

ESTABLISHED, 1852.

The Casket

PUBLISHED EVERY THURSDAY AT ANTIGONISH 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 new powers upon the most sacred of subjects, as it will, and with the chance of exercising them wrongly, or shall we proceed to feed it with divine truth, as it gains an appetite for knowledge? - CARDINAL NEWMAN.

THURSDAY, JANUARY 14.

Just what the extent of the revolutionary movement in Mexico headed by Garza may be, it is yet impossible to say; but his statement that there is widespread dissatisfaction with the present Government cannot but be true. When the government of a Catholic country takes to imprisoning monks and importing Mormons, it is high time for a change. Yet there are many liberty-loving and polygamy-hating Protestants whose sympathies are entirely with President Diaz in his infamous persecution of the Church, and who denounce the "reactionary clericals" because they do not approve of this sort of "progress."

A provincial exchange says of the New York Herald—or, which is more probable, the Herald says of itself in the editorial column of this exchange—that "its news is world wide and reliable." That the Herald's news is reliable is notoriously not the case. As the originator of sensational canards the Herald has probably no competitor in the world. Not to go back beyond the past few weeks, it started, about Christmas, the false report of the Pope's illness, which has since been going the rounds of the press; and over a week ago it came out with a story about a most abject apology which Chili had instructed her minister to make to the United States—an announcement which was, to say the least of it, premature.

Sympathy for the starving peasantry of Russia has taken practical form in the United States. An appeal has been made to the millers throughout the nation to contribute flour, and is meeting with a generous response. At the end of December the subscriptions had reached over a million and a half of pounds; and the promoters of the undertaking expect that not less than six million pounds will be raised. The leading railways have offered to carry the contributions free. The Senate voted a sum to charter vessels to carry the flour to Russia; and the House of Representatives, owing, it is said, to Southern resentment towards that country for her friendly attitude towards the North during the civil war, threw out the appropriation. It is certainly a great pity that an act which would have done honor to the United States should have been thus prevented. Surely in the presence of such dire distress as exists in Russia all animosities should be forgotten.

The changing of an old cemetery, in a New Mexican village—about twenty miles west of Santa Fe—has brought to light a number of perished corpses. The cemetery has been used for the past 200 years and contains the bones of thousands of the natives as well as of Spaniards. We are pleased to learn that the good Catholic people of the village positively refused all offers to place any one of the solidified bodies on exhibition. They would not even allow idle curiosity to gaze upon the remains.—Catholic Universe.

We can fancy we hear the choice epithets that would be bestowed upon those poor New Mexicans by the "enterprising" shrewmen, to whom reverence for anything but the almighty dollar must have been, the most intolerable "superstition." This recalls the project once formed by that devoted worshipper at the shrine of the aforesaid dollar, the late P. T. Barnum, to procure the remains of Columbus for his circus. Of course the "superstitious" and "reactionary" clergy of the cathedral of Havana refused to allow the dust of the illustrious discoverer of America to be profaned, even for the consideration offered by the enterprising Mr. Barnum.

Many dignitaries of the Church, Cardinals, Prelates, and Priests, have passed away during the year that is just closed. A few days before the end of the year the name of the venerable Bishop Loughlin, of Brooklyn, was added to the list of departed prelates. He died at his residence in Brooklyn on Tuesday the 29th December at the ripe age of 74. After Archbishop Kenrick, of St. Louis, Bishop Loughlin was the oldest member of the hierarchy in the United States. When the future bishop was five years old there was not a single Catholic church in Brooklyn or all Long Island. Some idea of the growth of Catholicism in the diocese during his administration may be gathered from the fact that, while there were but twelve churches and 15,000 Catholics in it when he was appointed its first bishop in 1853, there are to-day no fewer than 153 Catholic churches and chapels and a Catholic population of over 300,000. The following extract from a lengthy obituary notice of Bishop Loughlin in the New York Sun will serve to show the apostolic simplicity of the man: It was very seldom that he used a carriage. When he had to travel long distances in

Brooklyn he used the horse cars or elevated trains. He attended many imposing Catholic ceremonies in this city. On those occasions he left his house in Brooklyn unaccompanied, carrying a big carpet bag in which were his Episcopal robes. After the services, when the clergymen were leaving the scene for their homes, his faded attire and old high hat were conspicuous in the crowd of well-dressed ecclesiastics. Among the members of the Catholic hierarchy the Bishop was highly esteemed and loved, and every one of them from Cardinal Gibbons down never missed an opportunity to show their affection and respect for him.

