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ANTIGONISH, N. S., THURSDAY, APRIL 14, 1892.

No. 13

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UNDERTAKING!

I THE UNDERSIGNED intend making a specialty of the Undertaking business and will carry in stock a full line of Caskets and Coffins, from \$5 up to \$50. For this purpose I am building the latest style of a hearse, and will give personal attention to the business. P. S. FLOYD, Antigonish, Feb. 10th, 1892.



ONE ENJOYS

Both the method and results when Syrup of Figs is taken; it is pleasant and refreshing to the taste, and acts gently yet promptly on the Kidneys, Liver and Bowels, cleanses the system effectually, dispels colds, headaches and fevers and cures habitual constipation. Syrup of Figs is the only remedy of its kind ever prepared, pleasing to the taste and accepted by all and it is made from the most healthful and purest substances, its many excellent qualities commend it to all and it is made in the most popular and best known. Syrup of Figs is for sale in 75c bottles by all leading druggists. Any reliable druggist who may not have it on hand will procure it promptly for any one who wishes to try it. Manufactured only by the CALIFORNIA FIG SYRUP CO., SAN FRANCISCO, CALIF., LOUISVILLE, KY., NEW YORK, N. Y.

The Old Controversy about the Church and Galileo.

In the *Popular Science Monthly* President Andrew White continues his series of articles in which he attempts to show that science, or the true knowledge of things as they are, has always been discouraged, frowned upon and opposed by the churches, and chiefly and most bitterly by the Catholic Church. It is quite plain that Mr. White is one of those philosophers who hold that to be truly scientific one must be a sceptic in religion—a silly error, and one that is disproved by many plain facts under everybody's observation.

In his latest article Mr. White comes to the development of the science of astronomy, and of course he at once falls foul of the Church in the affair of Galileo. The current Protestant notion, which he seems to share, is simply that before Galileo's time everybody supposed that the earth was the centre of the solar system, that it was stationary, and that the sun moved around it, in short, that the universal notion was precisely that of a savage, or an untaught child; that Galileo discovered that the earth revolves on its axis, and also moves in its orbit around the sun; that he proved it beyond doubt, and that the Church, out of pure ignorance, superstition and hatred of learning, persecuted him, oppressed and imprisoned him, declared his doctrine false and damnable, and that Galileo finally died of a broken heart.

We are glad of the opportunity which Professor White's article offers us, to give once more, for the benefit of our readers, the truth of the much-discussed case of Galileo and the Copernican theory, and to show how completely wrong is the ordinary Protestant version.

First, it is to be observed that Galileo was not the first to broach the theory. Nearly two hundred years before him, Nicholas of Cusan, a Cardinal of the Holy Roman Church, who died in 1464, had already mentioned the theory. He was followed about forty years later by Copernicus, himself a Catholic priest, and holding a professor's chair under the very eye of the Pope in the city of Rome, where he taught and delivered lectures on his favorite theme to great crowds, without let or hindrance, and even without a guard. Next it should be noted that Galileo did not at once prove his theory absolutely, clearly, and completely. A man might very well have declined to believe it, as things stood then, without being either a stupid fool or a malicious person. Persons competent to judge matters that go to Galileo's time the balance of proof was pointedly in favor of the old system; that even down to Sir Isaac Newton's time it was not absolutely demonstrated as against the Ptolemaic theory, while many of the arguments upon which Galileo depended were not conclusive, or even were entirely fallacious. So it cannot be said that the Roman theologians were dots and black-heads for not believing that the general belief of mankind with regard to the earth and sun was all wrong, the moment that Galileo said so.

Next, we remark that all the reproaches, anger, and denunciation of the Church for discouraging and persecuting Galileo, are directed invariably against the Catholic Church. Yet Professor White says: "Doubtless many will acclaim against the Roman Catholic Church for this; but the simple truth is that Protestantism was no less zealous against the new scientific doctrine. All branches of the Protestant Church, Lutheran, Calvinist, Anglican, vied with each other in denouncing the Copernican doctrine as contrary to Scripture, and at a later period the Puritan showed the same tendency."

Luther, Calvin, Melancthon—the great reformers themselves—denounced the theory in the most violent terms. In short, whatever errors were made by the learned men and theologians of the day, were due not to their being Catholics or Protestants, but to the state of human learning at the time. Things which are simple as A B C to us, were to them novel, unexpected, and tremendous, involving the overthrow of existing notions and beliefs, and a reconstruction of the whole scheme of things. What wonder that they were slow to accept new theories upon the evidence of one scientific man.

