

ESTABLISHED, 1852.

The Casket

PUBLISHED EVERY THURSDAY AT ANTI-GONISH, 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?—CARDINAL NEWMAN.

THURSDAY, MARCH 17.

The St. Patrick's number of the Catholic Weekly Review, just to hand, contains some very fine illustrations showing the Catholic churches and other religious buildings of Toronto.

Our esteemed contemporary, the Pilot, on an ordinary occasion a very astute paper—finds the remedy for all the evils that afflict European countries in the adoption of Republican government. Coming from a journal that considers anarchy preferable to hereditary sovereignty, the value of this testimonial to the all-curative powers of the republican specific may well be doubted. Let us hear from Brazil.

We know nothing of the details of the bill legalizing the solemnization of marriage by staff officers and commissioners of the Salvation Army, which passed its second reading in the House of Assembly on Monday, or on what officers it is proposed to confer the power; but considering the general standing of that organization, we cannot help entertaining fears that the measure will facilitate the contracting of hasty and ill-advised marriages—a result which would be deplorable indeed. Whatever tends to divert marriage in the eyes of the people of its solemn religious character is one of the very greatest evils.

The name of T. Jefferson Coolidge, of Boston, a grandson and namesake of Thomas Jefferson, is mentioned as a possible successor to Whitelaw Reid, late United States Minister to France. The number of applicants for this important diplomatic position is somewhat large; and the New York Sun, always willing to give the Government or any one else the benefit of its advice, after alluding to the desirability of having a Minister at Paris who can speak French, suggests that the applicants be required to undergo an oral and written examination in that language—a stipulation which it predicts would suddenly reduce their number to a very materiality. We have not yet seen any suggestion that the Government has adopted the suggestion.

In the House of Assembly on Thursday of last week a bill proposing to confer the franchise in provincial elections on widows and unmarried women owning real estate, introduced by Mr. Smith, M. P. P. for Hants, was defeated on second reading, 19 to 15. All the members of the Government present voted against it, as did also the leader of the Opposition. This is highly satisfactory for we are in the fullest accord with the majority of the House and with the views so well expressed by the Attorney-General as to the undesirability of the women of the country entering into the turmoil of political strife. The women of Nova Scotia—to their honor be it said—do not wish to franchise. When they do they will ask for it. The reasons for the appearance of this bill was expressed by its author when he said that he was "proud to have the honor of bringing it forward." But if ballots were put into the hands of women they would, in the heat of party warfare, be dragged to the polls to deposit them. In the matter of women in politics a noble example was given by the Catholics of Boston the other year. When the bigots of that city went mad and crowded women to the polls to deprive Catholics of the rights they held dearest, and when it was urged that the Catholic women should offset this movement, the Catholic leaders, foremost among them the noble John Boyle O'Reilly, said: No; rather than have our women enter such an atmosphere, we will submit for a time to be unjustly deprived of our most cherished rights. And the event has shown the wisdom of their action.

A great deal of interest is being taken, both in and out of Parliament, in our relations with Newfoundland. It is admitted on all sides and in both countries that these relations are far from satisfactory, and that it is the duty of the Governments of both to do what they can to bring about a settlement of the present difficulty. A very interesting meeting of the Halifax Board of Trade took place on Wednesday evening of last week, at which it was decided to co-operate with the Montreal Board in urging upon the Government the desirability of endeavoring to secure a modus vivendi pending the settlement of the matters in dispute. The Board further expressed its opinion that a removal, on the basis of mutual concessions, of the duties lately put in force against Newfoundland products would be advisable. The meeting very justly declined to adopt certain clauses in the report of the committee appointed to consider the matter, commencing Newfoundland from all blame and laying it entirely upon Canada. The committee seem to have put too much faith in a member of the Newfoundland Government who had addressed the Board on the previous day. The great ground of complaint against Canada in Newfoundland is her protest against the Bond-Blaine convention, which, while we admit it was naturally a great disappointment to Newfoundland, we believe impartial

students of the matter will recognize as the undoubted right if not the duty of the Government of Canada. We join in the general wish that the difficulties may soon be settled. Meanwhile the Minister of Marine and Fisheries has shown that Canada has yet another rod with which to punish Newfoundland if she does not relent, by announcing that the Government has under consideration the refusal of fishing privileges to Newfoundland fishermen in Canadian waters—a step which we hope an early understanding may render it unnecessary to take.

