

THE CASKET.

\$1.00 PER ANNUM.

A CATHOLIC JOURNAL NON-PARTISAN IN POLITICS.

\$1.00 PER ANNUM.

FORTY-FOURTH YEAR.

ANTIGONISH, N. S., THURSDAY, APRIL 4, 1895.

NO. 11.

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The Constitution of the P. P. A. has... should here, at the beginning of it... this Scripture text: "And he (the beast) saith... that no man should be able to buy or sell save he that hath the mark of the beast" (Revelation, xiii. 17).

The Protestant dogma, "Blessed are the meek," is expressed editorially as follows by the New York Witness (Presbyterian): "It will ever be that fervor in Christian spirit and success in mercantile enterprise will go together. This is true of individuals and of nations."

That's crude enough for any worldlyling. From the advertising pages of the Catholic World for April we learn that Father Young's book, "Catholic and Protestant Countries Compared," which was reviewed in the past two issues of The Casket, is now in the fourth edition, three editions having been exhausted in three months. We sincerely hope that its phenomenal sale may continue till it is in the hands of every intelligent man and woman, Catholic and Protestant, in the land.

"The Tramp," who edits the "Farmers' Club" in the Free and Press, one of the weekly editions of the Toronto Mail and Empire, says in a recent issue: "I have on hand eight letters of a purely political character, which the writers request me to publish in this department. Were the letters of an argumentative character, and did they deal with special political features, I would strive to meet their views. But as they consist entirely of abusing the other side, I reluctantly compelled to refuse them admission."

This, though possibly susceptible of more elegant expression, is an excellent journalistic policy whose adoption by our party papers generally were a commendation most devoutly to be wished. It is a deplorable thing that every scribbler who considers he has a grievance against some one on "the other side" can for the next few months get unlimited space in most of the party journals to give vent to all sorts of abuse.

"LOVE TO MAKE LIES." The Protestant New York Independent, in its issue of March 21, indulges a spike in an off-handed line in a manner which covers a multitude of sins in its treatment of Catholic subjects. It is the old falsehood about the number of Irishmen who deserted from the Federal army during the civil war, which, it appears, is now printed on a slip for wide circulation, with the statement that these deserters were the result of the recognition of the Confederacy by the Pope. Following is the introductory paragraph of the Independent's article: "If we may judge from assertions that come under our eye, some of those who make the Roman Catholic Church love to make lies about it. We cannot imagine why false accusations are concocted in the name of the Pope and false testimony addressed against the Church, unless it is because hatred of the Church is equalled by love of lies."

As the statement purporting, as it always has done in the past, to be made on the authority of a document issued by the Pension Department at Washington, has been dependent, apparently unaware that it had already received an official contradiction, wrote to the Secretary of War and was informed that no consultation of the number of deserters had ever been made; nor was it possible to ascertain the number of any given nationality. As to the Pope's alleged recognition of the Confederacy the Independent says: "We can find no authority for it. If this is actually all that the Government of the world refused to do, Jefferson Davis, the President of the Confederacy, in his 'Lies and Fall of the Confederacy' and 'Government' we have searched this two-volume work designedly and failed to find any record of Papal recognition."

As the printed slip cited the New York Sun as corroborating the figures, the Independent concludes: "We may say, that in answer to a note of inquiry addressed to the editor of the Sun, asking whether it held itself responsible for the figures which the slip states were corroborated in its columns, we received the following: 'The Sun does not and never did. The figures were printed simply as correspondence. We disclaimed their official character at the time and many times since.'"

"This strips the statement of the last residue of authority, and shows that it is made out of the solid."