Next, remark that it was purely in defence of the Bible that Galileo was silenced. The Copernican system seemed to conflict with the plain testimony of the Holy Scriptures. The Catholics of the day were avowedly Bible Christians. Passages in the Bible, (notably that one which says that Joshua commanded the sun to stand still, and it stood still for some hours) were thought to declare clearly that the sun moved round the earth. Galileo was permitted to teach the new doctrine without interference so long as he confined himself to a scientific exposition of it. It is absurd and untrue to say that the Church was opposed to the Copernican theory. We have shown how the Cardinal Nicholas of Cusan and Copernicus taught it freely and without interference in Rome.

Galileo was not satisfied with the permission to teach his theory as a scientific affair exclusively. He insisted upon teaching interpretations of the Bible to suit his theories. He was warned not to do this. In his first condemnation in 1616 he was not required to abjure any opinion or doctrine which he might entertain. On the last day of February, 1615, immediately after the denunciation a friend wrote him that he had seen Cardinal Barberini (afterward Pope Urban VIII.) and that the

Cardinal had said: "Galileo ought not to level out of the limits of physics and mathematics. He should confine himself to such reasonings as Ptolemy and Copernicus used, declaring that the views of Scripture theologians maintain to be their own particular province." The same friend wrote him three weeks later that two other members of the Sacred College, Cardinals del Monte and Bellarmine, had taken the same view, assuring him that by confining himself to his system, and not interfering with the interpretation of Scripture which was not his business, Galileo would be secure against any contradiction. Galileo however persisted in his course, broke his solemn promise, lost his temper and "pitched into" the cardinals, attacking their motives, including the Pope in his denunciations, thus outraging one who had been his best friend. Upon his second trial this disobedience and violation of the agreement of 1616 was the principal ground of complaint. He was declared guilty of violating his pledge, teaching a condemned proposition and obtaining a sanction for his book by improper means. He was required to abjure his errors, which he did with all due formality. His imprisonment lasted only four days. He passed some time in the Archbishop's palace at Siena and then retired to his own home near Florence where he remained till his death.

The Church authorities of that time were loyal to the Bible, but they were loyal to science as well. Galileo had been treated with the highest honor and distinction. He had even been allowed to erect his telescope in the garden of one of the Cardinals. "He was not permitted," says Apollonio's Encyclopaedia, "to present himself as a Copernican," and actually grounded hypothesis. But he was permitted and encouraged to use the hypothesis most actively as a clue to free scientific results, and to treat with the most simple justice the scientific arguments for and against. . . . But he was not at liberty to teach expressly that it had received a solemn and irrefragable proof. Whatever he suffered at the hands of the Church authorities he brought upon himself, knowingly and deliberately. He was punished, not for being a discoverer, and down-trodden martyr that he is painted. And whoever condemns and abuses the Church for ignorance, and hatred of science and learning must bring the same charges against the Protestantism of the day. — *Sacred Heart Review*.

Upon the whole it is beyond doubt that the case of Galileo must take its place with the big bundle of popular Protestant errors and slanders about the Church. It has long been held: It will die hard. Perhaps it will always receive a certain credence from persons who are too lazy to learn the truth, or too prejudiced to receive it. But the proof is at hand for all who wish to read it. The Church was not opposed to learning. Galileo was not the patient, persecuted, and down-trodden martyr that he is painted. And whoever condemns and abuses the Church for ignorance, and hatred of science and learning must bring the same charges against the Protestantism of the day. — *Sacred Heart Review*.

She Said Her Say at Last. A rather prepossessing young lady entered the office of a well-known lawyer the other day and inquired: "Is Mr. Brief in?" "No," he replied. "But he will be in for two hours," replied the dapper young clerk whom she addressed, surveying her from head to foot with an approving glance. "Anything I can do for you?" "Yes," was the reply, and the lady produced from beneath her wraps a handsome bound volume. "I have here—" she began to read. "I interrupted the clerk with a deprecating gesture. "I sized you up as soon as you came in. But it's no use. We never fool away money on subscription books in this office. Didn't you see the sign outside, 'No peddlers allowed'?" "Sir," began the visitor, "this book—" "Oh," laughed the dapper young clerk, "I've no doubt that it's the biggest thing out, but we don't want it. History of the United States, ain't it, from the mound builders up to the present day? Big thing, I've no doubt, but we've no use for it." "If you will allow me—" "Really," said the youth, who was greatly amused, "I'd like to, but it's against the rules of the office to yield to the blandishments of book-agers, no matter how young and good-looking they are. Couldn't think of looking at the book, my dear. 'Life of Napoleon' ain't it? That's a chestnut. One of our clerks bought one last month, for \$4, and yesterday he traded it off for a yaller dog and then killed the dog."

