D. G. KIRK:

\$1.00 PER ANNUM.

A CATHOLIC JOURNAL NON-PARTISAN IN POLITICS.

join in a social glass." These are trials

that you and I understand, Mr. Editor,

and small though they may seem, yet men.

who have taken cities in fierce conflict of

arms have had their courage fail them

and pushing aside all h

jactation, he boldly declares .

would be Ireland and England free."

Next Century.

The descent of Mr. Lathrop also, we be-

If such New Englanders as they, can !

wholly and aggressively Protestant.

another time.

New England.

\$1.00 PER ANNUM

ANIGONISH, N. S., THURSDAY, JANUARY 21, 1892.

No. 1.

FORTY-FIRST YEAR.

WE ARE NOW SHOWING A VERY NICE LINE OF

LADIES' KID GLOVES

In Laced and Patent Clasps, very suitable for Christmas Presents.

OUR STOCK OF DRY GOODS

Is very Complete, and you will find our GROCERIES as low as the lowest.

Our 4 cent Brown Sugar is extra bright.

Best of American Oil for 20c Imp. Gallon.

Wishing all our Customers the Compliments of the Season.

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CARRIAGE GOODS

Meal.

HARDWARE. Flour, Feed, Kerosene

Light and Heavy Large Asso tment, all of which is purchased from the Best Manufacturers, and will be The Celebrated Brand of sold at Very Lowest Prices.
I am showing this Fall a Large Assortment of

HORSE BLANKETS. HARNESSES, SLEIGH ROBES, LAP CURRY COMBS,

BRUSHES, ETC., ETC.

GOLD COIN KILN-DRIED CORNMEAL CANADIAN OATMEAL.

All at the Lowest Prices.

OATS, SHORTS, CHOPPED FEED, BRAN.

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Just Landed direct from New York. All competitors in this line have been distanced in Quality and Prices. Write or call for Quotations

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Fencing and Railings, IRON DOORS, SHUTTERS, WINDOW GUARDS, ETC., ETC.

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Banner Wire and Iron Works 1000 Hides, 500 Hogs.

Highest Market Prices paid for same

CHOICE Family Tea

HALF CHESTS and CADDIES

All parties requiring anything in this line can because it at short notice and factory prices.

The Finest Quality for the Price in the Market.

D. G. KIRK.

THE EQUITABLE Life Assurance Society

OF THE UNITED STATES. JANUARY 1, 1891.

ASSETS, - - \$119,243,744 INCOME, - - \$ 35,036,683 Liabilities, 4 per cent 95,503,297 New Business SURPLUS, - - 23,740,447 Assurance in force, 720,662,473

HENRY B. HYDE, President.

JAMES W. ALEXANDER, Vice-President.

THE EQUITABLE LIFE ASSURANCE SOCIETY IS NOW PAYING ITS TWENTY-YEAR TONTINE POLICIES, AND THE ACTUAL RETURNS SECUR-ED BY THE HOLDERS OF THESE POLICIES ARE NOT EQUALLED BY THOSE OF ANY OTHER

LIFE ASSURANCE COMPANY. BEFORE YOU ASSURE YOUR LIFE IN ANY COMPANY, APPLY FOR AN ILLUSTRATION OF THE RESULTS OF A TONTINE POLICY ISSUED AT YOUR AGE ACCORDING TO THE SOCIETY'S EXPERIENCE UNDER THE POLICIES MATURING

EDWARDS & FIELDING. MANAGERS FOR MARITIME PROVINCES,

HALIFAX, N. S.

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The Man of Westminster. THE GRAND AND NORTE CHARACTER OF ENGLAND'S CARDINAL.

When the Rev. Dr. Edward McSweeny wrote the following admirable sketch of Cardinal Manning's character for the Catholic Columbian a few weeks ago, he little freamt of the sad interest that the hand of Death would so soon give to his vords]. - ED. CASKET.

Perhaps you never remarked how the three great English Cardinals of our times have the syllable man in their names. Isn't this a very singular coincidence?

