

JUST LANDED.  
ONE CAR WHITE  
LUMP LIME  
And for Sale at Lowest Prices.  
D. G. KIRK.

# The Antigonish Gazette.

LIME! LIME!  
ONE CARLOAD WHITE  
LUMP  
NOW IN WAREHOUSE.  
D. G. KIRK.

\$1.00 PER ANNUM.

A CATHOLIC JOURNAL NON-ARTISAN IN POLITICS.

\$1.00 PER ANNUM.

FORTY-FIRST YEAR.

ANTIGONISH, N. S., THURSDAY, JUNE 2, 1892.

No. 20

SEEDS! SEEDS!

C. B. WHIDDEN & SON.

WE HAVE JUST RECEIVED from reliable  
Setmen a Full Assortment of  
FRESH FIELD and GARDEN SEEDS

For the Spring Trade, consisting of  
WHITE RUSSIAN, WHITE AND RED  
FIFE, COLORADO RED, and WHITE  
CHAFF BEARDED WHEAT.

Two, Four and Six ROWED BARLEY,  
WHITE EGYPTIAN, TRIUMPH,  
WELCOME, AMERICAN BANNER and  
BLACK BARTARIAN OATS.

JAPANESE BUCKWHEAT, PEAS, and  
BEANS.

Extra Choice Canadian and Choice  
WESTERN TIMOTHY.

MAMMOTH RED, ALSIKE and WHITE  
CLOVER.

TURNIP AND MANGLE SEED,  
And a Full Line of  
GARDEN AND FLOWER SEEDS.

Orders by Mail Promptly attended to.

RED COB AND WHITE ENSLAUGE CORN  
Due to arrive in a few days.

C. B. WHIDDEN & SON,  
Head of Main Street, Antigonish.

Central House,  
RUFUS HALE, PROPRIETOR.  
ANTIGONISH, N. S.

The CENTRAL HOUSE is well adapted for  
COMMERCIAL TRAVELERS, having  
Commodious Sample Rooms.

Good Stabling on the Premises.

Antigonish Woollen Mills.

MCKAY & BRINE, PROPRIETORS.

Custom Carding, Fulling, Dressing, Dyeing, Etc., Etc.

While thanking our many patrons throughout Antigonish County and many other parts of  
the Province for the large share of patronage extended us last season, we would respect-  
fully solicit a continuance of the same during the present season of 1892.

The high reputation our work has made for itself in the past should be sufficient guarantee  
that we will endeavor to retain and increase our present patronage this season, by exceeding (if it  
is possible) in class of workmanship that of previous years, in all our various specialties such as

Custom Carding, Fulling, Dressing, Dyeing, Etc., Etc.

To meet the convenience of many who are unable to visit our mills personally, we have ap-  
pointed agents in the following places, a list of which we place before you for your guidance:

Mr. R. P. Bourke, Deschambault, C. B.  
Mr. H. H. Bruce, Barney's River.  
Messrs. B. Delaney & Son's, House Harbor,  
Magdalen Islands.  
Mr. A. C. Gillis, White Melford.  
Mr. J. J. Gillis, Georgetown.  
Messrs. L. & K. Hanz, Guyarbo.  
Mr. D. McEwen, Barney's River.  
Mr. A. H. Miller, Miramichi.  
Mr. W. J. McDonald, Malpas Cove.  
Mr. John A. McEwen, Malpas Cove.  
Mr. M. R. McDonald, Lisimore.  
Mr. J. C. McDonald, Antigonish.

Mr. H. K. McDonald, Point Tupper, C. B.  
Miss Janet McDonald, Avondale.  
Mr. John McGrath, Cross Roads, St. Mary's.  
Mr. William McKay, Cayashopy Intervale.  
Mr. Fred McLean, L'Anse-au-Loup.  
Mr. Peter McLean, River Beaus, C. B.  
Mr. Murdoch McLean, Port Mulgrave.  
Mr. J. McLean, L'Anse-au-Loup, West Arichat, C. B.  
Mr. F. J. Sears, LeCharrier.  
Mr. Angus McMillan, Tracadie.  
Capt. Neil McNeill, Fring-Du-Nord, Magd Islands  
Mr. W. M. Siroppie, Antigonish.  
Mr. M. V. Webb, Harbour au Bouche.

All work entrusted to any of our Agents as above, either for Custom Carding, Fulling, Dress-  
ing or Dyeing, will have our prompt and careful attention.

