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# The Gasket

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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 truths, as it gains an appetite for knowledge? — CARDINAL NEWMAN.

THURSDAY, NOVEMBER 17.

The conference of Canadian statesmen with the Newfoundland delegates at Halifax has come to a close, but nothing definite is yet known as to the outcome of their discussions.

It is announced that Sir James Winter has been returned in the constituency of Barrin, Newfoundland, by a decisive majority. His election is significant, inasmuch as he pronounced himself in favor of confederation and was opposed distinctly on that issue.

The first number of a new Catholic paper, to be called the *Catholic Times*, will shortly be published in Philadelphia. Father Lambert is to be its editor-in-chief. He will be assisted by a corps of able newspaper men. A feature of the new journal will be special cable news weekly from London, Paris, Dublin, Berlin, and Rome.

It appears the British Government has finally decided not to evacuate Uganda. The East Africa Company will, however, get out of the country by the first of March. It will be a good riddance. The conduct of the Company's officers during the recent troubles has served to lower the prestige of the British name in that portion of the Dark Continent, and bring it into contempt among civilized nations.

There is a bill at present before the German parliament providing for a further increase of the army. Germany looks with mingled envy and fear on France, whose army is now superior in numbers to her own. The bill is meeting with strong opposition from the Socialists and National Liberals, but is supported by the Conservatives, while the attitude of the Centre party towards it is somewhat uncertain. The young Emperor is committed to the support of the measure, but this does not mean very much, judging from his recent back-down in the case of the Education bill.

In a lecture which he recently delivered at Oxford, Mr. Gladstone bears witness to the great work done by Catholic Religious Orders for higher education in the middle ages. As regards the University of Oxford in particular, he says that "during the 13th and 14th centuries the Franciscan Order gave to Oxford the larger number of those remarkable and even epoch-making men who secured for this University such a career of glory in the Medieval times." This was, according to Mr. Gladstone, the golden age of Oxford. "There is no subsequent time," he says, "at which we can consistently with historic fidelity claim on her behalf a position so commanding."

Of Tennyson's "In Memoriam" Maurice F. Egan writes in an article contributed to the current number of the *Catholic World*: "There is doubt in the 'In Memoriam,' but then it is a poem of moods. There is hope, too, but no triumph such as should come from the Christian poet when he remembers and anticipates the Resurrection."

"Behold we know not anything: I can but trust that good shall fall, At last, far off, at last, to all, And every water change to spring."

"So runs my dream: but what am I? An infant crying for the light, And with no language but a cry."

The love of a St. Theresa, the desire of a St. Francis d'Assisi, the certitude of Dante are not here. The poem is splendid, but never warm; if it had even a touch of the ecstasy of faith which we find in the "Canticle of the Sun," it would be a consolation for all hearts for all time."

In the last issue of our valued exchange, *The Sacred Heart Review*, of Boston, we find it stated on the authority of Mr. F. G. Clark, who lately visited Cape Breton and has written for the press an article descriptive of his tour, that the greater portion of the people of Cape Breton island are Presbyterians. This is not so. The fact is, as shown by last year's census, that the Catholics exceed in number all the other denominations put together. The whole population of the island is 86,854. In the three counties of Inverness, Richmond, and Cape Breton the Catholics number 44,502, or more than one half the entire population of the island; while in the remaining county of Victoria, where Presbyterians are in the majority, there are several thousand Catholics.

Dr. Ryle, the Anglican Bishop of Liverpool, England, while "submitting, as in duty bound, to the judgment of the Privy Council in the Lincoln case, takes occasion to give their Lordships a bit of his mind as to what effect their decision will have on the future of Anglicanism. "A church," he says, "in which two opposite views of such cardinal subjects as the Lord's Supper and sacerdotalism—the very keys of the great Romish controversy—are formally de-

clared to be not illegal, is not a Church in which the clergy can work very cordially or comfortably together, and its thinking laymen will gradually separate into two camps." One would imagine that if the holding of opposite views on cardinal points of doctrine could at all split up the Anglican Church it would have been split up long ago.

"The poet Whittier," observes the *Are Maria*, "though woefully ignorant of Catholic teaching in general, seems to have believed in the dogma of Purgatory. One of his war poems, 'The Proclamation,' opens with these lines:

"St. Patrick gave to Millech of the herds, of Ballymena, a cloak with these words: 'And a soul in sign who hears from heaven The angels singing of his sins forgiven: And, wondering, sees The rose a man who laid him down a slave, 'Shook from his loins the ashes of the grave And onward trod Into the glorious glory of God.'"