THE GLOBE ON REMEDIAL LEGISLATION. The Toronto Globe comes out squarely against Federal interference in the Manitoba school question. The decision of the Privy Council, argues the Globe, empowers but does not require the Federal Government to interfere; Federal interference would be an encroachment on provincial rights; the people of Manitoba would resist, and their resistance would render any remedial law impotent. Such, in brief, is the Globe's argument. Now, the Privy Council has declared that the rights and privileges of the Catholic minority in Manitoba have been unjustly affected by the School Act of 1890. There exists a grievance, and for that grievance the Constitution provides a remedy—else is the sub-section of the Act which vests an appeal to the Governor General in Council in favor of the aggrieved minority a violation and a snare. The Federal Government, therefore, cannot choose but interfere, unless it elects to over-ride the Constitution. So much for the Globe's first plea. Its second plea is equally futile. Whatever rights Manitoba has as a Province it acquired under the Act of 1870, which incorporated in the Constitution the Act of 1870, and which, as its rights, and limits in the matter of public school legislation, are the third plea is either very silly or very mischievous. A remedial law passed by the Parliament of Canada would forthwith be inoperative in the Province. Let us see. The Manitoba Government has at present the legal right to levy a tax upon Catholics for the support of schools to which they do not send their children. In this respect it is no different from the Province of Ontario. It would have no such right, and the Catholics could invoke the protection of the courts against any attempt on the part of the Government to collect the tax. Again, the Catholics of Manitoba have no legal right to lay taxes for the support of their own schools. If the Federal Parliament should enact a remedial law, they would have the right, and the courts, as in duty bound, would uphold it.

There is but one way in which the people of Manitoba could resist remedial legislation, and that is by casting off the yoke of Confederation and going into open rebellion. In history at resistance, therefore, the Globe virtually incites to rebellion, and its language is nothing short of treasonable.

mitted to be an anomalous one. The Cabinet was in the unique position of being charged with a judicial function. They discharged it as a judicial tribunal, making what is admitted to be the only order they could make as a judicial body. Perhaps the Herald is correct in saying that they have a right to decline to undertake in their political capacity the task of carrying through Parliament legislation for the purpose of throwing light on the making of it they had no option. We concede that decision, seeing that in the doubt, as we say, they had no option. We do not, however, concede that the constitutional procedure capable of throwing light on the matter can easily be found. It is a question of the Government's intention; and since a doubt has been raised in the matter, we must hold that intention should be made known.

THE GLOBE ON REMEDIAL LEGISLATION.

We have no party to serve in this matter—nothing to look after and but the interests of justice to our fellow-Catholics in Manitoba. If we were right in the position taken last week, and if Mr. Laurier persists in keeping his attitude on this question a secret, then we have a contest in which one party proposed to do justice in this matter and the other party won't say what it intends to do. What we want to know is—Is this the case? Can we eliminate the first "if"?

Halifax Happenings.

(Received, late for insertion last week.) On Thursday evening, March 21, Rev. Dr. Foley delivered the first of a series of Lenten lectures in aid of St. Mary's Y. M. T. J. and B. Society. The plan of the lectures is as follows: The lecturer selects a subject and announces it a couple of days beforehand. A "question box" is placed at the door and therein any person present may deposit a paper slip containing a question bearing directly on the subject in hand. After the lecture is concluded this box is opened and the lecturer reads out the questions propounded one by one and gives answer to each as required. The subject of Dr. Foley's discourse was the History of the Bible. Dr. Foley brought to light some very interesting points in connection therewith. The lectures are only open to members of St. Mary's Y. M. T. J. and B. Society. The lectures are very successful, the Doctor's ability as a theologian being well known.

Dr. Francis Partridge, rector of St. George's Episcopal Church, this city, is about giving up his charge here to undertake the Deanship of the Diocese of Fredericton. Dr. Partridge has been at St. George's for eleven years and during that time has enjoyed the respect of the clergy and laity of all denominations, who have had the pleasure of his acquaintance. I am sure that he will be the recipient of the same respect in Fredericton which he enjoyed here, and which is due to his measure to his well-known good qualities and his tolerance of the religious beliefs of others.

WERE WE RIGHT?

