

Equal Rights.

Rev. Dr. Carman, a distinguished divine of the Methodist church, writes to the Editors of the Casket as follows: "I have read with interest the article in your issue of the 15th inst. on the subject of equal rights for the colored race in this State, which, for vigorous, trenchant, and graphic treatment, is scarcely surpassed by the utterances the public were accustomed to read from the mouth of the late Rev. Dr. Douglass. But, while we admire the power of the pen, we may fall to disagree with the logic of the whole argument. The indignation of Dr. Carman has been aroused to white heat by the published statement that the expense of the recent quiet Mass for the repose of the soul of Sir John Thompson in the Roman Catholic Church, and the point of his invective is that the Protestant people of Canada ought not to be compelled to pay their portion, through the public purse, for a ceremony which is repugnant to them, or in which, at any rate, they have no faith. On civil and political grounds, in this free country," says Dr. Carman, "all who choose such a faith may, of course, without let or hindrance, enjoy it and pay for it. But on the same grounds, why should those who do not for a moment accept it, be committed to its tax and its fee?" This is a view that will probably meet with a good deal of acceptance, although we do not propose to discuss it now. What we wish to point out is the palpable inconsistency of the argument when Dr. Carman goes on to say:

"When I consider these things I am not astonished that heaven and earth are moved to break down the public and patriotic school system of Manitoba, and to build the Northwest. Anti-national, pro-ecclésiastical schools are a part of a system. Conscience is alleged. Well, some of us have decided a conscience against anti-public, unpatriotic and purely sectarian common schools as any can have in favor of making the schools little churches, Methodist or any other."

It appears, then, that in the opinion of the worthy Doctor of Divinity, it is an intolerable outrage to compel the Protestant people of Canada to pay for the ceremony of a Roman Mass, because they abhor Roman Catholic doctrines; but it is a sweet, and tender, and generous thing to make Roman Catholics pay for a system of schools which is equally repugnant to their conscience, their faith, and their convictions. Where is the difference? At what point does Dr. Carman draw the line? If Protestants may resent being taxed for Roman Catholic masses, why may not Roman Catholics with equal reason resent being taxed for schools of which they cannot in conscience avail themselves for the education of their children? It is not a case of what Dr. Carman or any other Protestant conceives to be the true system of schools but a case of what the Roman Catholic believes to be just and right. The Roman Catholics do not ask that the schools of the majority shall be made little churches, Methodist or any other; nor do they insist that Protestants shall send their children to what Dr. Carman calls "anti-public, unpatriotic and purely sectarian schools." All they desire is the privilege of employing their own money of raising the taxes levied upon them, for the support of an educational system in accord with their views, and they willingly concede exactly the same privilege to their Protestant fellow-citizens. When the learned divine rails against the money of using these of his religious persuasion being used to pay for Masses, let him not forget that he is standing upon the very ground taken by Roman Catholics when they protest against being taxed for public non-sectarian schools. What is a good principle in the one instance ought surely to be equally valid in the other. To paraphrase Dr. Carman's interrogation: "on

religious and political grounds in this free country all who believe in a public school system may, of course, without let or hindrance, enjoy it and pay for it; but on the same grounds, why should those who do not for a moment accept it, be committed to its tax and its fee?"

Bigots Rificuled.

Certain legislators in Oregon and Nebraska, think the residence in this country of Archbishop Stoffel, an alien ecclesiastic, dangerous to our institutions; and they want their respective State Legislatures to ask Congress to send him back whence he came. There is a law on our Statute Book which might be slightly amended so as to avail for this purpose. It is known as the Geary Law. It applies only to Chinese laborers; but it can be made to include also Italian ecclesiastics. It is, as we all know, a pretty effective law. It provides for the arrest of any Chinaman who has not a certificate of registration, and requires his deportation. If he cannot obtain a right to remain, Amend this law so that it will apply to Roman Catholics from abroad, and then we shall have a statute of which Americans who think that America is intended for American Protestants and nobly else will be proud. Still it is an alien. What is an alien? As alien is a Christian, or a foreign ecclesiastic. The former wants to rob our indigenous laboring men of their living; the alien Jesuit (all Catholics are Jesuits, and all Jesuits are opposed to all forms of Constitutional Liberty) wants to undermine our civil and democratic institutions, and make us all slaves to the Pope. No doubt this Statute is already at work secretly at the corner stone of the Capitol at Washington (what else is he there for?) and has envenomed a plot compared with which the Gunpowder Plot was mere boy's play. It is a fact that some of our best men, who know for Jesuits can do anything—if he is not at the bottom of our financial difficulty? Oargill is going abroad—how much of it is in the form of Peter's Pence?—and we cannot sell our books fast enough to keep up the supply. Who knows that he is not in league with foreign powers, and carrying on with a bold but secret hand a gigantic conspiracy to ruin our Government in order that he may erect on the ruins a government of the Pope by the Pope and for the Pope? If this is so, the sooner we get such a man out of the country the better. If these prove to be mere imaginations, not capable of proof, as we suspect, we humbly suggest that we had better leave Stoffel alone.—N. Y. Independent (Evangelical Protestant).