"What's in a name?" says Shakespeare. Yet, if names were given, as we have reason to believe, on account of soin quality or circumstance attending the individual, then it is not accidental that each of these illustrious men should possess that particle in his; and as we are further led to inquire what it denotes, suspecting that it must imply some eminent attribute, when they who are marked by it should three fogether, rise to such important and lofty places in the Church. Browning noticed the fact I refer to, and thus writes:

Mend your ways indeed, and we may stretch Go get you manned by Manning, and new-NEWMAN, and mayhap, wise manned to

By WISEMAN, and we'll see, or else we won't." Man signifies one who thinks, and thus designates that one among the animals which uses thought and by reason gains

and holds dominion over the rest. This is the literal signification of the term; but, as you know, it is commonly taken to mean one possessed of the very highest endowments of humanity - one who not only thinks, but does more -wills exercises that divine attribute of liberty, which, as Leo XIII. says in his encyclical on the Christian Common-wealth, is God's

noblest gift to us. I stay not to inquirehow far these lofty qualities are displayed in the lives, works and words of Wiseman and Newman, but will ask your attention to the man, as portrayed in Manning's career whose portrait seems at this Christmas time a propor one to set before those who would learn the lessons of our Blessed Lord's character in one of the successors of His Apostles.

Take, then, his intellectnal gifts. The man seems to be all mind. His body is nothing but a shell that holds the overpowering spirit, and intelligence not only beams but beats upon you from his penetrating eyes. Look at his sermons, writings, speeches. Every occasion for penning a timely line or uttering an appropriate word in aid of truth he has evidently watched, for he has certainly seized it, during his long career in the Church; and, preaching the word in season and out of season, has instructed and guided, not his own diocese nor the people of England only, but for many years may be truly said to have taught the entire English-

speaking world. Consider his executive ability, governing the faithful in the metropolis of the universe, has administered the charge with such success that, I believe. there is scarcely a Catholic child among those hundreds of thousands, most of them poor and despised immigrants and children of immigrants, who does not enjoy the advantage of a Christian education. "I will not begin the cathedral until

eyery Catholic child in London is in a Catholic school." These were his words, when Mr. Tait presented the church with land on which to erect the new Wesminister Abbey. And he is almost there. And notwithstanding the degradation consequent on their position as strangers in the country and the vices which they share in common with their English and Scotch fellow-citizens, notwithstanding their low social and intellectual standing as a body, yet he has made their Church - mainly women in its membership - the most prominent intellectually, and has so asserted it socially, that it actually at intervals became the fashion to join the fold of Cardinal Manning. Yet it was not by going back on Ireland. No! He acknowledges that "St. Patrick is the Apostle of my people;" and, "Anything connected

with Ireland has my heartfelt sympathy." Executive ability implies intellect, of course, but much more does it mean will power, and that force of character which constitutes one a leader, as well as that self-control by which he rules himself, and thus becomes a safe governor of the

How strongly is this characteristic expressed in Manning's actions as well as in his words!

He is a total abstainer from alcoholic drinks, "For the last thirty years I have abstained from those stimulants." he says "and only regret that I did not earlier take this means of edifying the people; but with God's help I will keep this pledge to the end of my life."

Here is courage. I don't mean precisely in subjecting himself to this discipline, although if it be an easy matter, I wonder that so many refuse to undertake it when they have such all-powerful reasons for doing so - those especially who are devoted to the same calling and among the same race as the Cardinal. But I refer to the apparent smallness and singularity, seemingly unworthy of a Catholic Bishop, who must be "all things to all men," in binding himself to a practice that is, to say the least, at times awkward if not impolite, all the more in a country where almost as necessaries of life. I allude to see the clipse of the moon. D'yuh of Indigestion or Dyspepsia or mone the unpleasant singularity and exception- wanter be always on th' go? — Good News. refunded. K. D. C., the GREATEST

alness attaching to the man who "won't The First Comic Papers Published in America.

