

HON. JOHN COSTIGAN, M. P.

A TALENTED MAN AND A SUCCESSFUL ONE.

Twenty-eight years in Public Life brings him to the Post of Minister of Inland Revenue - His Assistance on a Secretarian School Act and His Work for Ireland.

With few exceptions, the province of New Brunswick has uniformly sent men of ability and influence to represent her people and do good service for the whole country at Ottawa. The present delegation is equal to any of its predecessors. It has no more zealous, active and efficient—and one might very safely add, popular—member than Hon. John Costigan, M. P. for Victoria county, and minister of inland revenue.

Born at St. Nicholas, P. Q., Feb. 1, 1835, Mr. Costigan received a thorough education at the college of St. Anne's. Removing shortly after graduation to this province, he entered almost at once into public life. He had pluck, perseverance and the faculty of making his way against circumstances, and the people of his town and county were glad to make constant use of his vigorous intellect and ready tongue. Among other employments, he filled the office of registrar of deeds and judge of the inferior court of common pleas. His talents marked him for a broader field of usefulness, and in 1861, at the early age of 26, he was elected to the provincial house.

Mr. Costigan's activity in this position was ended by confederation. He favored it and was defeated. Defeat, however, proved only a prelude to success. At the general election after confederation he was returned to the dominion house from Victoria county and re-elected in 1872, 1878 and 1882. On May 23 of the last named year he was sworn in a member of the privy council and made minister of inland revenue. He has a mortgage on that portfolio.

The work of a member of parliament, more especially of a cabinet minister, embraces so much of interest and importance that it is difficult to convey an idea of it in a brief sketch. Perhaps the most signal service that Hon. Mr. Costigan has rendered to good government was performed when, on May 20, 1872, he moved an address praying the disallowance of the New Brunswick School act, on the ground "that said law is unjust and causes much uneasiness among the Roman Catholic population." The circumstances attending this action are thus stated in the Cyclopaedia of Canadian Biography:

Some time before the introduction of Mr. Costigan's resolutions, persons had gone up and down through New Brunswick declaring that the province must have a system of free, non-sectarian public schools, and children of every denomination must attend these schools, and that one and all, according to his real or personal property, would be taxed to maintain the educational system. So far this was good. The province had for many years previously made liberal grants for education, but the schools were under denominational control; there was no thorough system of inspection; no uniform course of instruction, and subjects were taught on the old-fashioned parrot plan, an old teacher standing behind the educational bulwark, driving education home with a birch rod. Therefore it was a wise and progressive movement that some one set on foot to reduce this chaos of catchism and birch, and arithmetic and letters, into one harmonious, efficient and enlightened system. The new idea carried the province by storm, and then there was appointed a chief superintendent of education. To this gentleman was assigned the task of drawing up an educational chart, outlining courses of instruction, and prescribing texts. He had just the qualifications needed to carry out the will of the narrow politicians with respect to education and the Roman Catholics, and so rancorously was he disposed towards Catholicism that, it is averred, when writing a letter, he carried his hatred so far as to avoid crossing his i's. He imagined that all priests and lay brothers were bad men, all nuns wicked women, not fit in character or garb to teach in the public schools, therefore he drew up a regulation making it unlawful for any teacher employed in the public schools to wear any badge, garb or emblem distinctive of any denominational sect or order. This, of course, excluded nuns, lay brothers, and people of a like ecclesiastical fashion, and the proviso was characterized as "the government's infamous millinery regulation." Holy church had no cause for panic when the idea of free, non-sectarian schools was at first broached, although it fidgetted and fretted itself almost out of its vestments; now it had a genuine grievance.