The last Toronto Truth contains some editorial comments on the "Pantheon incident." It is seldom that Truth refers editorially to the events transpiring in the Catholic world. It is a pity when it does notice them that it should not be at some pains to acquaint itself with the facts. "The 'Pantheon incident'—so called," writes our contemporary—"due to some French pilgrims who, after paying their respects to the pope, proceeded to act like blackguards at the tomb of Victor Emmanuel, has caused grave complications between Italy and France." This account of the incident is as false in point of fact as it is injurious to the members of the pilgrimage. The investigation made into the matter went to show that only one pilgrim had been guilty of any misconduct in the Pantheon, that he, though a pilgrim, was not a member of the French pilgrimage, and that the only reprehensible thing he had done was to write in the register placed by the tomb of Victor Emmanuel the words "Long live the Pope," with the letters M. O. R. These were the facts elicited by careful inquiry after the excitement had cooled down, and Truth has no other authority for affirming that French pilgrims "acted like blackguards" than the grossly exaggerated report sent by cable when all Rome was in the wildest confusion and nothing certain could be known about the affair. A sentence or two further on it states that the Archbishop of Aix not only defied the order of the French Government "in an insolent letter, but left his diocese and went to Rome." The Archbishop of Aix, as he said himself in his speech before the Court of Cassation, was one of the guides and witnesses of the pilgrimage. He did not go a second time to Rome. This is another instance of Truth's ignorance of the facts connected with the incident it discusses. The Presbyterian Witness made a similar, though more ridiculous, blunder in referring to this same "Pantheon incident" the week before last. It will be remembered, "that the Pilgrims insulted the name and statue of Victor Emmanuel." There is a statue of Victor Emmanuel in Rome, but some at least who read the Witness distinctly remember that it stands at the foot of the Pincian Hill about a quarter of a mile from the Pantheon!

MIXED MARRIAGES.

If he [Philip Thornton, a Catholic] married this woman [Constance Irving, a Protestant], she could only touch the surface of his life: for what deep feeling or deep thought had he which was not influenced by the religion that she had been taught to reject? One often wonders that this consideration does not weigh more strongly with those who are meditating a mixed marriage. Where lives are narrowly bounded by material and domestic interests, there is, of course, some common ground on which to meet, though all the evils of religious differences remain. But with those who live in the broader world of thought, where there is no common ground? Human conduct, human history, human life in all its aspects,—the innumerable questions in politics, in science, may even in art, which agitate the world, have for the Catholic relations to certain great, immutable truths which the non-Catholic denies or ignores. There is no hope of agreement; for the basis on which opinion rests is naturally different. What Catholic has not felt this where some Protestant friend or relative is concerned, and has not been taught that there is hardly a fact of history which it is possible for them to view in the same light? And yet there are Catholics who will introduce the same dissonance, the same hopeless lack of sympathy, into the closest relation of human life,—a relation so close that only perfect sympathy can render it endurable to one who thinks or feels.

The above reflections are from the admirable story, "Philip's Restitution," by that strikingly profound novelist, Christian Reid. The author, looking at the subject, as she does here, from the standpoint of mere human happiness, enforces a consideration which she well says one wonders to see have so little weight with those who contract mixed marriages. To one who thinks of the perfect union of hearts that should exist between husband and wife the very thought of a mixed marriage must cause a shiver. The whole life of a true Catholic is influenced by his or her religion. How then can that life be shared by another who has no sympathy with that religion? In what sense can the beautiful words, "soul to soul, as hand to hand," which should be applicable to the union of all happily married persons, apply here? The Church is strongly opposed to such marriages, and tolerates them in individual cases only to prevent greater evils, and on condition that the non-Catholic party solemnly promise not to interfere with the free exercise of the Catholic religion by the other, and that the contracting parties agree to have the children of both sexes brought up in the Catholic faith. Seeing the great evil of these marriages and the effect which the example of those in the higher ranks of society has upon others, one cannot help regretting the announcement of the marriage of a prominent Catholic young lady, the daughter of a late distinguished United States general and the sister of a Jesuit priest, to a man who is not only not a Catholic, but who, as he is a Unitarian, cannot, without doing violence to the term, even be called a Christian.