The Catacombs.

If a Christian of the period of the Roman Empire could return to earth, and leaving modern Rome aside, wander out into the Nomentan Way to where the old villa of Ostia, stood, and then descending into the cemetery or catacomb underlying the ground of that villa, the sights and sounds he would there see and hear, might tend to convince him that it was not yesterday that he was there before. Of all the things that have changed in this world since the power of the Roman eagles was brought down, and the cross raised to honor on the seven hills of the Eternal City, perhaps the least change, in one sense, are the Catacombs. The sound of the voice, chanting in tones which Pope Gregory the Great fixed, apparently for all time, echoes through the narrow naked galleries, cut in the tufa rock with a solemnity and feeling of solemnity in a reverently impressive. No ordinary Christian can assist at the celebration of High Mass in one of these tiny chapels cut in the rock, and from twenty-five to thirty feet beneath the soil of the Catacombs,

without remembering that he is just doing here what his ancestors in the faith did in the same spot, eighteen, seventeen, or sixteen centuries ago.

Yesterday, the manifold thoughts that such a visit to the Catacombs produces in the mind and imagination, especially in the heart given by the study of the history of early Christianity, might find a full field for play in the Catacombs of Ostia, on the Nomentan Way, where the feast of the Chair of St. Peter was celebrated, in this place, where, according to many traditions, the apostle Peter, St. Peter, baptised, and where he first occupied the Chair of Bishop of Rome. Groups of students from the many seminaries of the city, had come during the morning to perform their devotions here. At a later hour, the traveller and the tourist turled out in cabs, carriages and omnibuses, to this lonely spot, and, after the Mass, these crowded the chapel of St. Eusebiana, and the passages and corridors opening into it, to listen to the explanation or descriptive lecture on the place delivered by Mr. Crastano. He is the owner of the property under which the Catacomb is situated; and, besides, he is a ripe scholar and an archaeologist, following in the footsteps, so far as he can, of the late lamented "Master," Commentatore De Rossi.—P. L. Conellan, in the Pilot.

Much of life's misery is due to indigestion; for who can be happy with a pain in his stomach? As a corrective and strengthening of the alimentary organs, Ayer's Pills are invaluable, their use being always attended with marked benefits.

The Maryland Colony.

Certain Protestant writers, impatient of the credit given the Catholic colony of Maryland for first practicing public religious toleration, says the Sacred Heart Review, have in recent times ventured to question or even deny the facts of the case. Professor Fiske, of Harvard, recently delivered in Boston, a lecture reported in the Herald he described Lord Baltimore's first attempt at colonizing at Avalon, in New England; its ill success, on account of the severity of the winters, and his application to King James I. for a grant in the miller region southward. Before securing his charter, Lord Baltimore died, and his son, the second Lord Baltimore, received the grant from Charles I. Virginia bitterly opposing the planting of the new colony. When the first Lord Baltimore visited Jamestown he was treated very roughly because of his attachment to the Church of Rome, and an agent was sent to London to thwart his designs, if possible.

In 1634 the new colony was planted on the banks of the St. Mary's river, the settlers consisting of 20 gentlemen, adventurers and about 300 laborers. The leaders of the party were nearly all Catholics, though probably a majority of all the settlers were Protestants.

The charter of Maryland differed from that of any other colony in the new world. It conferred upon the lord proprietor the greatest powers ever granted a British subject, including the right to coin money and to confer titles of nobility, and hold the advowsons of the church livings. The establishment of religious toleration required the greatest tact and judgment. Both Lords Baltimore were well fitted for the task. They were men of great firmness, powers and sagacity. The first Lord Baltimore deserves the honor of being regarded as the father of the colony. His integrity was admitted by most of all parties. The most regal powers conferred on the proprietor made it practically impossible for Protestants to oppress Catholics, and the sentiment of Engla-

ndered it very unlikely that the Catholics would undertake to oppress the Protestants.

The Protestants, who were expelled from Virginia, were kindly received in Maryland, but made a very poor return for the hospitality so generously accorded them. They captured the General Assembly, disfranchised the Catholics, and sent good Father White, the Jesuit missionary, in chains to England.

The lecturer described the capitulation of the Indians by the colonists, and their immunity from wars until Calumet, who had settled on an island in the Chesapeake, stirred up strife. The factions continued to war against each other until the accession of Charles II., when peace was again restored in Maryland.

A BOOK TO HOPELESS.—One bottle of English Spavin Liniment completely relieved a curb from my horse. I take pleasure in recommending the remedy, as it acts with mysterious promptness in the removal from horses of hard, soft or calloused lambs, blood spavin, splints, curbs,weeney, slides and sprains.

Humorous.

Little Johnny.—The teacher said to-day that we belong to the animal kingdom. Do you believe boys and girls are animals? Little Ethel.—Boys is.

Lady.—Are you sure this tea is genuine? It has a very peculiar smell.

Dasher.—Very possibly; gunpowder, no doubt; they're having war in China just now.

Mrs. De Fashion.—My dear, I have picked out a husband for you.

