLARS and CUFFS. LADIES' LEATHER BELTS, FURNITURE, some nice BEDROOM SUITS from \$16 to \$20 and \$25, FANCY PARLOR ROCKERS and CHAIRS, RATTAN CHAIRS, SIDEBOARDS. TRUNKS, LEATHER SATCHELS, SHAWL STRAPS, Etc. SILVERWARE, CASTORS, PICKLE JARS, BISCUIT JARS, FRUIT DISHES, CAKE BASKETS, NAPKIN RINGS, SALT and BERRY DISHES, Etc. CHINA TEA SETS and all kinds of EARTHENWARE and GLASSWARE, LAMPS, HALL LAMPS, CHANDLERS, Etc. PARKS COTTON WARP \$1.00. WHITE AND FANCY COLORED CURTAINS, ART CREEPTONES, COLORED DAMASKS.

HOSIERY.

- FANCY EMBROIDERED TABLE COVERS, WHITE LINEN DAMASK NAPKINS, ETC. CARPETS, MATS, RUGS, OIL CLOTHS. WOOL BLANKETS, COUNTERPANES, QUILTS. LINEN and COTTON TOWELS, TURKISH TOWELS.

WE WISH TO CALL PARTICULAR ATTENTION TO OUR

GROCERY DEPARTMENT.

Our TEAS are excellent value and we wish those who doubt this fact to try one pound. We have a fresh lot in from London which is exceptionally good.

Bright Brown Sugar 4c, Granulated 5c, American Water White Kerosene Oil 20c Imp. G.

McCURDY & CO., Antigonish.