The Chronicle's Ottawa correspondent writes as follows:

The attitude of Mr. Blake is still a matter of curiosity. He is known to be anxious to return to parliamentary life, but not being quite in harmony with the views of either political party, nobly seems anxious to help him get a constituency. He cannot get a nomination at a party convention, and political lines are so closely drawn that a man seeking election on his own hook stands a very poor chance, no matter how great his individual merits may be.

How much truth there may be in the statement that Mr. Blake is anxious to re-enter Parliament we cannot of course say; but if, as the correspondent alleges, his refusal to follow either political party through thick and thin is to exclude a man of Mr. Blake's ability and integrity from the legislative halls of Canada, it is a fact that is not calculated to inspire hope in the future of the Dominion. Mr. Blake severed his connection with the party which he once led because he rightly or wrongly believed that the policy which it had adopted was not the best for Canada. He thus showed himself to be a man to whom his country stood first and his party second. It is such men as these that we want. It was the existence of large numbers of such men that the other day saved the Province of Quebec from disgrace. Party servility is one of the greatest obstacles in the way of good government. In proportion as the former increases will the latter most certainly decrease. This is one reason why many Canadians of both shades of political opinion would wish to see Mr. Blake once more in Parliament. It is not surprising that at a party convention, where the interests of party are first, last and always, he could not get a nomination; but if a constituency should reject him for no other reason than that he was not in perfect accord with party, we think it would make a mistake. We may be told that such action would only mean that men voted for measures; but the history of both parties sufficiently shows that party followers find little difficulty in accommodating themselves to measures once the machine has moved.

Some ten years ago there was organized in the Archdiocese of Halifax a Society which is known as St. Mary's Union. Its object is to aid the pious works of the diocese with the approbation of His Grace Archbishop O'Brien. Masses and prayers are offered for members of the Society who contribute monthly a sum ranging from twenty-five cents to one dollar each. His Holiness Leo XIII. at the instance of Archbishop O'Brien, has enriched the Union with indulgences. This praiseworthy organization, which by great good fortune had till very lately escaped the notice of the Presbyterian Witness, is made the object of a most wanton and unmanly attack in the last issue of that paper. Catholics do not object to fair and honorable criticism of their doctrines and practices. But sneering allusions to "the untutored French," "the Dark Ages," etc., are as foreign to the aims and methods of such criticism as they are unworthy a religious journal such as the Witness professes to be. When will our contemporary learn to respect the convictions of Catholics since he is powerless to change them, and to allow a Christian people to worship their God in peace according to the rites of their Church and the dictates of conscience? "Masses," says the Witness, "are advertised, peddled, sold." Well, is it any business of the Witness even if they were? Must Catholics forsake their money? What impertinence! and what wicked calumny withal! The free offering of a certain number of Masses in return for charitable contributions to pious works is described as a process of sale and purchase. Do Presbyterians ever hold forth the promise of a spiritual reward to those who contribute to the support of church and pastor? When a Presbyterian minister is paid a handsome salary for his services, is this salary really the price his congregation pays for his preaching and prayers? Or, to take an example from Scripture, when our Lord promises a reward to him who gives a disciple but a cup of cold water in His name, is He to be charged with selling spiritual blessings for a paltry temporal favour? The article in the Witness is bad logic and worse manners.

THE NEW VICAR-GENERAL.