LEARNED IGNORANCE.

In a story we read lately one of the characters is referred to in these words: "He was illiterate—he didn't know a letter in the book—and yet he was not ignorant. The Bible had been read to him by his wife and daughters until he was grounded in its texts and its teachings, and he was always ready for an argument on politics or religion."

This is a correct distinction to make in the use of words. A man may be perfectly illiterate and yet be far from being ignorant. The necessity of making this distinction is all the more evident when the subject of discourse is a whole population. The illiteracy of a population, or their inability to read and write, may be learned from statistics. Their ignorance, if they are ignorant, can only be ascertained by extensive personal observation or from the record of such observation. The most charitable conclusion that can be put upon Mr. Calkin's frequent use of the word ignorant in the Geography text-book of our schools is that he confounds it with the word illiterate. Even so, however, his assertions are often inaccurate. He says that "the peasantry [of France] are very ignorant." This is not true, even if nothing more than illiteracy is intended to be expressed. It is in fact so false that we feel inclined to apply the epithet ignorant to Mr. Calkin himself. He says that "the inhabitants [of Spain] are generally ignorant." This is too sweeping an assertion to make of any country in Europe. The lower classes of Portugal, he says, "are ignorant, superstitious, and miserably poor." Poor Portuguese! The only religion, he adds, is the Roman Catholic. Speaking of Italy he says: "Notwithstanding the genial climate and fertile soil of the centre and south, in no country are there more beggars." How in the world does he know this? We have never heard of comparative statistics of the world's beggars, but Mr. Calkin seems to have had access to something of the kind for the enlightenment of our little children. Here we must call attention to an important distinction. There are two distinct ways of supporting those persons who, in any country, have no means of support. Private charity is one of these ways, and poor laws enforce local taxation are the other. In countries where taxation is the means of support, the destitute are called paupers, and their support is often a serious State problem, as in England. In countries such as Italy where private charity is still (or was until quite recently) sufficiently active to render the interference of the State needless, the poor are still the poor, and the comparative few of them who solicit alms in public places are called beggars. In England, during the past year (1891), the annual report of the Local Government Board gives the number of paupers relieved as seven hundred and fifty-nine thousand, seven hundred and thirty, a number almost as large as the population of Nova Scotia and New Brunswick together. As far as it reflects on the industry of the population, this number of paupers in England is at least as great a reproach as is the number of beggars in Italy, and yet, without a word of explanation as to the different methods of supporting the destitute, Mr. Calkin makes our children attribute the existence of destitute people in Italy to exceptional indolence on the part of the Italians. The common people of Italy, he says, "are ignorant and indolent." Evidence of their indolence is just to hand in a report of the world's wheat crop. In 1891 the people of Italy raised one hundred and twenty-four million bushels of wheat, or twenty-eight million bushels more than Germany. Passing to the vast heathen populations of Asia Mr. Calkin does not find much ignorance to record for the information of our children—at least he does not mention it. The Chinese and Japanese populations are on a higher plane of civilization than the Catholic populations of Europe, if our Geography text-book is to be believed. The Japanese, for instance, "as a general rule are honest, courteous, and intelligent." But there is one little Christian nation of Asia of which Mr. Calkin has a disparaging word to say. The Maronites inhabit the mountains of Lebanon. According to him, these people "claim to be Christians," which means, we presume, that the Maronites are noted for presumption. We should like to see the Maronite students that may be found any day at the Propaganda College in Rome open their eyes in surprise at what the children of Nova Scotia are taught to believe about them. "Why!" they would exclaim, "we Maronites have as much right to the name of Christian as the Catholics of Nova Scotia." And so they have. The Maronites are Catholics and are noted in the East for their fidelity to the Pope. Pass we now to Africa, the home of the negro. Mr. Calkin does not state the general characteristics of the inhabitants of the whole continent. In this he is wise. It is difficult enough for a foreigner to characterize the people of any one country. What then can one say of a continent? The Kafirs, for instance, are described by Mr. Calkin as a "well-formed, intelligent race," which is probably correct. Certain populations of the west coast, on the other hand, are put as low as he puts the Portuguese, "ignorant, indolent, and superstitious." It would be too difficult to find any qualifying word applicable to them all. But when we pass to South America, Mr. Calkin has the following in reference to the whole continent: "They [the people of South America] are generally ignorant and indolent, and possess few of the modern improvements of the civilized world."