> It was "dear old Frank Bellow," as we foungsters called him, who was the father

here. So much the worse for them! So of comic Journalism in America. much the more markedly do they fall The name Bellew, inside three lines form below the standard of true manliness: But our Man who bade defiance to public opinion, who turned his back, on friend and foe alike when he chose Christ, poor

and despised, among the Irish Catholics I way back in 1850. of London, he is not the one to refuse to differ now with weak-kneed Catholics who United States, and the American who had dare not offend Mrs. Grundy by refusing a taste for the comic side of life had to be a glass of wine, when its acceptance may -atisfied with imported jokes-far-fetched candalize or fail to help a weak brother. Neither does he fear to lay his thin arrowy finger on the sorest spot in the of Punch. He chuckled over these at the flesh of his co-religionists and country ee of a copy of Punch, and no one is l'emperance is good, Total Abstinene

Frank Bellew came to the United States in 1854, and lived in New York until he What induces Manning to descend to the level of his flock in matters such as died, three years ago. He and John Brougham started the first comic paper published It his desire for their temporal and in the Enited States. It was an illustrated eternal welfare. It is his love for weekly called the Lantern, and was modeled them, in short, who are the weak brethred after the English comics, even to the in Christ. This brings me to another, and publishing of columns of conundrums that the chief element which goes to make up, were senile and moth-eaten long before Columbus discovered us, pages of petrified the MAN; that is the big heart. But of this

by the Norman invaders, and strings of The Religious Outlook for the little three-line witticisms with which Joshua used to amuse his soldlers while they camped outside the walls of Jericho.

Among the papers read before the Roman | Bellew was the artist-in-chief and Catholic Convention of the Apostolate of Brougham was the editor. There was none the Press was an essay, or discussion, by of what is now known as American humor Mr. George Parsons Lathrop, on the mis- in the columns of the Lantern; no dialect sionary outlook for the Roman Church in stories; no short dialogues between the Mr. Lathrep is a writer of agnostic an- and the mebriate, the Hebrew clothier and tecedents who married the daughter of his customer. It is true that the mother-Nathaniel Hawthorne. Both he and his in-law joke and an occasional bon mot wife are recent converts to Roman Catho- regarding the mule were then in existence, licism. She, at least, is a New Englander but they were used sparingly. The jokes of the oldest Puritan stock, the founder of that now const.tue the bulk of published the Hawthorne family in this country havf American humor had not been discovered. ing come over with Governor Winthrop ir The lonely oyster in the church-fair stew 630, and having distinguished himself as a was then unknown, and not a word had nagistrate in the colony of Massachusetts | been printed about the size of the Chicago er mother's side she comes from the Pea-

Bellew used to tell us how the chief work body family, of which so many members have been noted in New England history. lieve, is Yankee, or at least strictly and converted to Roman Catholicism, Mr. Lathrop seems to think, there are no representatives of the old Purman stock stubborn in their Protestantism that the Lester Wallack, then the handsomest man chance of conquering them by missionary in New York; Fitz James O'Brien, poet and journalist; Thomas Powell, an English effort is hopeless. The progress of the Roman Church in New England, he says. man, admitted to have been the original of has been prevented hitherto by the "inde- Micawber, and described by Bellew as " scribable dread of Catholicity" which the | man of no little wit and culture, but with natives imbibed in their early childhood: an inartistic jocularity, the result, probably, of defective early humorous training hobgoblin of the nursery," it will vanish | Walt Whitman, the "good gray poet" of | Glencoe like other superstitions. Moreover, as there is now a lapse of religious faith in New writer whose robust form, flowing locks England, he is convinced that the Yankee and wide sombrero made him a constituous Hillsborough (Poplar and nicturesque figure in New York thirty Grove, Mabou); mind is "ripe for conversion to Catholicism." "It is groping for a truth it recogniges damly," and which, according to his also a poet and journalist; Thomas Butler Lake Ainslie, West, new belief, can be found nowhere outside ot "the true Church," to which he himself now belongs. Hence he predicts that in the next century "we shall see a total" wave of conversion sweeping millions of

