

ESTABLISHED, 1852.

## The Casket.

PUBLISHED EVERY THURSDAY AT ANTONISH, BY THE CASKET PRINTING AND PUBLISHING COMPANY (LIMITED).  
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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 rains an appetite for knowledge?—  
CARDINAL NEWMAN.

THURSDAY, DECEMBER 15.

The *Sunbeam* is the attractive title of a monthly paper for Catholic youth issued from the office of the *True Witness*, 761 Craig St., Montreal. The Christmas number is full of interesting matter for the young. Subscription, 50 cts. a year; 5 copies, \$2.00.

W. Smalley announces in the testimony of "persons whose good faith is beyond question" that the wreck of Gladstone's cabinet is imminent, and that Home Rule is the rock on which it will split. Unfortunately for the trustworthiness of this announcement Smalley's own good faith is an unknown quantity.

Our bright and excellent contemporary, *The Secret Heart Review*, of Boston, publishes in its last issue letters of commendation and encouragement from the Archbishop of Boston, the Bishops of Portland and Manchester, and a host of priests stationed throughout the New England States. The Review is rapidly pushing its way to the forefront as a Catholic family journal.

St. F. X. College acknowledges with thanks the receipt of a cheque for \$2,000 from A. G. Hamilton, Esq., Collector of Customs, N. Sydney. The money comes from the estate of his son, the late lamented C. F. Hamilton, and is intended to found a bursary for the education of poor students. The name of this estimable young man will thus be associated with that of *St. Alma Mater* in a beneficent and enduring form.

We recommend to our readers the "Apostolic School Number" of the *Annals of Our Lady of the Sacred Heart*. This special number is sold at 25c a copy for the benefit of St. Joseph's Apostolic School, an institution which has for its object to train for the priesthood young men who have an ecclesiastical vocation but not the means to pay for their education. Besides the treasure and the gain derived from the "Apostolic School Number" there will also be the merit of having taken part in providing God's holy altars with suitable ministers. Address Rev. F. Derichemont, St. Joseph's Apostolic School, Watertown, N. Y.

Our readers will readily acquit us of any undue importunities in money matters. It is over a year since we referred to the subject, and only necessity causes us to do so now. We know that the readers of *The Casket* all wish to see it prosper, and they will do anything in their power towards that end. Now in order to keep our subscription price at one dollar a year, we have to keep our expenses as low as possible. To do this it is necessary to purchase paper, of which we use a great deal, at the lowest possible rates. This can only be done by ordering in comparatively large quantities and paying cash. By continuing this process of reasoning a little further, it will be seen that it is necessary for us to get cash. As, then, we have to place a large order for paper at once, our good readers who happen to owe for their subscription—and the number is very large—will see that it would be a great advantage to us if they could square their accounts. It is a small amount to each of them, but a large one to us. We beg to thank those who have kindly done so already, and hope that the remainder will soon follow their example.

To "Reader's" pressing inquiry, addressed to us through the columns of yesterday's *Chronicle*, we shall reply in a very few words. We hold no brief to defend Sir John Thompson's political career. That honorable gentleman is well able to speak for himself when the occasion requires it. We may, however, tell "Reader" that in speaking of Sir John Thompson's political record as a clean one, we had in full view the charge of burking inquiry into the conduct of one of his colleagues, which was made against him by his political opponents. But apart altogether from the question whether there may not have been under the circumstances very good reasons for restricting investigation, we could not see that the mere fact of such a charge having been brought against him would warrant us in withholding from the new Premier the praise of political honesty. Nor were we alone in taking this view of the case; for an independent journal, the *Montreal Star*, thus referred to Sir John Thompson's political life in an article quoted in our issue of Dec. 1st: "No scandals attached to his name either in provincial or federal politics; and the worst that can be said of him in this respect is that he has always fought valiantly for the policy of his party."