There exists, no doubt, in the inner consciousness of most Protestants a lurking belief, or at least suspicion, that there is such a state as Purgatory; though few will openly admit it. Not one of them, however, we venture to think, will question the reasonableness of the Catholic position as stated by the celebrated Dr. Johnson in reply to Boswell, that namely, "the great mass of mankind are neither so bad as to go to hell, nor so good as to deserve to go straight to heaven."

It would appear that the Columbian celebrations in the neighboring republic, splendid though they were, did not, after all, throw into the shade the South American celebrations. This will be an unexpected bit of news to those overseas people who imagine that the inhabitants of South America, Mexico, and the Spanish West Indies are buried in ignorance and superstition. The U. S. edition of the *Review of Reviews* (November number) says:

"The simple facts that we are not adept in pageants and celebrations, and that the Spanish Americans, who understand these things better than we, have celebrated the quadricentennial in their various capitals with a grace, an apt symbolism, and an aesthetic sense that New York and Chicago did not equal. Thus New York's much-advertised attempt at an evening parade with symbolic floats and glittering pageantry, which brought a million expectant people into compact masses along the line of march, was a very meagre affair indeed when compared with little Havana's remarkable spectacular parade."

A criticism of Theosophy which lately appeared in the *Month* has roused the ire of Mrs. Besant the high-priestess of the new cult. Father Clarke, who edits the *Month* and who wrote the criticism in question, is a Jesuit; and Mrs. Besant, woman-like, meets his attack on her cherished creed by a counter attack on the Jesuits. She accuses them of all manner of evil practices, among others "that of effecting conversions by hypnotic influence. The process as described by Mrs. Besant is as follows:

"It is one of their (the Jesuits') practices to gather together, and, sitting in a circle, to concentrate on a particular person, and will him or her into an agreeable line of action, working by hypnotic suggestion with all the strength of their trained and united wills. Here is the explanation of some of the strange conversions of highly-placed persons that have startled English society during the last few years. The victims are marked down and hypnotized into belief. Another of their practices is for a small group to attend a lecture given by any well-known and 'dangerous' speaker, and to endeavor to hypnotize him or her sufficiently to confuse, or, at least weaken the argument."

Of all ridiculous charges made against the Jesuit Order this is perhaps the most ridiculous.

The Democrats have issued from the late electoral contest in the United States with flying colors all along the line. Their triumph is signal and complete. The Republicans have been beaten at every point. The whole machinery of the federal government is now in Democratic hands. Not only have they elected their candidates for the offices of President and Vice-President respectively; they have besides an overwhelming majority in the House of Representatives, and have even succeeded in capturing the Senate, which was hitherto strongly Republican. It is the first time in thirty-six years that the Democrats have complete control of the government. Prominent Republicans ascribe the defeat of their party largely to the McKinley law, and there is reason to hope that that obnoxious measure will soon be, if not wiped off the statute, at least considerably modified and amended. The utterances of President-elect Cleveland, on the eve of the election, point clearly in this direction, and the following words spoken by a leading Republican, as quoted in the *N. Y. Press*, are also significant. Referring to the result of the election he says:

"It is a repudiation of high tariff, a Republican reverse in a field where it put aside all the nobler issues and staked everything on the economic and mercenary issue."

Since the virtual suppression of the sale of intoxicating liquor in Antigonish—a fact upon which the people of the town have good reason to congratulate themselves and their efficient License Inspector—the medical practitioners, we are informed, have been besieged by persons seeking certificates to enable them to get liquor from the druggist. Our medical men have, we are glad to say, a loftier conception of the duties of their calling than to lend their assistance to any such contemptible and fraudulent conduct. But it is well that the miser-able fellows who annoy them by their importunities should know what the law on the subject is. They should be given to understand that, besides offering a

gross insult to a doctor in requesting him to do a corrupt act, they are asking him to do that for which the law provides a severe penalty, as will appear from the following section of the Liquor License Amendment Act of 1889:

"Any medical practitioner who shall improprietly or without good and sufficient reason give to any person, directly or indirectly, or cause to be given to such person, a certificate stating or purporting that any intoxicating liquor is required for medicinal purposes, or any certificate or paper-writing for the purpose of enabling the person to whom the same is given or any other person to obtain intoxicating liquor from any agent for the sale of liquor, druggist or chemist, shall for such offence be liable on summary conviction to a penalty of forty dollars, and in default of payment they shall be imprisoned for a period not exceeding twenty days."