The Very Rev. Jas. M. Quinn, whose appointment to the position of Vicar-General was announced last week, is now in his forty-sixth year. He was born in Halifax on the 12th August, 1846, and was educated at St. Mary's College, in that city, and at the Seminary, Quebec, where he was ordained priest by Archbishop Ballgargan, May 22nd, 1869. In June of the same year he was placed in charge of the parish of L'Ardoise, C. B., whence he was transferred to Descoursé parish in January, 1876. In 1880, when His Lordship Bishop Cameron removed his episcopal residence to Antigonish, Father Quinn was assigned to the charge of a parish of Arichat, which has since

been the scene of his priestly labours. The new Vicar-General is an untiring worker, a fluent and effective preacher, equally at home in French and English, and is in every way fitted for the position to which he has now been called. The Casket does but echo the general sentiment evoked by the recent appointment in wishing him, Ad multos annos.

SAVING FAITH.

"It is the doctrine of Scripture that every man, woman and child who believes in the Lord Jesus Christ shall be saved."—Presbyterian Witness, March 3.

On reading these words for the first time we took the meaning to be that the one essential condition of salvation for all is belief in Christ the Saviour, and that beyond this there is absolutely nothing necessary. So absurdly false a doctrine, though apparently borne out by one or two texts of Scripture, is excluded by a hundred other texts which lay stress upon charity, the observance of the commandments, etc., as being essential to salvation. We cannot, on second thoughts, believe that the editor of the Witness is disposed to pare down the teaching of Christ after this fashion, that he is willing to admit into Heaven every one who says Lord, Lord, while Christ denies them entrance unless they do the will of the Father. Besides, our contemporary is too staunch a Presbyterian to depart so widely from the doctrinal standards of his Church. The Westminster Confession teaches that saving faith "worketh by love," that by it "a Christian believeth to be true whatsoever is revealed in the word for the authority of God himself speaking therein," and, moreover, that repentance "is of such necessity to all sinners, that none may expect pardon without it."

We shall therefore take it for granted that the Witness holds, in conformity with the Westminster standards, that every man, woman and child, in order to secure salvation, must not only believe in the Lord Jesus, but must also be prepared to believe all that He has taught and all that is revealed in Holy Writ, and this, too, with a faith that worketh by love and is accompanied with repentance. Saving faith, then, according to the Presbyterian standards, embraces as its object the whole range of revealed truth. Now, we take it to be a rigorously logical consequence of this doctrine that he who wilfully rejects any revealed truth whatsoever puts himself beyond the pale of salvation, since it is written that "he who believeth not, shall be condemned."—Mark xvi, 16. The authority of God speaking in the Scriptures, to adopt the language of the Confession, vouches alike for each and all of the truths of revelation. Wilfully to reject even the least of these truths, is wilfully to resist the divine authority and thus subvert "the very foundation of divine faith." Such is the malignant nature of formal heresy or the wilful and obstinate denial of divine truth. The Presbyterian doctrine, therefore, if we rightly interpret it, is that any one who persists in the obstinate denial of any truth revealed in Scripture is not in a state of salvation. We do not see why, in comparison of this, the Catholic doctrine should seem cramped or narrow. The principle in both is the same; the difference is only in the application. Both agree in this that man must yield assent to every truth revealed by God under pain of forfeiting his soul's salvation. In the Catholic system God speaks through the Church the truths He has revealed; in the Presbyterian, He does so through the Bible alone. In neither system is it lawful to doubt, reject His authority even in a single instance. The Catholic position on the question of salvation is this: No one can be saved who wilfully and persistently rejects any revealed truth proposed by the Catholic Church for his belief. And to this corresponds the Presbyterian position: No one can be saved who wilfully and persistently rejects any truth revealed in Scripture. The two positions are identical in principle.