our countrymen into the Catholic Charth." What will happen as the result of the present theological revolution the wisest of men cannot forsee. It is obvious, however, that the interest in the subject of religion was never before so great and general as now. Men may be changing their religious views and giving up their former religious beliefs, but they are not casting aside religion. The religious sentiment continues as strong as ever,

and it demands an outlet in worship. The tendency seems to be toward a division into two great parties, the one retaining the sentiment of Christianity only, and rejecting the dogmas of theology entirely, that class of literature. Our present exand the other venerating and defending the cellent facilities for distributing papers all dogmatic authority of the Church. Protestantism seems to tend toward a more complete denial of any and all authority over the individual judgment and conscience, and Roman Catholicism is more determined in its assertion of such sandrity as God's representative on earth. Between these two lines the religious battles of the next century are likely to be fought, with results which wiser heads than Mr. Lathrop's might hesitate to predict or even

remain, and during even that short time developments may occur which will make the staid old advertisers thought it undigthe religious outlook clearer than it is now; nifted and unprofitable to place their prim if not also very different from what it seems to be at the opening of 1892.

Editor of Organ -" Coarse and abusive remarks." That's a good phrase. By the way, Mr. Blower is on the other side, isn't

City Editor-Oh, no; he's one of our speakers. Editor-So? Let me see. I think you'd better change that to "keen and incisive." Boston Transcript.

ministrel show in Pinkintown next week. shall write about them some other time. Old Hayseed - Gee whittaker! It ain't

CURE of the AGE, is

J. Armoy Knox, in "Printer's Ink."

ag a triangle, in the corner of political and social cartoons, was familiar to the readers Punch and other English comic weeklies

There was, then, no conne paper in the jokes they might be called-that came to him, from across the seas, in the columns rate of about twenty-five cents per chuckle; for twenty-five cents was the New York known to have ever discovered more than one joke in a copy. better." "Ireland and England sober

puns that had been brought over to England

dude and the summer girl, the policeman by ordering the whipping of Quakers. On | girl's foot.

on the paper was done. The editor, the artist, and the contributors met once a week and dined in a restaurant on Park row kept by a man named Windhurst. These weekly meetings were for the alleged purpose of evolving ideas for the leading cartoons and most important editorials of he forthcoming number. Around the table sat Brougham, who acted as chairmen; later years, then the Bohemian newspaper and picturesque figure in New York thirty odd years ago; II; Farrar MacDermott, Gunn, artist and writer; Charles Gaylor. Margarie, 1,442 the playwright. There were others at Margarie, North Eust, 1,476 those dinners, but these were the principal contributors to the Lantern. As I write this Walt Whitman is dying, and all the others named are dead, except Gaylor. Popular Grove (see The Lantern did not pay, of course, and

after a time it passed away and the man who furnished the paper on which it Port Hoed, was printed and the man who had done the presswork mourned exceedingly. During the next ten years came Yankee Nations, the Picayune, John Donkey, and Whycocomagh South Vanity Fair. They were all of the same type as the Lantern - mildly satirical, feeble in wit, and wretchedly illustrated,

and the sheriff gathered them in one by one. Why did they not succeed? There were several reasons. The taste of the people had not been educated to appreciate over the country by news agencies did not then exist. Their field was local. Paper was dear. Wood engraving was expensive, and the cheap mechanical engraving processes, that now make illustrations so universal, were not invented. The chief reason, however, that these papers were not successful financially, was that advertising patronage was meagre in those days. The piano manufacturer had not begun to disgorge his tens of thousands for advertising, nor the soap seller his Eight more years of the present century hundreds of thousands, and the \$3- hoe man was unknown in the land: Many of

We-beg-to-call-the-attention-of-the-public" advertisements in a funny paper. Again I think that publishers did not know how to get advertisements, and probably did not try. They were not business men. Their papers were started on vague lines with winds talk, were run on credit, were edited in taverns, and, as a natural consequence, were buried in insolvency.