## CATHOLICS AND THE SCHOOL FOR DEAF MUTES.

The attention of the public has been called to the Deaf and Dumb Institution at Halifax by a correspondence between His Grace the Archbishop and the Directors, which appeared in the *Morning Chronicle* of Monday and Tuesday of this week. This institution, as we gather from the letters in the *Chronicle*, was founded some 37 years ago, and for more than thirty years was a private school wholly under non-Catholic auspices. From the outset it received a liberal grant from the public treasury, and professed to be strictly non-denominational in its teaching and management. The deaf mute children of Catholic as well as of Protestant parentage were received, and religious instruction was given them from a book which, the directors say, contained no reference to controversial points of doctrine, but dealt solely with such truths as all Christians hold in common. Latterly the directors have been publicly proclaiming that the institution is perfectly safe for all denominations, conveying the impression that it had the confidence of the ecclesiastical authorities on all sides.

About two weeks ago His Grace Archbishop O'Brien deemed it necessary to correct the false impression that the institution in question possessed the confidence of the authorities of the Catholic Church. This he did in a letter to the *Chronicle*. The board of directors, two of whom are Catholics, met forthwith and, through their secretary, addressed a letter to the Archbishop in which they deprecated His Grace's action and avowed that they have had no reason to believe he had any fault to find with the institution as hitherto conducted. They also express their regret that His Grace's complaint had taken the form of a letter to the public press.

In reply to this letter His Grace points out, in the first place, that he is the official judge, for his people, of the dangers to the faith of their children in any institution, as well as of the adequacy of the means provided for its safeguarding. A Catholic child must receive instruction in religion and religious duties from Catholic teachers. No such instruction is provided for Catholic deaf mutes residing in the institution; he cannot consequently allow Catholic parents to remain under the impression that the institution meets with his approval in the score of religious training or, in this regard, possesses his confidence. He states further that he had never wittingly lent any one to suppose that he had confidence in the institution, and that he had expressly told one of the Catholic directors after his appointment that Catholics could not have confidence in it whilst the internal management remained as it was. As regards his having made a complaint against the institution through the press rather than to the directors personally, His Grace observes:

"Taking into consideration, then, my official responsibility in the very grave matter of the preservation of the faith of Catholic deaf mutes, you will pardon me, I trust, if I slightly paraphrase some of your words and say that I had a right to expect that the directors, before proclaiming both in speeches and through the newspapers, the safety of the institution for all denominations, should at least communicate with me, the official judge of such matters for my people."

Accompanying these letters in Monday's *Chronicle* is a statement signed by all the directors, which sets forth the growth and origin of the institution, and affirms its non-denominational character. The idea that there is any danger to the faith of Catholic deaf mutes attending the institution is dismissed as absurd. "To talk of the faith of an uneducated deaf mute," they say, "is simply to use words without meaning." To His Grace makes reply in Tuesday's *Chronicle*, and, justly, of their having prefaced the correspondence published on the preceding day with a statement to which he had had no opportunity of replying. His predecessors were strongly opposed to the institution as a school for Catholics; but as it was so evidently and thoroughly non-Catholic, they did not think it necessary to state the fact publicly, but contented themselves with warning Catholics against it privately. To the affirmation that it is meaningless to talk of the faith of an uneducated deaf mute, His Grace rejoins:

"It may be so according to non-Catholic theology; it certainly is not according to ours. We hold that faith is a supernatural virtue infused into the soul of the infant by baptism, hence it is potentially in the uneducated Catholic deaf mute, and can very easily be tempered with, as the dormant power awakes to action through the process of education. Infinitely better is it for the deaf mute to pass through life in his or her baptismal innocence, uneducated and shut off from communication with fellow beings, than to lose by 'instruction' the priceless gift of faith. However, as a rule, Catholic deaf mutes, although not sent to school, learn from their parents the great truths of religion, and the chief concepts of morality. The public will see, therefore, that according to our principles, the safeguarding of the faith of deaf mutes

is not an idle question. Possibly, too, the consciences of the directors may be awakened to a sense of the duty they owe these unfortunate and that having made the advance of keeping a creed register, they will take another step on the path of fair play, and provide for their religious instruction. The public will also see that the directors do me too much honour, by more than dissuading that I am the first Archbishop of Halifax to value the souls of our deaf mutes."

Having affirmed that he has no ill-will whatever against the institution, or objection to its receiving public money for the education of Protestant deaf mutes, the Archbishop concludes:

"I shall simply say to the Catholics of Nova Scotia that if their deaf mute children shall be henceforth debarred from the advantages of an education paid for out of the public funds, the responsibility will rest on those who having the powers, will not make the school such as would justify them in attending."