The House closed on Thursday with the usual formalities. The session has been rather uneventful on one side, there was little or no friction between Government and Opposition, and on several occasions members of each party voted outside their ranks, as their judgment led. This by no means to be deplored; it is a practice conducive to good legislation. A member who votes according to his convictions when they happen to clash with those of his political associates is likely to have the best reasons for so doing, and need not fear being held to an account by his constituents.

The City Improving Bill got through on a compromise between the Assembly and the Legislative Council after being thrown out by the former body. Among the members of the Assembly for the maintenance of female prisoners sentenced there by the Courts for correction. The City Council has been petitioned in order to get permission to borrow the requisite funds. This Bill among through the kind efforts of a number of clerical gentlemen representing the "Evangelical Alliance," who probably saw in this some new mode of "Papal Aggression." However, the Bill was sent back by the Upper House and ultimately passed.

Monday morning's Chronicle has a well written article copied from the Boston Transcript and entitled "Special Subjects in the Pulpit." The article sets forth this evident fact, that in many pulpits there is

a tendency to treat of sociological and scientific rather than religious subjects, and that although the remarks do not apply with great force to Canada, yet they are worthy of Canadian thought. In reading the article I became impressed with the idea that if, as claimed, the remarks of the Transcript cannot apply to Canadian clergymen do not speak to the texts they announce, for assuredly, many of those texts would imply a secular disorganization in Halifax a pulpit from whence proceeds the most vile abuse of all existing forms of religion. The only redeeming feature in connection with the smallness of the church in which the pulpit stands, is the smallness of the congregation; there are about 150 regular attendants and 200 transient employed in attending the churches in which they profess to believe. The pastor of this so-called church, who has the conscience to prefix "Rev." to his name, is an avowed Agnostic (which is a polite name for an infidel). He publishes a paper devoted to the propagation of his peculiar ideas, which may be purchased for five cents. It has made several attempts to involve prominent ecclesiastics into polemical discussions, but in every instance has been treated with beating contempt. His last effort in this direction, though beset with what he calls "regular calling gun facts," has failed as signally as all previous ones. I do not mention his name, because of his well-known desire for notoriety, which I do not wish to gratify. Halifax readers will know the man.

"Our Parish Magazine." Point Morien, C. B., Feb. 25th, 1895. Dear Sir:—The Rev. W. J. Lockyer, Episcopal clergyman of this town, publishes a monthly periodical, called "Our Parish Magazine," its motto being "Our finite doctrine and a clear understanding of the truth."

It contains some well known advertisements, has considerable space devoted to foreign mission stories, always contains the usual number of references to tea-meetings, fancy apron sales, children's contribution boxes, magic lantern shows, etc., and occasionally a page or two of editorial matter. It being, in all, such a bright, instructive addition to our current literature and edited with so much clear understanding of the truth, I trust you will grant me space in your valuable paper to congratulate the Rev. enterprising gentleman upon the great success (?) attained by his parish magazine.

In the January number, the courteous gentleman is pleased to say "a few words" to our Catholic neighbors, for their many "unkind, uncalculated remarks, respecting his actions in a recent marriage affair," and "their many wicked threats respecting the grass, who had been a member of the Church of Rome." Just here, Mr. Editor, I should give Mr. Lockyer credit for another important and most commendable trait of character, which he frequently displays. It is the ability to make reckless, bald, assertions on serious questions and to expect the public to believe them on the authority of the Rev. Mr. Lockyer, witness the following:—Italic being ours.

"To our Roman Catholic neighbors, who have not been too complimentary in their remarks about the marriage referred to, we say, with the kindest feelings, that the marriage referred to is valid in every respect, solemnized by a valid priest, with apostolic sanction, of a valid branch of the Holy Catholic Church with an ordinary commissioned by God to act for Him and to bless in his name."

I think, now, that that is a staggerer (?) for our best Catholic theologians. This is not, I presume, the first time such claims have been made by a clergyman of the church by law established, but hitherto they have emanated from metropolitan Bishops or other writers of recognized ability, and consequently were not entitled to much serious consideration, now, however, Mr. Lockyer has spoken, and how dare any one claim to be better informed? Mr. Lockyer, edits the Parish Magazine, he charges his Catholic neighbors with many mean and wicked things. He has spoken, and how dare any one say that he is not correct?