It was when this narrow regulation had been put upon the statute-book that Mr. Costigan, a Roman Catholic, raised his voice in the house of commons and brought parliament to interpose its hand in justice to the minority in his province. He was ably seconded by Hon. Timothy Warren Anglin, who pleaded until he became pathetic for justice to his co-religionists. Mr. Anglin's newspaper, the Freeman, week after week, was laden with complaints against the injustice of the New Brunswick legislature. It declared it was the duty of Sir John A. Macdonald's government to interfere its authority and maintain right. Then Sir John fell under his Pacific scandal load, and the Reformers returned to power, bringing with them Mr. Anglin, whom they put in the speaker's chair. During the first session of the new parliament, Mr. Costigan again arose and moved his resolution, which ended in these words: "That the government should advise his excellency to disallow the act passed by the New Brunswick legislature." In this case Mr. Speaker Anglin's support ended with putting the resolution. The whole country knew how he had the Roman Catholic interests at heart, but it was inexpedient now to press the matter—expedient of course to embarrass the government, though this was the very course that his great store of wisdom had suggested when Sir John was in office. So Mr. Costigan had to fight the battle alone. To dispose of the matter, the governor-general did not disallow the New Brunswick school act, and it would have been a constitutional crime had he done so. Nor did Mr. Costigan desire the repeal of such portions of the law as were just; he merely sought to remove the intolerance and bigotry that disgraced the act in the "millinery regulations. Although the act was not repealed, Mr. Costigan's exertions were not without fruit, for Dr. Bead's anti-Catholic provision was expunged, and the doctor himself, as political decency in New Brunswick increased, began to totter in his chair. At last Mr. Blair asked him to resign.

Another of Minister Costigan's great acts in parliament was the moving and carrying, in 1882, of an address to Her Majesty passed on the "Costigan Irish

resolutions," praying that she would grant Home Rule to Ireland, and for the release of "suspects" and other ameliorations. This address passed unanimously in the commons, and with only five or six dissentients in the senate. In 1886 an address to Her Majesty, reiterating the sentiments of that of 1882 was passed in the commons on motion of Mr. Costigan; and again in 1887 an address was passed in the same body, praying that the then proposed Coercion act might not become law, and of it Mr. Costigan was an active supporter. The strength of Mr. Costigan's convictions

on this subject are reinforced by the written opinion he gave, by request, to Lord Lorne. "So long," said he, "as England refuses Home Rule to Ireland there can be no feeling of sympathy with her on the part of Irishmen in Canada and the States. Irish men have been driven from their own country by oppression. They are not satisfied with the way the country their forefathers lived in is governed."

Mr. Costigan's popularity with his party has already been mentioned. Significant proof of it is found in the presentation to him of a handsome residence in Ottawa.



HON. JOHN COSTIGAN, M. P., MINISTER OF INLAND REVENUE.

TO BE BURIED ALIVE.

DR. TANNER, THE FASTER, WILL TRY A NEW EXPERIMENT.

On May 15 He Will Voluntarily Enter a Trance, Allow Himself to Be Buried and Will Come Back to Life All Right in Four Weeks.

[St. Paul Globe.]

It would seem as if the human mind could not encounter a more dreadful subject for contemplation than is furnished in an apprehension of the bare possibility of being buried alive. Nor can there be conceived a more marvellous transition than the disinterment of a person after having been buried and laid in the grave—weeks—and even months; and his rapid restoration to perfect health and the full vigor of life. All this, and yet more marvellous things, have been done in India, as incontestable records amply prove. Heretofore, nothing of the kind has been essayed here, but Dr. S. H. Tanner, who formerly resided while in Minneapolis, announces that he will make the attempt to accomplish the feat at an early date.

His intention was first given out to the Associated press a year ago, and a few days since he stated in Chicago that the experiment will be made early in the month of May. Dr. Robert R. Hammond, of New York, who is at present visiting near St. Paul, had a long and interesting interview with Dr. Tanner last week, during which the latter said:

"I have so disciplined my mind and body that I can take upon myself, at will, a trance state, and while in that condition shall be buried, just as a dead person is ordinarily buried, in a secure, regularly-made coffin, placed in a grave five feet deep, which will be filled up and the earth compactly put in and mounded over. I shall remain there four weeks, then be disinterred, resuscitated and fully restored to the full vigor and strength of my normal condition. This is not impossible. It is not a new thing. It has been successfully, I may say easily, done, as has been demonstrated by East Indian priests and fakirs for centuries past. The study which I have devoted to this subject has made me master of the secrets of this performance. One of the principal acts is to throw the tongue back into the gullet, and so cause such a radical change in the circulation of the blood that it assumes the conditions of the pre-natal state, in which there is no respiration; the body becomes airtight, as though it were hermetically sealed, and the valves of the heart are changed to a condition identical with that of an unborn child.