The third instalment of Christian Reid's new serial, "The Land of the Sun," holds the place of honor in the Christmas number of the *Catholic World*. A party of tourists from New Orleans are

visiting Mexico; and as they journey along, the conversation naturally turns upon the sunny land through which they are passing, its people, its condition past and present. The charming descriptions of Mexican life, cities and scenery, which fill up the pauses of their conversation, give added interest to a story which promises to be as instructive as entertaining. We cannot forbear quoting a passage which presents Mexican civilization in its true light:

"The proportion of pure Spanish blood in Mexico is very small. Spain civilized and ruled the countries she discovered—she did not repopulate them. Hence when the rulers withdrew, the natives remained in possession. There would not be one of those dark faces to be seen had the conquerors of Mexico belonged to the same race as the settlers of North America. Yet the descendants of those who robbed utterly and exterminated entirely our native races hold up their hands in pious horror at the conduct of the Spaniards, who have left Mexico possessed by Mexicans."

"I find," said the general, "that I had very little idea of the work which Spain did here. If she filled her treasury with the riches of Mexico, she certainly spent a vast amount of these riches in the country. And her work is so well done—so splendid and so enduring—that it shames the work of other conquerors and settlers."

"The natural state of the work is indeed magnificent," said Russell. "The public buildings, churches, aqueducts, roads, and bridges—all of these, as you remark, shame the work of the present day; but that is trifling compared to the greater work of civilizing and Christianizing this people. Think of it for a moment! Here is one part of North America possessed by a native race lifted to a higher plane of civilization than was ever before attained by any race of men in the same length of time. Putting aside the romantic fictions of Aztec civilization, we know that in reality Spain found these people savages, practising the very worst and most cruel idolatry; and she has left them civilized, intelligent, and Christian to the core, let their calumniators and detractors say what they will to the contrary."

### THE MANITOBA APPEAL.

The Manitoba school question is again prominently before the public. In order that the general reader may understand its present phase, we shall give the section relating to education from the Act of 1870, which constituted that province.

22.—In and for the province, the Legislature may exclusively make laws in relation to education, subject and according to the following provisions:

1. Nothing in any such law shall prejudicially affect any right or privilege with respect to non-denominational schools which any class of persons have by law or practice in the province at the union.

2. An appeal shall lie to the Governor-General-in-Council from any act or decision of the Legislature of the province, or of any provincial authority, affecting any right or privilege of the Protestant or Roman Catholic minority of the Queen's subjects in relation to education.

3. In case any such provincial law, from time to time seems to the Governor-General-in-Council, requisite for the due execution of the provisions of this section, is not made, or in case of decision of the Governor-General-in-Council on any appeal under this section, is not duly executed by the proper provincial authority in that behalf, then, and in every such case, and as far only as the circumstances of each case require, the Parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General-in-Council under this section.

The Judicial Committee of the Privy Council, in its power to declare black and white, recently decided that under the first sub-section of this section, the Manitoba School Act of 1890, which withdrew public support from Catholic schools and abolished the immunity from taxation for the maintenance of non-Catholic schools which Catholics there had enjoyed at the time of the union, nevertheless did not "prejudicially affect" them.

In this extraordinary event, the Catholics of Manitoba, as the Constitution gives them a right to do, are now proceeding under the second sub-section. They have petitioned the Governor-General-in-Council—in other words the Dominion Cabinet—to interfere for the protection of rights ruthlessly, wantonly trampled upon—rights which even their enemies admit it was the intention of the Manitoba Act of 1870 to guarantee. A committee of the Cabinet, consisting of the Premier and Messrs. Bowell, Chapleau and Daly has been appointed to hear both parties. Before this committee Mr. Ewart, the Protestant champion of Catholic educational rights in Manitoba, a few days ago argued the cause of the appellants. A perusal of Mr. Ewart's argument, which is reported at length in the *Halifax Herald* of Friday, 2nd December, will convince any one who is not already familiar with that gentleman's masterly writings in support of Catholic rights to separate schools, that the Catholics of Manitoba have in him a powerful advocate who has thoroughly mastered his case.