A Presbyterian, therefore, cannot consistently find fault with the Catholic Church for proclaiming that no one can be saved who stubbornly refuses to listen to the divine voice which speaks through her as its organ, since he holds the same to be true of the divine voice speaking in the Scripture. He may, indeed, in his ignorance deny that God does speak through the Church; he cannot in reason deny that, if the claim of the Church that He does so speak is true, her voice is to be heard by all as the voice of God Himself. The Church holds that, while Scripture is in very truth the Word of God, she alone is authorized to interpret it. Now is not the time, nor this the place to establish the claims of the Catholic Church to be the divinely ordained organ of revealed truth. Enough to point out that Christ founded the Church on Peter and invested her with authority to teach all nations before a word of the New Testament was written; that He commanded men to hear the Church under pain of being accounted heathens and publicans; that His injunction to the pastors of His Church was to preach the Gospel, and never a word about writing it; that the New Testament accredits the Church, but not itself; that the fourth century was already far advanced before the Church definitively determined what was Scripture and what not, selecting out of a mass of similar writings the books now found in the New Testament canon; that from the day of Pentecost unto the present day, the Church has ceased to assert and make good her claim to be the authoritative witness for Christ in the world; that her marvellous power of holding at all times in the most com-

plete unity of faith the millions of her children scattered all over the world, differing in race, in language, in customs, in form of character and cast of thought, is a splendid proof that she is what she claims to be, the depository, guardian, and organ of divine truth; that the divisions and dissensions of Protestants among themselves on the most vital questions of faith and doctrine, are enough to invalidate and rule out the claim they set up for the Bible as the sole teacher of truth and supreme judge of religious controversy. The following words of St. Augustine are pregnant with meaning to those who are to-day without the Catholic fold:

"All the assemblies, or rather divisions, who call themselves churches of Christ, but which, in fact, have separated themselves from the congregation of unity, do not belong to the true church. They might indeed belong to her, if the Holy Ghost could be divided against himself; but as this is impossible, they do not belong to her."—De Verbo Domini, Sermon 11.

We will add here that those who are separated from the visible communion of the Catholic Church, which according to St. Augustine, is the congregation of unity, are bound at the peril of their souls' salvation, (1) to examine her claims when they are set before them; (2) to submit to her authority and join her communion when they recognize her as the one true Church of Christ. Inevitable ignorance, which alone excuses those who are outside the Catholic Church from the obligation of joining her, cannot be pleaded by those who have some rays of light vouchsafed them as to their error. Once doubt comes, and the call to inquire, even delay is dangerous, neglect is fatal.

[NEW SERIES.]

COUNTY OF ANTIGONISH.

NO. XXXIII.

The District of St. Andrews.—Heatherton.

Heatherton is a small village on the Eastern Extension Railway and about ten miles from the city of Antigonish. A Church, a Glebe House, a school house, five or six stores and shops, and a few private dwellings, exhaust the number of its buildings. Its original name was Pomquet Forks; in the year 1878 somebody substituted for the Indian name the present more appropriate appellation. As an electoral district it embraces Summerside, Bayfield, Fraser's Farm, New France, Black Avon, part of Afton, and part of Glassburn.

There was an old Church in the place, built in the year 1842. There were then only thirteen families that contributed towards the building and support of the Church. The mission was attended until the year 1863 by the pastors of St. Andrews. The clergy on their pastoral visits found a comfortable home in the well-kept stone house which was the home of cheer and hospitality. Many a weary wayfarer often found a much needed shelter and food under its roof. The proprietor, the late Alexander Chisholm (Donn), was the soul of honor and kindness. He raised a large family of sons and daughters, but they have all passed away to the other side of the veil, except the two priests in the family, the Revs. J. J. Chisholm, P. P., Heatherton, and Archibald Chisholm, P. P., of Judique, Cape Breton, who are still in the prime of life. After 1863 the mission was attended for some years from Pomquet. At that period Rev. Joseph Chisholm, P. P., Pomquet, took charge of the mission of Heatherton, conjointly with Pomquet. He bought an old house, near the old church, for his accommodation during his frequent visits to the place, until the spring of 1865, when he was succeeded in this mission by the late Rev. William Chisholm, of happy memory, who served it until the end of October, 1875. It was Father Joseph that took the first steps towards building the new church, which was erected 1867. The present stately glebe house was built in the summer of 1875. In November, 1875, the mission was erected into a separate parish, when the present incumbent, the Rev. J. J. Chisholm, became its first resident pastor. The new church was built in 1867 and finished in 1873.