"This is only one of the secrets I have learned from the archives of the Hindoo priests and Brahmin fakirs. I have killed numbers of wild animals, bears, raccoons, opossums and various other hibernating animals during their winter's sleep, and dissected them to learn the changes of the organs while in their lethargic state. For years I have dieted and experimented upon my own body to gain all the strength possible for this great achievement, until now I have supreme command of all my vital forces, all my senses and all my will and mind power.

"What benefit is to accrue from this, do you ask? Why to show that pagan science has treasures of knowledge that the wise men of the western world neither know nor believe; that we do not begin to know even the generalities of very many forces of nature—God's natural laws—which are within the grasp of far advanced research.

One thing especially I will demonstrate—that all the outward signs of death, as accepted and depended upon by physicians, are deceptive, all save one—decomposition; and that alone is infallible. I hope to convince the world of this, and arrest the prevalent custom or undue haste of burials.

"It is indecent, outrageous and horrible to realize that very many people are buried alive. It is a fact that every graveyard furnishes hideous evidence of. It is unchristian, uncivilized, barbarous. I have seen bodies that, after having been pronounced dead by reputable physicians, who, after applying all the tests, sincerely believed life to be extinct, and the corpse was duly buried, while a latent vital spark remained which with proper effort could be rekindled, resuscitated and fully restored."

Dr. Tanner is about 60 years, of medium height, portly (though now reduced by his system of dieting), of lymphatic temperament, sound and vigorous constitution, and of remarkable will and power. He came to Minneapolis about ten years ago, and was employed by a prominent specialist physician on Hennepin avenue, near Third street, as superintendent of magnetic vapor baths. It was his custom, when ill, to abstain from food, and on one occasion, when he had been without nourishment three days, he resolved to fast 40 days to prove that the fasting of Christ for a similar period was quite within the range of human endurance. He continued his fast 43 days, taking no food, but occasionally a little water, during all that time, and but for the interference of medical friends would have endured longer. Subsequently he fasted 40 days in Clarendon hall, New York. Four years were spent in New Mexico, studying and preparing for the impending experiment. He has generally been considered as an eccentric "man of strong parts," earnest in his theories, and not actuated by money-making.

His wife, who is a well educated physician, secured a divorce on the ground of incompatibility. She is a handsome woman, and remarried in Minneapolis soon after.

Chairs Caned and Repaired, 249 Union Street.

Be Careful, Boys! "The next time I leave home I shall go in disguise, under an assumed name," said a young married man to Progress, the other day. "Tell the boys that's the only safe plan. It will pay them to be pretty careful how they act, even after that."

"What do you mean?" "I mean that I went to New York on a business trip, Monday week, and in Thursday's mail my wife got a card and circular from a New York detective agency, insinuating that if she wanted me watched they were ready for the job. She has confidence in me and didn't take any notice, but that scheme is liable to make a good deal of trouble for somebody."

Something to Remember. Progress' advertisers will please remember that the paper goes to press Friday at noon, and that it is desirable that all changes of advertisements should be in the office as early in the week as possible and not later than Thursday morning at 10 o'clock. Their insertion cannot be guaranteed if they arrive at a later hour.

For the delicate and aged and all in whom the vital current is impoverished and sluggish, Ayer's Sarsaparilla is the very best tonic. It restores the wasted tissues, and imparts to the system surprising elasticity and vigor. Price \$1. Worth \$5 a bottle. -Adv.