Yours, etc., (unreadable)

[We withhold the foregoing letter for several weeks in order to make a careful inquiry into the chief fact alluded to by our correspondent. We are assured on good authority that the Rev. Mr. Lockyer's statements about threats against the nuns, and Catholic who consented to be married by him are without any foundation whatever other than the protest of the young man's mother. His "few & therefore gratuitous pieces of impudence. His claim to be a validly ordained priest, etc., shall just point out how much he knows of the doctrine of the Catholic Church respecting the matter in hand. His saying the marriage in question is valid because celebrated by a validly ordained priest. Does he know that a validly ordained priest is not necessary to the validity of marriage? Where the decree of the Council of Trent is not in force, the parties, though they contract before an heretical minister, while they commit a most grievous sin, are validly married. Evidently however, Mr. Lockyer has not got the truth."—Ed. Casket]

Catholic Magazines.

One of the best things in the March Brevary is Father Zahm's spirited sketch of four or five Catholic savants of our day, whose names though little known in the New World, are household words in the Old. The Rev. J. Walsh tells the story of Catholic missionary work in Japan—the flourishing condition of the Church in that island empire as the close of the 19th century, the fiery persecutions that followed, and how the children of the martyrs held fast the faith for two hundred years without priest or sacraments. In the present installment of Father de Viras "Ely of China" the customs and religious rites of the children of the Lacar are skilfully portrayed. There are other articles of interest in the number, and the editorial notes are, as usual, pretty and crisp.

St. Joseph's Day at Lourdes.

Lourdes, March 26th, 1895. On Sunday, the 21st instant, the boys of St. Joseph's Society here celebrated the anniversary of their patron saint, St. Joseph, by receiving the sacraments of Penance and Holy Communion. At the same time they were given a reception by the citizens of their town. They sat together before the altar of St. Joseph after the Stations and Benediction were over. The good Father Williams, who delivered a long and able sermon in the morning, addressed the St. Joseph boys for half an hour. His exhortations couched in beautiful language were brilliant with facts which appealed to the heart and heart of his people alike. The high estimation in which Father McDonald is held by his parishioners will surprise no one who knows the vigor and zeal with which the good priest works for their temporal as well as their spiritual well-being.

Obituary.

It is with kindest regret we announce the demise of Mrs. Mary McCarthy, for many years a highly respected resident of Margrave, C. B., at the residence of her son, on Hibson Street, Boston. The end of her long, exemplary and God-fearing life after a short illness, came on Thursday the 21st ult., and full of years and faith and fortified with all the consolations of Holy Church she went forth to meet her Creator. Deceased was born in Wexford, Ireland, ninety-two years ago, and was a woman of rare qualities of mind, and of a kindness of heart that endeared her to all who knew her. Her son, Rev. M. J. McGarry, of St. Laurent College, Montreal, was with her in her last sickness and performed the funeral service at St. James' Church, Harrison Avenue, on the 23rd ult. Her husband preceded her in death twenty years ago, leaving a family of four sons, and four daughters to mourn the loss of a kind, devoted and loving mother. May she rest in peace.—Cous.

We regret to announce the death of Mrs. Ross, which took place yesterday at the residence of her son-in-law, Mr. C. N. Wilkie, after a lingering illness. She was a devoted lady, sixty years of age, and was the daughter of the late Robert McLeod, of Cape George. In this country she married the Rev. C. L. Ross, a native of Stranorroy, Scotland, who was a minister of the Presbyterian Church with Kinross, Ontario, where he died a number of years ago. Mrs. Ross was a wife amiable the love and esteem of all who knew her. Two daughters, Mrs. Wilkie and Mrs. A. S. Smith, of Monrovia, W. T., survive her.