It was very confidently asserted, upon the announcement of the decision of the Judicial Committee, that that decision settled the whole question by declaring the Act of 1890 to be *intra vires*. As we pointed out at the time, it needed but very little study of the second and third sub-sections above quoted to show the utter untenableness of such a position. Those who took this view were committed to the absurd position that an appeal was given to the Governor-General-in-Council and the Parliament of Canada only from an Act *ultra vires*—an act that every court of law from that of a petty magistrate up to the Queen-in-Council not only has the power, but is bound by oath, to declare null and void. There were as much need for an appeal to the Dominion Cabinet from the decision of a local magistrate in an action for the price of a pair of boots. As Mr. Ewart shows in an elaborate argument, in order

to appeal there must be something to appeal from; and an enactment which is null and void is nothing. Therefore the decision of the Judicial Committee has simply put the injured parties in a position to appeal under the second sub-section. A bare perusal of that sub-section will show that it is not intended merely to preserve the rights attempted to be safeguarded by the first. It says nothing of rights enjoyed at the union, but is intended to protect the rights of the minority, whether that minority be Protestant or Catholic, and whether those rights were enjoyed at the union or acquired subsequently.

The truth of this contention is so patent that we have not even seen an effort made to gainsay it. The *Toronto Week*, probably the ablest journal in Canada, is forced to the ridiculous position that the clause was inserted surreptitiously, a contention as gratuitous as it is absurd. "Poised into the Act," indeed, before the eagle eyes of the Protestants of Canada!

The bugbear of interference with provincial rights is admirably disposed of by Mr. Ewart in a single sentence: "There is no interference with provincial rights if the provinces get what the Constitution gives them." Provincial rights is a phrase to conjure with in Canada. We believe in provincial rights, even in the right to immunity from unconstitutional interference with a provincial Legislature doing wrong. Our co-religionists in more than one province are suffering just because our written Constitution gave these provinces a right to take their rights away—or, rather, provided no remedy for the interference with their natural rights. But the Manitoba Act of 1870 does provide such a remedy in the form of an appeal to the Governor-General-in-Council. If that body decides to interfere and makes an order to that effect, and if the Legislature of Manitoba disregards that order, the Parliament of the Dominion thereby acquires jurisdiction, as rightful as that of the province itself, and bestowed by the very same instrument, to pass remedial legislation. The courts are able to take care of provincial rights; and if the Dominion Parliament passes a remedial Act which it has no right under the Constitution to pass, it will be so much waste paper.

As to whether either the Cabinet in the first instance, or Parliament in the second, will interfere, it is aside from our purpose to attempt to predict. Whatever they may do, their right under the Constitution to interfere is beyond question.

### UNSECTARIAN EDUCATION.

The one great reason why Catholics cannot on principle approve of a system of education established on what is called a non-sectarian basis, though they are often forced by stress of circumstance to put up with it in practice, is that the teaching of religion and Christian morality has no part or place in it. We say religion and Christian morality; for as the Catholic Church has its own distinctive religious tenets, so, in like manner, it has a theory of its own as to what constitutes a sound moral training. The objection of Catholics is not so much to State education as such. It is rather to State monopoly in education. It is admitted on all hands that to educate in religion and morals is not a function of the State. A school, therefore, which is under the exclusive control and direction of the State is, from the nature of the case, a school of instruction in purely secular branches. And such we find it to be in matter of fact wherever State monopoly in education exists.

The principle of what is known as unsectarian education is thus intimately bound up with the principle of State education. By establishing schools on a non-sectarian basis, the State, it is claimed, respects the rights of conscience. On the other hand, purely secular education, it is urged, is sufficient to make good citizens, which is all that the State need concern itself with. The truth of both these contentions may well be challenged.