To Protestants Archbishop O'Brien's stand on this question will probably seem unreasonable, even in the face of his very full and clear explanation. They are satisfied with religious instruction that is perfectly orthodox, and in which the truths of the faith are put down to the test of the testaments that are common to all Christians, and they think Catholics should be satisfied with it. They do not see that the faith of Catholic children is really saved up by the school which stands as its divinely appointed teacher and guardian, — that their creed is summed up in this one proposition: I believe all that the Holy Catholic Church teaches. But Catholics will at once understand His Grace and fully appreciate the position he has taken. We have thought it well to give here a summary of the correspondence published in the *Chronicle* in order that Catholics may see for themselves what reason the Archbishop had for publicly expressing his want of confidence in the institution, and that his words may awaken them to a fuller realization of the dangers to which the faith of Catholic deaf mutes would, if attending such an institution, be exposed.

## Magazines, Etc.

THE CATHOLIC WORLD. The *Catholic World* for November is an excellent number of an excellent magazine. Maurice F. Egan assigns to Tennyson his place in the galaxy of English poets. Mr. Egan is good at almost everything, but he excels as a literary critic, and writes very good poetry, too, from time to time, so that few men are better qualified than he to appraise the productions of the *Dead Laureate's Muse*. Aubrey de Vere, on whose head many are of opinion that the Laureate's crown would now descend, writes the poem that is a Catholic and a convert, contributes the third part of a remarkable poem entitled "Legends of the Old," of which the pentameter blank verse is not its only point of resemblance to the "Idylls of the King." The Rev. T. O'Gorman, of the Catholic University, writes a valuable account of a trial and execution of the martyred heroine, Joan of Arc, and lays the blame for the infamous deed where it belongs. Christian Reid, that most charming of novel writers, whose every story mirrors a mind as keen and cultured as it is Catholic and pure, continues his bright serial story, "The Land of the Sun." There is a number of other interesting articles embracing a wide range of subjects. The Rev. G. M. Scare's paper on "Evolution and Darwinism" is the only one to which we can take exception. Scientists have as yet advanced little solid proof for the evolution of species, and less proof for the theory by which Darwin attempted to explain the assumed process. So weak and inconclusive are the arguments advanced by Evolutionists that among scientists themselves there are many who reject the theory with scorn. In view of this fact and of the further fact that many of the objections brought forward against the theory remain as yet, and are pretty sure to remain for ever unanswered, we cannot but feel astonished at the assurance with which the covered writer states that evolution is sufficiently demonstrated "to leave no reasonable doubt in the minds of those who have studied the matter."

The *Catholic World* costs 35 cents a number, or \$1.00 a year. Its manager is the Rev. W. D. Hughes, 120-122 West 60th St., N. Y.

CATHOLIC HOME ALMANAC. We have received from Benziger Brothers, New York, a copy of the *Catholic Home Almanac* for 1895. It contains, besides the record of astronomical facts proper to such a publication, a variety of pictorial illustrations, some of which give evidence of artistic skill. The frontispiece is a picture of the Crucifixion, on thick strong paper, which would be well worth framing. There are several short stories and sketches written expressly for the *Home Almanac* by well known Catholic writers, among whom may be mentioned John Talbot Smith, Eliza Allen Starr, Sarah Trainor Smith, Margaret E. Jordan, Rev. Edward Brennan, D. D., and last but not least, Maurice Francis Egan, who, by the way, seems to be empowered with literary ubiquity. In short, the *Catholic Home Almanac* for 1895 is crammed full of good things, and should find its way into every Catholic home. Price, 25 cents.

THE AVE MARIA. The *Ave Maria*, of Notre Dame, Ind., continues to be one of the most delightful of our exchanges. Fortunate is the young man or woman who feels his or her mind upon such choice and wholesome fare as this magazine furnishes its readers with. The fact that it numbers Maurice F. Egan and Christian Reid among its regular contributors is of itself an all-sufficient guarantee of its excellence. Of all our exchanges, the *Ave Maria* is the one from which we borrow the greatest number of selections. Long may its fragrance perfume the field of Catholic journalism.

To the issue of Nov. 5, the Rev. A. B. O'Neill, C. S. C., contributes the following exquisite verses:

18 NOVEMBER.  
With the plaintive tones of a mourner's moan,  
Sigh the winds of bleak November,

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