A VIGOROUS DEFENCE

OF THE UNBROTHERLY OF THE BLESSED SACRAMENT.

An Associate Says That It Is Neither Secret Nor Jesuitical—The End Is an Honest One and the Only Means Used to Promote It Are Prayer, Work and Self-Denial.

To the Editors of Progress.—Some weeks ago you published an article on the above society, with the heading, "Secret and Jesuitical." For the title alone you are responsible, as the matter was a reprint from an Upper Canada church newspaper.

Secret societies, especially of the religious sort, are usually objects of suspicion, and perhaps not unreasonably; and the word "Jesuitical," always ominous and alarming, has just at this time a specially sinister significance. Will you allow me to say, what I think I shall be able to prove, that the Confraternity of the Blessed Sacrament is not either secret or Jesuitical in any sense of the words. It might be said that it would be as well to take no notice of the article and its portentous name, but it seems to me that to do so is but to admit its truth and force; and as one clergyman at least in the province has been put to no little annoyance from the same, and since well-intentioned people may be, and have been, misled through ignorance of the actual nature, rules and objects of the said society, I think it only fair to send you these few notes of explanation.

There is nothing secret about the society. Its Manual containing everything as regards constitution and organization is published by Masters of London, and may be found in any bookstores where the society exists. For years it has lain publicly in Gossip's store in Halifax, and anybody who wished might purchase it. The "objects" therein contained, may be briefly summed up as follows: The promotion of reverence towards our Lord in His Sacrament, fasting reception of the communion, and united intercessions for all kinds of objects and persons at the time of communion. The "rules" are to be a communicant, or at least a worshipper, on Sundays and the greater festivals when the holy communion is celebrated, unless prevented by a good reason, to promote frequent and reverent celebrations of the same by all legitimate means, and to make the intercessions put forth monthly. Besides the Manual and the Intercession paper, there is an annual report, about which there can be nothing secret since it has got easily into the hands of the Evangelical Churchman, and any others, friends or foes. Perhaps the real "secret" of the matter is they can find nothing hidden or disguised about it.

And now what is the meaning of the term "Jesuitical"? Just now it signifies a design to obtain a good round sum of money from the government, on the ground of old claims, etc. I suppose we can be counted clear of this? A favorite interpretation of the word is contained in the maxim—said to be that of the Jesuits—"The end justifies the means," or, that you can do what you like, lawful or unlawful, honest or base, openly or deceitfully, to gain an end presumably good. Our end is an honorable and honest one, and the only means used to promote it are prayer, work and self-denial! and we seek to molest or slander or annoy nobody! But if the intention of the accusation is to charge us with covertly and secretly trying to teach beliefs identical with the Church of Rome and incompatible with the faith of the Church of England, a few extracts from the last annual report may perhaps contradict the insinuation:

We have our own traditions. We do not presume to define the manner in which the great mystery is accomplished, while firmly upholding the mystery itself. We take the older Patristic line which traces the close resemblance between the Holy Eucharist and the Incarnation, that as we cannot define the manner in which it effected the manner of the Union of His Sacred Presence with the consecrated species; it is, on the other hand, real, we mean only that His precious body and blood have entered into a purely spiritual condition, etc. (Superior general's address, p. viii.)

This statement is a plain denial of the Roman doctrine of transubstantiation, and declares also a different belief from that of consubstantiation taught by the Protestant Luther.

And again, in the paper read by Lindley Brown, Esq., (p. xi.), to whom a vote of thanks was unanimously passed:

"Our church was right in the appeal from medieval Rome to Holy Scripture and the councils of the undivided church (p. xiii.). "Then, as to the countries when priests and laymen alike were lax and ignorant, we shall find the first place, that the church was never without a succession of witnesses to her catholicity. There was always a Lancelot Andrews, a Laud, a Jeremy Taylor, a Bishop Wilson to exemplify true church principles by his life and doctrine." (p. xvii.). "It is no exercise of Christian charity to attend a Roman service; it is, on the other hand, a grievous insult to our own church to do so. What would we think of the conduct of a son who visited on terms of intimacy at a house where his mother was treated with contempt?"