It is true, in the first place, that the rights of conscience are respected? The fact that Catholics do not and cannot consistently with their religious convictions approve of schools from which religion is excluded, is proof to the contrary. "The doctrine," says Father O'Reilly, one of the ablest theologians of this century, "the doctrine that secular education is to be treated as a thing unconnected with religion; that secular education is to be administered to men of every religion by men of every religion or of no religion; that differences of religion on the part of teachers are of no moment—all this is doctrine regarding religious matters as such; it is a religious tenet, or at least the denial of one; it is a phase of indifference, which undoubtedly belongs to the domain of religion. The opposition between Catholics and these secularists is an opposition on a religious question, not on a question of politics, or of mathematics, or of natural philosophy, or of history. The objection of Catholics to be taught, or to have their children taught by Protestants, or Jews, or free-thinkers is a religious objection. Catholics say their religion condemns the system; their opponents say that the religion of Catholics has no business to condemn the system, that genuine religion does not condemn it. What is all this but a religious controversy, a sectarian controversy, if we are to adopt the phraseology of our antagonists? Will they deny that our view is sectarian? Surely not. They will hold it up to odium as such. If so, is not their contrary holding sectarian too, the question being a religious one? It cannot, there-

fore, be maintained that the rights of conscience are safeguarded by making education non-sectarian, so long as there are those who believe that such education injuriously affects the higher interests of religion and morality.

Nor can the State achieve its purpose of rearing good citizens by establishing schools from which the influences of religion are shut out, by educating the intellect and neglecting the heart, the conscience, and will. The good citizen is he who acts from a sense of duty to God and his fellow-man, and duty is a word without meaning apart from the teaching and the sanction of religion. But perhaps after all the most convincing proof of the insufficiency of secular education alone to make good citizens is to be found in the effect it has had upon the morals of nations that have been for some time subject to its influence.

At the recent Congress of the Established Church of England, held at Folkestone, this subject was discussed. Papers were read by men of wide experience, dealing with the result of an education divorced from religion, both in Great Britain and in other countries. The writer of the paper which dealt with Great Britain cited the words of a well known English judge, who said at Leeds that the cases brought before him revealed a lamentable want of moral and religious training. A Sunday-school teacher of thirty-six years' experience wrote that the present generation seemed to be hopelessly ignorant of the fundamental truths of religion and the morals arising therefrom, and that the result of secular education is expressed in the one word "disaster." Workers, too, in London and the other great cities affirm that in the absence of definite religious instruction they can make no progress whatever in reforming the masses that are sunk in vice.

In Australia, where purely secular education has been almost universal for twenty years, the state of affairs is still worse. Unbelief and free-thinking have grown apace, and statistics show an alarming increase in crime. While less than one-third has been added to the population in the last ten years, the male criminals—summarily convicted have increased by more than one-half, the persons convicted of murder by nearly two-thirds, and the number of convictions for robbery with violence has been actually doubled. It is a significant fact, too, that while in 1880 only 74 out of 100 of the criminals were able to read and write, in 1890 the proportion was 89 out of 100.

In France, where secular schools have been established since 1882, the results are admitted even by the Protestant ministers who hailed with joy the passing of the new education act, to be deplorable. An official report addressed to 1888 to the Prefect of the Seine by the inspectors of workshops and factories, Paris, is a "book of moral instruction and morality" prevalence of vice among the youthful employees, and asks that severe taken "to put an end to these moral disasters." Residents in France bear witness that crime is rapidly increasing among the youth of that country, and one of the best known French judges publicly stated in 1889 that the increase of crime among the young was undoubtedly coincident with the secularization of the schools.

Such are the fruits of that system of non-sectarian or purely secular education which is the boast of our age, but which is slowly yet surely sapping the foundations on which society rests, deadening in the hearts of men the sense of their accountability to that supreme being through whom "kings reign and lawgivers decree what is just."