Catholic News.

A well-known Jesuit, the Rev. Patrick Dealy, formerly President of St. John's College, Fordham, died in New York on the 23rd of December, aged sixty-four.

On New Year's Day His Lordship Bishop O'Connor, of London, Ont., laid the corner-stone of a magnificent new Catholic hospital in that city. A synopsis of His Lordship's most appropriate discourse on the occasion is published in the current number of the Catholic Record. The new institution will be placed under the charge of the Sisters of St. Joseph.

The Rev. Dr. Messmer, of the Washington Catholic University, recently appointed to the bishopric of Green Bay, Ill., has, it is said, asked to be allowed to decline the proffered dignity, as he is devoted to his work in the University.

At a great meeting held recently in Vienna for that purpose, an address of thanks to the Holy Father for his Encyclical on labor was adopted and signed by 15,000 persons. No distinction was made among the speakers at the meeting. A working mechanic, who made a very fine speech, was followed by a prince, and both spoke in similar tones of loyalty to the head of the Church.—Catholic Exchange.

At the Secret Consistory held on Dec. 5th, the Pope created two new Cardinals, Mgr. Ruffo-Scilla, Archbishop of Petra; Maggioromo of His Holiness, and Mgr. Sepiaco, Secretary of the Cong. of Bishops and Regulars. Archbishop Ruffo-Scilla, who represented the Pope at the Queen's Jubilee, received a letter of congratulation from Her Majesty on the occasion of his promotion to the Roman Purple. In the office of Maggioromo he will be succeeded by Mgr. Della Volpe. Mgr. Satolli, Archbishop of Lepanto, becomes Secretary of the Cong. of Bishops and Regulars.

The distinguished French prelate, Mgr. Freppel, Bishop of Angers, died on the 22nd of December. He was a native of Alsace, and was born in 1827. After entering the priesthood he became Professor of Sacred Eloquence in the Theological faculty at Paris. He was a famous orator, and in 1872 was chosen to preach the Lenten sermons in the Chapel of the Tuilleries. He was not less noted as a writer, his best known work being "A Critical Examination of Renan's Life of Jesus"—said to be the best answer ever given to that infidel author. Abbe Freppel was consecrated Bishop of Angers in 1870. In 1880 he was elected to represent France in the French Chamber of Deputies, and was one of the ablest and most fearless advocates of the rights of the Church. He was a member of the Legion of Honor. May he rest in peace.

Dr. Torey will be in Antigonish on January 25th for another period. Adv.

J. F. Morrow, New Glasgow, N. S., writes—K. D. C. Co. DEAR SIRS:—This is to certify that I have used one package of K. D. C. Co. and derived great benefit from it. I am firmly convinced that for indigestion in any form K. D. C. is the best remedy in the market.—Adv.

Isle Madame News.

(From an occasional correspondent.) There is no news in the statement that Isle Madame is an island and contains the town of Arichat. The statement is introductory—introducing Isle Madame by its better known town. Other places of note on the island are Descouise, Petite Grat, West Arichat, Port Royal and the Gully. This last named place has other names, and is one of the others being Polierville, and is noted for expertise of fishermen. Taking the number of new buildings and of approaching marriages as signs of prosperity, I should say that Descouise with its suburb, Polierville, is the most progressive place on the island. I forget how many more than a dozen couples were published at Descouise last Sunday. The cause of its prosperity is fishing chiefly in its fishing fleet. Nineteen fishing schooners employ two hundred men sailed out of Descouise and Polierville for the North Bay, St. Lawrence last spring. The following table shows the result of the few months they were absent:

Table with columns: NAME OF VESSEL, TONS, OWNER, CAPTAIN, and QUIL TAKEN. Lists various fishing vessels and their catches.

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