Donald Chisholm, Gobha, the Gaelic poet, came out to the Lower South River and in the year 1803 settled on the farm occupied by the late Archy Fraser. John Chisholm, son of one of the first settlers in Heatherton, was one of the first settlers on the farm afterwards known as the Stonehouse Farm. The stone house grant containing 500 acres was issued in 1815 to Edward Solomon Wentworth. The lot was sold by Wentworth to John McDonald, Malcolm, whose people settled at the Gulf shore. This John Chisholm (Gobha), who served for seven years in Ireland in a company of the Glengarry Fencibles next settled on the farm on which the new church stands. He was brother of the late Rev. William Chisholm, who died in Cape George. This William Chisholm, when a young man came out to the United States and entered one of the Houses of the Jesuits near Baltimore. It was in the States that he was ordained priest. He then came to our diocese and labored for some years on the missions. The Jesuits lost sight of him and did not know where he had gone to. The late Jesuit Father MacElroy, who some years ago preached a retreat in Tracadie, knew Father Chisholm in the States, and was much pleased to learn something of his subsequent history in this diocese.

The next farm was granted to Donald Ban Gillis, a stepson of John McDonald, Adjutant, Meadow Green, and is now occupied by the heirs of John McDonald (red).

The adjoining piece of land containing 1875 acres was granted on the 5th of May, 1814, to John McDonald, and to nine others, all named of Dorchester in the county of Sydney; namely, Donald Mc-

Donald, Ranald's son, Archy McDonald, Donald og McDonald, Hugh McDonald, Donald McDonald, Ronald McDonald, Angus McDonald, Ronald McDonald, Malcolm's son, Alexander McDonald, John Talbot, a blacksmith by trade, settled on a grant of land at Pomquet Ferry on the eastern side of the district of Summerside. It is said there were a few French families living among the Indians near the Ferry at the time of the siege of Louisbourg. What was called the Campbell Grant in this place is now occupied by the heirs of Valentine Chisholm, Alex. Chisholm, Archy's son, Donald, Alexander and William Chisholm, sons of the late William Chisholm (Steele) and also by the heirs of the late Richard McKinnon. This lot was bought by William, John, Archy, and Donald Chisholm, four brothers. The lot contained 500 acres and was sold to the Chisholms by James Johnston, a brother of the Johnstons of Afton.

Alongside of the above lot there was another lot of 500 acres between Campbell's and the ferry and originally granted to Cogswell. Here 140 acres in the Indian Cove was reserved by the Government and given to the Indians. Long before there was any church in the place, the Indians, instructed in the Christian doctrine by the early Jesuit missionaries who had been among them, raised a cross in this place and used to assemble for prayer and instruction. John Sutton bought 100 acres of Cogswell. He set the land to Jacob Myers, James Chisholm (Kerry). Near them settled Alex. Chisholm, John Chisholm, sons of Christopher Chisholm, (More). This Christopher Chisholm was a sergeant in the Glengarry Fencibles. He died some years ago at Marydale. He was the father of the well-known Colin Chisholm, Christopher, St. Andrews. The rest of his descendants now reside in Summerside.

After John Chisholm (Gobha) had left the farm known as the stonehouse farm, the place was bought by the late Alexander Chisholm (Donn), from John Strahan, merchant, Halifax, N. S. In the year 1818, Alexander Chisholm (Donn) and his father John Chisholm left Beina a headman in Stratiglass, N. Britain, and came out to this country. At first they lived in a log house on the western side of the Pomquet River at Pomquet Forks. After a short stay here John Chisholm (Donn) and family moved up the said river a couple or three miles, where they settled and prospered. The first school taught in this district was kept in the old log house just now referred to, the teacher being Joseph Grant. About this time, Alexander, son of John Chisholm (Donn) bought the stone house farm and built himself a log house on the left bank of the Black River. Soon after the first merchant began business in this place. When Alex. Chisholm removed from his primitive log house to the new stone house, Patrick Power, afterwards member of parliament, fixed up the old log house as a store and began to sell goods in it. William Grant, uncle of John Grant, Heatherton, was the next to try merchandising in this place. After him came Angus McMillan and Roderick Chisholm, all of whom did business on the western side of Pomquet River, then known as Pomquet Forks. This is a mile westward of the present village of Heatherton, where the first store was opened about the year 1819 or 20, by Mr. Christopher McDonald. It was here he laid the foundation of his fortune, the result of enterprise and strict honesty and a wonderful capacity for business. He does business now in Antigonish.