Miss De Fashion.—Very well; but I want to say right now, mother, that when it comes to buying the wedding dress I am going to select the material myself; so there!

Wiggins.—I know just what to take for weakness.

Wiggins (eagerly).—Do you? What is it?

Wiggins.—An ocean steamer.

"You are a fool, that's what you are."

"You are a liar, sir, and—"

"Am I? Then what are you getting mad about?"

"I understand, then, that you prefer churches against this man?" said the judge.

"No, sir; I prefer cash, and that's what I had him brought here for," replied the grocer.

Mrs. Suffrage.—It's woman's highest mission to correct the crying evils of the time.

Mr. Suffrage (milly).—Then wouldn't you better spank those twins and put them to bed before they yell the roof off?

Wife (with determined air).—I want to see that letter.

Husband.—What letter?

"That one was just opened. I know by the handwriting that it is from a woman, and you turned pale when you read it. I will see it! Give it to me, sir!"

"Here it is. It's your milliner's bill."

Farm Notes.

The more trial the more capital required to successfully farm the soil. The safest plan is to use one portion of the land as cash for cultivating the other by disposing of all that cannot be used to advantage. One of the losses on large farms is the spraying of the manure on too large an area, it being insufficient to impart any appreciable benefit to the crop; but where the manure is concentrated over a smaller surface the proportionate gain is much larger.

Some of the best heifers are ruined when they come in with their first calves.

To properly train a heifer to be milked requires patience. To strike her for not permitting herself to be milked when she is really inclined to give, is to aggravate the difficulty. She should be gently handled when a calf, and taught by kindness alone. If she shows any favorite she may be corrected by teacher her that you are her friend. It is better to send her to the butcher at once than to use a stick on her.

Plaster is not capable of preventing the loss of some of the ammonia in the manure heap, but it is an assistant in so doing. Manure that is kept moist and which does not become overheat will lose but little of its ammonia, as water readily absorbs ammonia and prevents its escape. kainit (grade sulphate of potash) is excellent as a substance for mixing with the manure, but the objection to it is that it contains other substances not so desirable as the potash. It is cheap and serviceable, however, and readily prevents the loss of ammonia.

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THE GREAT GERMAN-AMERICAN

At 74 Years the Captain's Mother Cured of Rheumatism.

Gentlemen,—I am 74 years old, and for several years I have been a great sufferer from Rheumatism, so much so that I had to be in bed the most of the time and during that time I tried everything that could be thought of that could give me any relief until a few months ago I was persuaded to take Skoda's Discovery. I have now taken 5 bottles, and it has nearly cured me, so much so that I am able to walk any reasonable distance and my work. I have scarcely any pain. I would recommend any one suffering from Rheumatism to take only Skoda's, as I am confident that it will cure them.

Bellevue, N. S. MRS. JOHN MURROE.

HEADACHE CURED.

ISAAC'S HARDON, Grayboro, N. S.
Dear Sirs,—Too much cannot be said in recommending your remedies. For many years I have been subject to severe Headaches, which lasted sometimes for two or three weeks. By the use of Skoda's Discovery and the Tablets I have been completely cured of this troublesome ailment. I would advise all persons who have been attacked by La Grippe to use the Skoda Discovery, as there is no remedy like it to restore the appetite and strengthen the nerves.

Yours respectfully, MARY McMILLAN.

COLON, SOUTH AMERICA, 17th October, 1893.

To Skoda Discovery Co., Wolfville, N. S.
I offer my testimony in favor of Skoda's Medicines, having been a sufferer from debility for some time. I tried one box of Skoda's Pills, "after having taken a lot of other medicines unsuccessfully," and found them strengthening and my whole system improved.

Yours truly, DAVID A. GROVES.

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SKODA DISCOVERY Co., Wolfville, N. S.:
Gentlemen,—For twenty years I have been troubled with Dyspepsia and Heart Disease, but I consulted many great men, and used what I thought were the best remedies for my case, but received no benefit. Mr. C. A. Holden, general merchant of Shelburne Town, advised me to take Skoda's Discovery and Skoda's Little Tablets. I took one bottle. The first dose seemed to help me. I have now taken one and one-half bottles, my Dyspepsia is a thing of the past, Heart Trouble gone and my general health is better than it has been for twenty years. I shall continue the use of Skoda's medicines, for I now know, after spending a fortune in different kinds of patent medicines, Skoda's is all I need and I shall recommend them to my friends and neighbors, because they have proved to me "Better than Gold."

Yours very truly, MARY C. ROGER, Shelburne Falls, N. S.

KEENEVILLE, N. S.
Gentlemen,—About three years ago I had an attack of La Grippe, which left me in a weak and miserable state of health, and since that time I have been troubled with dizziness. I grew so bad, that at times I could not see, and would be obliged to take hold of things to prevent myself from falling. A few months ago, seeing some testimonials of the cure made by Skoda's Discovery, I determined to give it a trial. I took one bottle, and after using it I found myself benefited and took another. It continued to improve my general health, and my dizziness nearly ceased. I have taken three very much benefit from it.

FRED. HARVEY.