Our cards having been newly clothed, are in first-class condition to turn out good work and  
our cloth finishing cannot be excelled anywhere. Charges for all our work are moderate. "Note,"  
we pay Railway charges both ways and return promptly.

We also keep in stock a large assortment of KNITTING YARN, both double and twisted, and  
single of all colors; also TWEEDS, HOMESPUNS, FLANNELS, and SHIRTINGS, which we can  
recommend to our customers, and guarantee them best value in the market, as we use PURE WOOL  
only in our manufacture.

The highest market price always paid for wool in exchange for goods.

MCKAY & BRINE.  
Antigonish, May 25, 1892.

1868. MILLER BROS. 1892

116 and 118 Granville Street,  
HALIFAX, N. S.

WE ALWAYS ON HAND THE HIGHEST GRADES OF  
CANADIAN AND AMERICAN

PIANOS and ORGANs,

New Raymond Sewing Machines,  
THREE DIPLOMAS (HIGHEST AWARD) TAKEN AT THE LATE PROVINCIAL  
EXHIBITION.

WE BUY IN LARGE QUANTITIES FOR CASH AND ARE  
ABLE TO GIVE HEAVY DISCOUNTS and LIBERAL TERMS.

Please write for Prices to Ourselves or to  
A. T. MacDONALD, Agent, Antigonish.

M. Wilmot, Fashionable Tailor

This season our store is the centre of attraction in our Line. Our stock of  
Cloths is the Finest ever shown in Antigonish.

This question is asked every day how is it that  
WILMOT HAS THE LARGEST TAILORING TRADE IN EASTERN  
NOVA SCOTIA?

Because  
Our Stock of Cloths is the Finest, our Workmanship cannot be Equalled,  
and, in order to sustain our reputation, we employ none but experienced  
help, and all work is guaranteed to give perfect satisfaction

WE WISH TO INFORM THE PUBLIC

That the reason we can give the very Best Satisfaction both in Fits and Prices, is  
because we give all our attention to

Custom Tailoring,  
And handle no other Goods. A tour of Inspection as to Prices and Quality of  
Goods of our competitors before placing your order will satisfy you of the  
advantage to you in placing your order with us.



ONE ENJOYS

Both the method and results when  
Syrup of Figs is taken; it is pleasant  
and refreshing to the taste, and acts  
gently yet promptly on the kidneys,  
Liver and Bowels, cleanses the sys-  
tem effectually, dispels colds, head-  
aches and fevers and cures habitual  
constipation. Syrup of Figs is the  
only remedy of its kind ever pro-  
duced, pleasing to the taste and ac-  
ceptable to the stomach, prompt in  
its action and truly beneficial in its  
effects, prepared only from the most  
healthy and agreeable substances, its  
many excellent qualities commend it  
to all, and have made it the most  
popular remedy known.

Syrup of Figs is for sale in 75c  
bottle by all leading druggists.  
Any reliable druggist who may not  
have it on hand will procure it  
promptly for any one who wishes  
to try it. Manufactured only by the  
CALIFORNIA FIG SYRUP CO.,  
SAN FRANCISCO, CAL.  
LOUISVILLE, KY. NEW YORK, N. Y.  
For Sale by J. D. Conneland, Antigonish.

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## Don Bosco's Apologetic.

From the Salesian Bulletin, Turin.

It would be long and even painful to follow Don Bosco in his new capacity of schoolmaster; or, without dwelling on un-heard-of toiling and toiling, to simply enumerate the annoyances and persecutions that were assiduously procured him by sectarian spite and official intolerance. Suffice it to say that years were passed in manfully struggling against and boldly opposing every fresh obstacle as it was thrown in his way. At length, his open enemies as well as his lurking foes thought it advisable to cease from hostilities; not, we are sorry to say, through any change for the better in their feelings, towards their would-be victim, but rather because their very opposition seemed to bring him greater and more brilliant success.

At last Don Bosco had the unspeakable consolation of seeing himself surrounded by a staff of teachers and assistants formed by his own hand, and willing to spend their lives, for love of God and gratitude to their master, in imparting to others those benefits they themselves had received.

Little by little the mustard-seed of the Gospel, planted by Valdocco by the holy spirit, stretched forth its branches far and wide, and many a many a homeless little wanderer came and nestled in its friendly shade.