The next settlers on the western side were William Grant, (grandfather of Father R. Grant), and Roderick McDonald (Burke), a Fencible soldier, Lauchlan McDonald, a native of Arisaig, Scotland, was the first settler in the Black River. Angus Campbell (pundair) a native of Lochaber, took up land at Malignant Brook, and after a few years settled for good in the Black River. Donald and John McIntyre soon joined them. Donald was for many years a servant on the farm attached to the College of Lisimore. A Miss Fraser, who became his wife, was a servant in the same college. They came out here about 1822 and settled in the Black River.

I consider "Reader's" criticism rather captious. I have reason to believe, that this is the second attempt the same writer under a different mask has made to interfere in my work. In the article criticised I was expressly speaking of the old parish of St. Andrews. I cannot conceive how anybody could have mistaken my meaning. I followed the same plan in giving the list of the native priests of the old parish of Arisaig. I still maintain the strict accuracy of my list of the native priests of the old parish of St. Andrews. If "Reader" had possessed his soul in patience for a week or two, he would find that I had no intention to rob the "valley of the Black River" of any glory that may belong to it. When I come to speak of the parents of the rev. gentlemen to whom he refers, I intend to give their birth-places, now of course in the new parish of Heatherton.

In the second place, "Reader" seems to charge me with asserting that all the rev. gentlemen in my St. Andrews list had made their preparatory course at St. Andrews. On the contrary I expressly stated that there were exceptions. This his own short letter furnishes evidence that the over confident critic does not always succeed in excluding blemishes and inaccuracies.

I have never been over sensitive about misprints my last article contained the average number of them. In my MS. of last week I have Khylo, not Rhylo; Maggini, not Maggini, as the printer has it. S. A.

And what shall I say more? for the time would fail me to tell of all the virtues of Putner's Emulsion.

John Dillon met with a very painful accident on Wednesday of last week. He fell on the icy pavement in front of his house in Dublin and fractured his shoulder.

A. KIRK & CO. Are Opening up this Week, Goods from London, per SS. "Tichulva," as Follows: VELVET, BRUSSELS, SCOTCH, WOOL AND TAPESTRY CARPETS. ENGLISH AND FRENCH PRINT COTTONS. TAPESRY AND WOOL RUGS. Six Cases Christy's Celebrated London Felt Hats. FULL ANNOUNCEMENT NEXT WEEK. A. KIRK & CO., AGENTS FOR THE CELEBRATED MELISSA WATERPROOF CLOTHS AND GARMENTS.

Stock Taking Sale AT THE WEST-END WAREHOUSE We wish to state that we are now Stock-Taking, and as we never wish to carry over Old Goods and Remnants, we have placed a lot of there on the BARGAIN COUNTER And they will be disposed of for Cash at a great reduction from Regular Prices. On this Counter will be found some nice DRESS GOODS, Suitable for the Season, and although not this season's importation, will give just as good satisfaction, and you will get them at prices which will surprise you. You will also find on this counter some lines of Clothing, such as Ladies' Ulsters, Jackets, Jerseys, Men's Coats, AND SOME Boots, Shoes and Slippers, BOTH IN LADIES' AND MEN'S WEAR. And we can assure you it will pay you to look at these if you ever CARE FOR A REAL BARGAIN. Some more Ends of Print at 5 cents a yard. You will see here also some Remnants of Brussels, Wool and Union Carpets Which we offer a great deal less than Cost. A few more of those Kid Gloves at 25c. a Pair. Some Horse Rugs at 50 cents. McCURDY & CO.