"If we believe in the purity of our dear mother church we cannot desert her altars for those of men who deny that purity without condemning either her or ourselves."

I suppose there may be those who, even after all this, will say and write that the C. B. S. is "secret and Jesuitical." But it must surely have weight with the unprejudiced and charitable that such things have been said and assented to by us, and mark you in—as your writer would have it—"secret and Jesuitical" conclave assembled!

Let me say, in conclusion, that the society numbers now, clerical, 1,326 and lay 12,674. Among its members are many of the most learned, devout and distinguished men of the Anglican church.

ASSOCIATE.

Advertiser's note: In Progress, three lines will cost you only 10 cents.

NOW IN STOCK!

CONTRACTED FOR PREVIOUS to the ADVANCE IN RAW SILK.

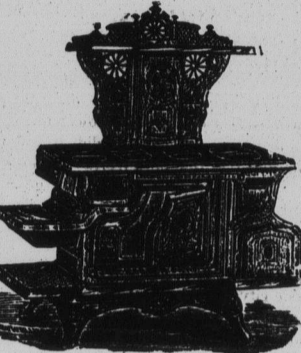
The Largest and Best Assorted Stock of BLACK and COLORED SILKS and SATINS ever imported into the Lower Provinces.

- 65 QUALITIES IN BLACK SILKS AND SATINS. BLACK FAILLE FRANCAIS. 6 QUALITIES. BLACK GROS DE LONDRES. 6 " MASCOU BLACK SILK. 3 " SATIN DE LYON. 3 " SANS EGAL BLACK SILKS. 6 " SATIN MERVEILLEUX. 6 " BONNET BLACK SILK. 6 " JAUBERT & CO'S. BLACK SILK. 5 " BLACK SATIN LUXOR. 5 " MURICH BLACK SILKS. 11 " BLACK C. B. SATINS. 9 "

60 Shades comprising all the Fashionable Tints for Spring and Summer, 1889, in FAILLE FRANCAIS and SATIN MERVEILLEUX. Summer Silk in Taffeta, Glace and Surah Quadrille; Printed Pongee, new designs.

MANCHESTER, ROBERTSON & ALLISON.

THE Old-Fashioned Method of Roasting



With a Spit before an open fire gave results in producing juicy, tender meat that it has always been impossible to secure with an ordinary Cook Stove, wherein the meat is baked, not roasted.

This baking results in drying out the juices of the meat to such an extent that the nutritive properties of the meat so baked are greatly impaired. The application of Wire Gauze in the CHARTER OAK line of Coal and Wood Stoves has completely changed all this, and by its use meat can now be roasted as well in a CHARTER OAK oven as with a spit before an open fire.

It is a well-known law of Nature that while the air circulates freely through the gauze, heat is not transmitted or allowed to escape thereby, and it is the free circulation of air that imparts to the meat that delicious taste that makes roasted meats so desirable.

This is a matter well worthy the investigation of all interested (and WHO are not?) in securing the best results from the food we eat.

We claim that the CHARTER OAK is the only perfect Cooking Stove made, and we guarantee every one we sell to be all we claim for it in every respect.

EMERSON & FISHER, 75 and 79 Prince Wm. Street.

Advertisement for W. G. SCOVILL, H. H. FRASER & CO. Clothing House, 5 MARKET SQUARE. Includes prices for children's suits, boys' pants, and men's suits.

Advertisement for W. TREMAINE GARD, GOLDSMITH, Practical Jeweler, Optician, Diamond Setter and Electro-Plater. No. 81 KING STREET, (VICTORIA HOTEL).

Advertisement for W. F. ALLAN, Coffees also reported higher. W. F. ALLAN, (Successor to R. S. DEVEREUX) 73 Germain Street.

Advertisement for A. G. STAPLES, Plain & Decorative Painter. Shop, 175 CHARLOTTE STREET; Residence, 141 BRITAIN STREET.