"Give and it shall be given unto you." Numerous indeed beyond the most sanguine hopes of his early supporters, are the establishments and homes for poor children founded by Don Bosco. In all the same method prevails, the same rules, and the most perfect uniformity in their application. In a matter so disciplinary the preventive system is universally adopted. The only system ever practiced by Don Bosco, inculcated by him as the surest groundwork of Christian education, and scrupulously adhered to by his disciples. A very characteristic feature of this method, as practised in our homes and colleges, is the total absence of every sort of punishment. The observance of rules is obtained by carefully instilling into the youthful mind a true sense of duty, and by highly appreciating every little effort in the path of virtue; while their infringement and other shortcomings, are effectually forestalled by assiduously removing those occasions that are likely to give them birth. The whole institution is bound together in one common object: the rescue from misery and corruption, and the Christian education of abandoned children. The homes are all directed by Don Bosco's disciples, administered by the generous charity of the Salesian co-operators. The unpromising villages as well as the most populous centres of Italy, France and Spain, acknowledge their beneficent influence, and bear witness to the abundant harvest that bless the humble disciples of the Apostle of the 19th century.

Other European countries—Belgium, Austria, Switzerland and Ireland—have graciously patronized the Institution, and largely contributed to the numbers of our co-operators, while not a few of their sons have become members of our Society. Thus, with the blessing of God, we have been enabled to found houses in these several countries; and we see again and again proofs of the unflinching truth of Our Saviour's promise: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall be given into your bosom." (Luk. VI. 38).

In the closing years of his earthly pilgrimage Don Bosco's thoughts were also turned to England: in fact one of the last acts of his apostolate was the sending of his priests to direct the mission and schools, known by the name of The Sacred Heart in the vast metropolis of the British Empire. The beginning is, indeed, a very humble one—but this is a feature common to all Don Bosco's institutions which have invariably sprung from a very small seedling. Nay, we might venture to say that it is characteristic of the works of Divine Providence, who is wont to make use of the weak things of this world to carry out His eternal designs; so that we may repeat with St. Paul to the end of all time: "Neither is he that planteth anything, neither he that watereth; but God, who giveth the increase." (I Cor. III. 7).

On the last day of January, 1888, our good father Don Bosco passed to his eternal repose; but his sons confiding in Divine Providence, and in the charity of the followers of Jesus Christ have continued his charitable work for the benefit of religion and of suffering humanity; and though we sorely missed the presence of our beloved father, his spirit did not abandon us, for his saintly example and the sacrifice of his whole life for the social and moral amelioration of wretched children, were treasured in our hearts.

God continued and still continues to bless our feeble efforts; the work grows and prospers as before, and year by year hundreds of thousands of destitute children, who, perhaps, had never heard of Don Bosco when alive, learn to call him by that sweet name of father dearest to the orphan's heart, and bless and venerate his memory.

To the children of the poor, to the orphan and the destitute in whatever country they may be found, we open our arms and gladly offer our poor service. To them we have consecrated our faculties and our lives. But, unaided, our efforts are unequal to the task. "The harvest indeed is great, but the labourers are few." To our fellow-Catholics, therefore, we turn for comfort and aid, inviting them to

## The Catholic Truth Society, Ottawa.

We take the following able presentation of the aims and objects of the Catholic Truth Society, from the paper for Sir John Thompson, President of the branch established at Ottawa, published in the London Catholic Record:

Having completed our organization, our society presents itself to you this evening—its first appearance before the public; and it has been allotted to me to state to you the objects of our association—its aims and its purposes.

Let me tell you, first of all, what our society is. It is a branch of the "Catholic Truth Society," formed in England some years ago, the object of which can be most simply expressed by saying its purpose is to use the press as a means of increasing the practice of the Catholic religion and extending a knowledge of what that religion really is. I have said that this, like other Catholic Truth Societies in various parts of the empire, is a branch of the Catholic Truth Society formed in England.

That society has had a most successful career. It has been approved by the Holy Father, and its members receive the spiritual benefits, which the member of every branch throughout the empire share by the mere fact of affiliation with the parent society in England. I have said that the main object of the society is to use the press as a means of increasing the practice of the Catholic faith and of spreading a knowledge of what the Catholic religion really is. We aim to accomplish that by attending to three subjects: Devotion, Instruction and Controversy.