### GRIP AND THE NEW PREMIER.

In its last number *Grip* outdoes itself in low, villainous bigotry—and this is saying a great deal. In one of its leading cartoons it represents the Pope leading the sleeping form of Canada in chains, using the face of Sir John Thompson as a mask. Vile and bigoted as the perpetrator of this cowardly and venomous picture is, he well knows the feelings with which all right-thinking persons in Canada will receive it; and he vainly seeks to escape the infamy with which he knows it will cover him and his disreputable organ in their eyes, by the transparent lie that he does not object to the new Premier on account of his religion. He enumerates a host of undesirable qualities for which—supposing Sir John Thompson to possess them all—*Grip* is as much responsible as he is for *Grip*'s own bigoted frenzy. It is strange that the really able independent Protestant papers have not discovered those qualities.

It hurts *Grip*'s feelings that the Catholic journalists of Canada should be so fanatical as to express satisfaction at the elevation of one of their co-religionists to the Premiership. Every one of them, he says, irrespective of party, rushes to his support. Now we can speak for only one Catholic journal, and we have to tell *Grip* and any one else who wishes to know, that so far as supporting Sir John Thompson or his Government is concerned, *The Casket* is precisely what it was before he became Premier—"a Catholic journal non-partisan in politics." What, would *Grip* have Catholic journalists do? Canada, while the present Constitution stands, must have a Premier; and while the Conservative party has a majority of the members of the House of Commons, she must have a Conservative Premier. Who, then, that has the welfare of the Dominion at heart, whatever be his creed, or even his party, but will rejoice that that man in the ruling party far and away the most fitted for the position by ability, distinction, and personal integrity—as all but the most vicious bigots frankly acknowledge—should be chosen to fill it? Truly it ought not to be an occasion for

jubilation that a Catholic should be made Premier of this Dominion. No; it should be a matter of course—one that should scarcely call for comment. And if it is otherwise, what is the cause of it? Simply that the fiendish spirit which animates *Grip*, Dr. Douglas, and owners of their stripe, has had a long, long reign in the British Empire, and is only now dying out. Catholics therefore, justly rejoice, and every fair-minded Protestant shares their satisfaction—at every circumstance that goes to show that the old dragon is losing his teeth—that that spirit which says that a man's religion shall not deter him from the highest place in his country's government is becoming recognized in practice as well as in theory. No; were it not for this, it would have called for no letter of congratulation from the foremost English statesman living—our words of hearty satisfaction from the Chief Justice of the English Bench—that a Catholic should be elected Lord Mayor of London. As long as there remain bigots to oppose it, so long will Catholics and all-right thinking men have special reason to rejoice when a Catholic attains such a position.

Write to the Proprietors of Putnam's Edition for copies of testimonials to the excellence of Putnam's Edition from the most skillful physicians and prominent cities of Nova Scotia.

### The Catholic World for December.

The list of contributors to the Christmas number of *The Catholic World* includes some of the best Catholic and highly esteemed names among Catholic writers. Christian Reid, Aubrey de Vere and George Parsons Lathrop have their places in the list.

The articles are particularly engaging and interesting. "How to Solve a Great Problem" urges broader and more practical methods in our convent schools. It is a strong, vigorous, and particularly timely paper discussing educational methods. It will be read with a great deal of interest among the sisterhoods of the country. The author writes as if he had some practical experience whereof he speaks.

Christian Reid gives in her Mexican sketches a charming description of the city of Zacatecas. Mexico is indeed a land full of wonders and mystery—a land full of romance as other lands are full of commonplace. This article is beautifully illustrated.

The question of the canonization of Bishop Neumann, of Philadelphia, is demanding considerable attention. Father Wuest, a brother Redemptorist, gives a sketch of his life, and testifies to his personal sanctity.

One of the most effective arguments against Home Rule is that the rights of the Protestant minority will be trampled under foot by the Catholic majority. George McDermott in a closely reasoned article on "Ulster Taxation under Home Rule" disarms the enemies and turns their weapons against themselves.

The stories and lighter portions of the number are very readable. Altogether make up a Christmas number of uncommon interest.

This magazine is published and printed at the House of the Dominicans in New York and is conducted by the Fathers.

REV. W. D. HUGHES.

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