Glacé Bay Notes. Beautiful weather! Sunday was like a day in June. The drift-ice which made its appearance about a week ago, began slowly to move out on Saturday, and on Sunday three or four schooners were able to enter the harbor. There was no banking of coal here this spring owing, partly at all events, to a difference of opinion on the wage question between manager and workmen. The League of the Cross is just now in a flourishing condition. Judging by the attendance at the League and the interest taken by the Rev. Fr. Chisholm to promote the cause of temperance in this parish, we may expect to see some of the local bar-tenders bankrupt this Summer. X. Y.

White Haven Notes. We are having fine weather since April came in. Fishermen are busy preparing for their season's work. Managers of the different lobster factories have arrived to get in working order once more for a busy season. Roy. A. E. Monbourquette, P. P., arrived home to-day from Larry's River, where he spent a few days for the purpose of giving the people of that part of the parish an opportunity of fulfilling their Easter duties. The shop of V. McDonald, at Port Felix, was broken into a few nights ago, and a quantity of boots, prints and other goods were stolen. The thieves forced a shutter off a back window by which they entered. Navigation is now fairly open and several vessels have already entered and cleared from this port. Schooner "Digitaries," of P. E. I., is here landing freight for V. McDonald. Schooners "Four Brothers," "New Dominion," and "Henry Fenwick" have sailed on their first trip this season. Several applications have already been received from teachers for our school. A Unitarian Minister on Bigtry. From a recent address delivered by Rev. R. A. Armstrong, B. A. of Liverpool, the following extract is worthy of reproduction here:—"It is well to remove some common Protestant misrepresentations of Roman teaching. Catholicism, it is true, teaches that the Sacraments have supernatural grace, but only when accompanied by repentance and devout desire. With regard to Mariology and the worship of saints and images, images are only symbols to assist devotion, and the saints and the Virgin are only addressed as advocates with God. I am no Romanist. I reject the teaching of the Roman Church. I refuse her authority. But I see her wisdom, her patience, and her virtue: I see the splendor of the character of many of her sons; and while I decline her dogmas, my whole soul loathes the ignorant and malignant bigotry which has been levelled against her, and I plead for leave to honor her scholars, to love her saints, and to reverence her martyrs, whose bones have blanched the soil of every continent the wide earth over. We are progressing unmistakably. When a Unitarian minister in his own pulpit protests against the misrepresentation of our doctrines and practices, we stand in a fair way of having our case put unavouched before our neighbors in dissent. — *Sacred Heart Review*.

K. D. C., the GREATEST CURE of the AGE, is

The Value of Criticism. The value of literary criticism has to be measured with great caution. No department of literature has witnessed and suffered such serious mistakes; what was praised by the critics has failed out of public recognition; what was received in solemn or contemptuous silence has yet made its way to the public and to posterity with a certain triumph. The critics still continue to differ in opinion about the masterpieces which the world has crowned with an unfading laurel. Every day we may see received with a chorus of praise books obviously not destined to live, and not worthy to live. The system of puffing, against which Macaulay so bitterly protested in his review of Montgomery's poems, the system of literary log-rolling which is pursued with such audacity at present in certain influential literary quarters in London—these systems are responsible for a good deal of ultimately valueless criticism, which, however, serves temporarily to press certain books on public notice, and to procure them a passing vogue. No doubt also the multiplication of critical journals, the increase in literary discussion, must tend to continually re-create and invigorate the public interest in even the masterpieces, which in the nature of things would gradually lose their command of a wide constituency of students, but for this constant and interesting debate. And so, though we may quarrel at times with the apparent pointlessness and little value of criticism, it serves in the long run a useful purpose, in reviving interest in what is old, in attracting notice to what is new, and in familiarizing the public, ever getting more and more absorbed in material affairs, with the best that has been said, the scene, and, thinking I had stolen them, made an effort to take them from me. We were two Irish gamins, of different social positions it is true, but this did not prevent a lively game of whist being played between us, and I, the stronger, gave you a good buffing. "All that is correct," said Lord Dufferin, laughing. "As yesterday." — *La*.

grave that I may not hang myself." for he realized the truth of the old saying: "The human heart is like a millstone; if you put wheat under it, it grinds the wheat into flour; if you put no wheat, it grinds on, but then 'tis itself it wears away." The experience of all times teaches us that the mind which is left unoccupied with serious thoughts, and the powers suffered to remain unused, lose their vigor, and the noblest purposes of life are thereby frustrated. The necessity of labor and industry is summed up in the strong words of Sir Joshua Reynolds: "Let every beginner in life put forth his whole strength; for he has great talents, industry will improve them; if he has moderate abilities, industry will supply the deficiency."