In twenty years what a change has taken place in the field of humorous literature! and what a number of new and successful Farmer's Boy - There's goin' to be a humorou papers has appeared, and but I

GUARANTEED to CURE

K. D. C. is guaranteed to cure any case

The following tabulated statement of the census is taken from the Bulletin issued by the Dominion Government. The figures for the three last decades are given for

ANTIC	ONIS	H COUN	TY.	
I may to get	Divis	sions.		
		1871	1881	1891
Antigonish, Arisaig, St. Andrews, Fracadie,		6,277 2,837 3,563 3,835	7,135 2,954 4,664 3,307	2,414
Т	otal,	16,512	18,060	16,112
gt	YSBO	ROUGH.		
	Divis	sions.		
		1871	1881	1891
Caledonia,		$\frac{237}{1,136}$	376 1,451	$\frac{214}{1,824}$
Country Harbor,		369	437	447
Crow Harbor,		796	775	788
Forks St. Mary's, Guysborough,		$\frac{1,356}{1.887}$	944 $1,703$	$\frac{863}{1,546}$
Guysboro Intervale,		1,265	990	842

785 Indian Harbour. 928 1.012 654 738 Larry's River, 1,644 1,438 Marie Joseph, $\begin{array}{ccc} 776 & 919 \\ 1,765 & 1,700 \end{array}$ 867

Total, 16,555 17,808 17,195 CAPE BRETON Divisions. Balls Creek (see Leitches' Creek), Big Pond. Boularderie. Bridgeport (out of Lingan), Catalone. 2.117 East Bay, N. and S., Gabarus. Hace Bay (out of Lingan) Grand Mira, 1,464 1,426 Hillside Mira (same as 1,030 1,038 North Mira) Ball's Creek) Lingan (see Bridgeport and Glace Bay), 4.125 1.868 Little Bras d'Or (out of North Sydney), Lochlomond (out of Big Pond, Gabarus & Grand Mira), Louisburg,

383 999 1,115 North Sydney (see Little Bras d'Or & Sydney Mines), 5,484 Sydney Town (see Victoria), 3,667 Sydney Forks (out of Old Sydney), Sydney Mines (out of North 1,226 2,442 Victoria (out of Sydney Town), Total, 26,454 31,258 34,223 Divisions.

1871 1881 1891 986 1,075 1,085 heticamp, (separated from Port Hastings), Margarie, South West, 1,129 North Mountain, Pleasant Bay (included Port Hastings (Plaster Cove in 1871),

2,398 2,443 Total, 23,415 25,651 25,779 RICHMOND. Divisions. 1871 1.058 Arichat East (in Petit de Gras in 1871, '81), 1,456 1,492 1,559 538 680 656 822 869 866 Loch Lomond Lower l'Ardoise (and Upper l'Ardoise in 1871 and 1881), 1,672 1,966 Petit de Gras (see Arichat East, 1891), 1,982 1,922 River Bourgeois River Inhabitants Upper l'Ardoise (see Lower l'Ardoise),

Strathlorn;

1,661 1,586 1,189 Total, 14,268 15,121 14,400 VICTORIA. Divisions. 1871 1881 1891 Baddeck. Bay St. Lawrence, Big Baddeck (out of Baddeck) Boularderie Cape North, Englishtown Grand Narrrows, Little Narrows, north Little Narrows, south New Campbellton. New Haven, North Shore,

ANY CASE OF DYSPEPSIA 16.

North River,

C. M. B. A.

Tuesday evening, January 5th, the annual meeting of Cathedral branch, No. 134, C. M. B. A., of St. John, N. B., the following members were installed by District Deputy O'Keefe of branch No. 133, as flicers for the present year : John L. Careton, president; Thos. Gorman, 1st vice president; John Connor, 2nd vice do; atrick Tole, treasurer; Richard J. Walsh; inaucial secretary; Timothy O'Brien, reording do; John D. Burns, assistant do; Thomas Kickham, marshal; James E. Brien, guard; Michael Ryan, Michael Tole, Thomas P. Connor, John Ring, John E. Fitzgerald, trustees; John L. Carleton, lelegate; John Connor, alternate.