Entitled to the Best. All are entitled to the best that money will buy, so every family should have, at once, a bottle of the best family remedy, Syrup of Figs, to cleanse the system when constive or bilious. For sale in 75c bottles by all leading druggists.

The Man Who Beat Dufferin. If Beaugard, of Montreal, has just made a trip to the States, where he was the guest of Rutherford B. Hayes, ex-President of the United States, says the *Detroit News*. "I was President of the United States," says Mr. Hayes, "and among my guests at the White House, were Lord Dufferin, Governor-General of Canada, Gen. Sherman, the hero of Atlanta, the Senator of the same name and family, and Gov. Thomas Young of Ohio. Canada's distinguished leader was discussing the question of Irish emigration to the Republic, when Gov. Young said: 'Yes, my lord, there are a great many Irishmen in the States, and this reminds me that I was born in Ireland and met you there for the first time.' 'Indeed,' replied Lord Dufferin, you have a good memory, as I certainly forget the circumstances.' 'Let me tell you I was born on your estate at Claudebois, and my father was one of your farm hands. One night a fire reduced our miserable abode to ashes, and your father and mother, having come to render us assistance, brought us food and clothing. Your mother was even good enough to bring some playthings for the children, and I became the proud possessor of a whip and top. You, however, appeared on our way just before said, by the best writers. — 'The Observer,' in Toronto Empire.

The Idle Man. Standing on the verge of a new century, and looking back through the ages, even to the time "when the years were young," it cannot be noticed that there has always existed a class of people with whom idleness was a natural propensity; a class wholly oblivious to the value of time and to the manner in which it should be employed, writes Eva Adelsperger. Nor do we find these lovers of ease confined to any one country or district; on the contrary, they are to be met with in all walks of life, and in every portion of the globe. Moreover there are all grades of society represented among idlers, and men of varied attainments, and gifted with many sterling qualities, are victims to this spirit of indolence. Rip Van Winkle and Micawber are not isolated examples; for we see around us in everyday life men whose repugnance to exertion is painful to those who are blessed with energetic dispositions. Idleness manifests itself at a very early age, and the school-room is generally the first field on which it begins its active career. We say active, for often the idler will go through more labor to avoid accomplishing a task than would be required in the allotted work itself. Those who yield to idleness are often addicted to many other vices, for it is one of a large and prolific family of failings; chief among the near relatives are selfishness, uncharitableness and intemperance. Duties to God and the demands of religion are neglected by the idle man, and he who is not true to the requirements of his Creator is certainly careless in performing the duties he owes to his fellow-men. It has been said that "an idle mind is the devil's workshop," and who does not realize the truth of this saying? Labor is the law of life, and from the transgressions of our first parents all have come under its exactions. The thinker, the speaker, the writer, the artisan—all must toil. In all walks of life there are to be found men who, like the *vois fainçants*, leave their work for others to do; but like them also in the result reaped, they find that "no service is like self-service."

Privileges of Pain. Pain comes to us from the hand of God for our good. B. Lidwine's life reminds us how great are the rewards in store for those who know its value, and accept it as a mercy. "Know," says S. Mary Magdalen of Pazzi, "that the experience of pain is something so noble and precious that the Divine Word, who enjoyed the abundant riches of Paradise, yet, because He was not clothed with this ornament of sorrow, came down from heaven to seek it upon the earth." If men deserted Lidwine, angels became her courtiers. They shed light around her cell, and scattered sweet perfumes upon her bed of straw. They bore her bodily in their arms long journeys to the Holy Land, to Calvary, and to Thorbar. From these mysterious visits she brought back visible tokens—a wand, plucked from a tree of paradise, wherewith to move the curtain about her head, a veil given to her by the hand of Mary. Our Lord Himself fed her miraculously with the Sacred Host, and finally restored to her body after death the freshness and beauty of her youth.

Correspondence. To the Editor of THE CASKET. Dear Sir,—My relish for your paper seems to grow with every issue, and I feel there would be a void in my leisure hours if deprived of its agreeable company. Permit me to express my satisfaction on reading your last number, (March 24), the phrase "innovations of the sixteenth century." Since I learned the falsity of the term "Reformation" as applying to Luther's "religious" work, the Latin, "Novatores," or the French "Innovateurs" has always been more gratifying than "Reformation" even when qualified by the term "so-called," as used by Catholic writers. It would undoubtedly be no easy task to erase "Reformation" from Catholic writings but a less frequent use thereof and a growing application of the word "Innovation," or some such, in our Catholic papers would not prove disagreeable to a large number of readers.

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