Mile Beannachd aig na Suinn.

(By Rev. A. McLean Sinclair.)

Mile beannached aig na suinn, Na fir wasal, shuairce, ghrinn, A bha'n nochd 'san taigh so cruinn

'Cumail cuimhn' air oidhche challuinn. Ged bha 'n rathad slochdach, reot', Ged bha colg air gnuis gach neoil. Thainig daoin' a shealltuinn oirnn

'Reir an nois a bh' ann 's a leanas. Air an dorus thug iad fuaim, 'S air na ballachan mu'n cuairt Le sar bhuillean laidir, cruaidh' Mar bu dual do laoich uam beannaibh.

Ghabh iad duan gu h-ealant', reidh, Ann sa chainnt a's fhearr fo 'n ghrein; Cainnt nan gaisgeach gasda, treun, Dheanadh euchdan ann sa charraid. Bha Mac-Calmain air an ceann, Labhair e le brigh na chainnt,

'S thug e dhomh gu foil am laimh Tiodhlac caoimhnealachd a mhaireas Uaireadair le comhdach oir, Is i maiseach air gach doigh Tabhartas 'bhios luachmhor dhomhs'

Fhad 's is beo mi air an talumh. Mile beannachd aig an t-sluagh 'Chuir an so na fir gun ghruaim, Cha n-e 'n cleachdadh bhi rium fuar ;-Saoghal buan is slaint' is rath dhaibh.

Dec. 31st, 1891.

The Calendar.

22 Frid., SS. Vincent and Anastasius, MM.
23 Sat., Espousals of the B-V.M.
25 Mon., Conversion of S. Paul.
26 Tues., Polycarp, Bp. M.
27 Wed., S. Vitalianus, P. C.
28 Thur., S. John Chrysostem, Rp. C. D.

S. Kentigern, Bishop.

It is to S. Kentigern, by birth a Pict, by education a disciple of S. Serf - by whom he was familiarly called Mungo, or Beloved - and finally Bishop of Glasgow, 3.142 that the western districts of Scotland owe 1,442 1,216 1,055 their first knowledge of the faith. He arrived in those parts a persecuted exile, but his personal holiness and invincible zeal won to the faith Pagan idolaters and Pelagian heretics, and turned an almost heathen wilderness into a fruitful vineyard of the Lord. In 543 an usurper of the throne of the North Britons compelled Kentigern to seek refuge with S. David in North Wales. There he built a monastery, and gathered round him nearly a thousand monks, one of whom was S. Asaph, who succeeded him as abbot when he returned to his bishopric. Many of these religious, however, preferred to remain with Kentigern, and formed the nucleus of a band of missionaries, whom he sent from Glasgow to the Orkneys, to Norway, and even to Iceland. The austerity of the Saint was such that he has been called a second John Baptist; vet he never allowed his mortifications to interfere with the duties of his state. Besides the work of the episcopate, he practised constant manual labour, that 1881 1891 he might not eat the bread of idleness. He died at the age of eighty-five, about the year 600. His tomb at Glasgow was famous for miracles.

Good Example.

By example whatever grace God gives 858 us is increased and multiplied; it attracts to itself whatever is the work of grace in others; and thus the gifts of God are changed into instruments of His service; neither gifts nor graces are given us for ourselves alone.

> Look upon the living examples of the holy Saints, who were set forth as our patterns to provoke us to well doing.'-Imitation.

S. Columba, hearing of the fame of Kentigern, came with a company of his monks to visit him; and Kentigern also with his clergy came out to meet the Saint. As those two armies of Jesus Christ marched towards each other they sang hymns and spiritual canticles on both sides. Then said Columba to his followers, 'I see a fiery light after the manner of a golden crown descending from heaven on the bishop's head.' See here how like meets like. If we would live with the Saints, let us endeavor ourselves that we also may be holy.

'Let your light shine before men, that they may see your good works and glorify your Father who is in heaven.'- Matt. v,