As regards Catholic devotion, it has been found in England that the agency of the society has been most beneficial. It would be unreasonable to expect in a city like Ottawa, a field for very much exertion of that kind. We read that in England it has been instrumental in instructing the poor and uneducated in the primary truths of their religion. We read that many have been found unable to read, and like this are taught. A field like that may not be open to us; but there are objects connected with the increase of the devotion aimed at by the Catholic Truth Society which we can accomplish even in a place like Ottawa where instruction is open to all. For example, in connection with the spread of devotion, we have the fact that the parent society by tens of thousands has distributed an admirable prayer book, which cost but a penny each. Thousands of copies of the New Testament are placed within the reach of those who can pay sixpence for them. To others there is free distribution. In addition to this we have tens of thousands of tracts and leaflets printed for distribution at missions and on other occasions—many of these containing indulgent prayers and other aids to devotion. Even in a community like this much may be done by placemats to devotion within the reach of all.

The second object I have mentioned is instruction. There are in all communities many Catholics who are quite satisfied to know that they believe what the Catholic Church believes and teaches. The fact that all that the Catholic Church believes and teaches is true, is enough for them. But one of the objects of this society, blessed as I have said by the Holy Father under the patronage in this place of His Grace the Archbishop, is to impress upon Catholics that in this age they should do more. In order to the defence of the Catholic religion, in order to put its truths before those who do not understand them, it is necessary that Catholics should not only believe what the Catholic Church believes and teaches, but should be able to give a reason for what they believe. Every one who has considered this question knows that the dogmas of our religion are set forth as clearly as the decisions of the legal tribunals of the country. The reasons on which they are founded can be as easily traced as the reasons for the decisions of a Court of Justice. When Catholics are acquainted with these reasons they are able to defend the truth when ever it is assailed. Therefore, one aim of the Catholic Truth Society, by means of the publications which I have mentioned, is to place within the reach of Catholics themselves the simple instructions which have been issued from the press, from time to time, upon public questions of the day, and especially those questions upon which the Catholic religion is assailed—to place before them the statements which are thus issued of the reasons on which Catholic teachings are founded so that each one may be able to give reasons for the faith that is in him. We proceed upon the principle for which there is the highest authority, that the Catholic who is the best-informed in connection with his religion is best grounded in the faith and most likely to be zealous in the practice of it.

But even a more important point in connection with instruction is to place before those who are not Catholics an accurate

and simple statement of what Catholic belief is on the various points in connection with which there is much doubt and uncertainty in non-Catholic minds. What Protestants believe the Catholic Church to be is not Catholic belief. The great object of the Catholic Truth Society and its branches, and the object which this society endeavors to take up and promote, is to place before those who are not Catholics simple, inoffensive, plain statements of what Catholic belief really is. I must say that nothing has attracted me more in connection with the operations of the parent society in England than the excellent taste and perfect clarity in which their works are prepared. There is nothing in them to offend. They put in the minds of Catholic readers just what the actual facts are and then put before Protestants plain statements which often make an end of controversy. The field does not extend merely to points of Catholic dogma and points of history, it includes questions of science in connection with which there sometimes appears to be contradiction to Catholic belief. From time to time it is the duty of the society to watch the progress of public discussion, and whenever discussion is brought to bear upon any subject which affects the Catholic religion to see that Catholic truth is correctly stated and placed before the public eye. This is a most important mission.

There is also the duty of attending to controversy. I hope that no one who is solicited to extend patronage to our society will be at all afraid that we are going to put on the armor of war and rush to the attack of our Protestant fellow-citizens. If we did so, we would be stepping beyond the bounds of the Catholic Truth Society's work. We engage in controversy only for the purpose of defence, and for the purpose of stating what our belief is, and the grounds for our belief, when we find that our belief rests, or the grounds on which our belief rests, are attacked or misrepresented. A great deal has been done by such societies in the way of controversy, but for the purpose of attacking any man's belief, but for the purpose of putting plainly before those who differ from us what we believe and why we believe it. That certainly can give offence to no man. While I say that the Catholic Truth Society inculcates upon its members great forbearance, let me not be understood to mean that we apologize for that which we believe or that which we practice. We avow and defend our faith and the practice of it knowing what we are taught will bear criticism, and deserves defence.

We shall endeavor to get the publications of the society placed in depots in Ottawa, where they will be accessible to all at a little more than the cost of publication. The Society of St. Vincent de Paul will distribute these publications in the homes of poor Catholics.

We ask you to help us in this undertaking, and your presence this evening in such large numbers is gratifying. We ask such of you as approve the objects we have in view to give us your names for membership. The fee is fixed at one dollar a year. I beg you will not consider that a subscription. There are many, perhaps, who will join the society who could give us as an annual subscription many times that amount, but we want your names—your co-operations, your sympathy and patronage.

## The Religious Census.

The last census bulletin, No. 9, lately published, sets down the total increase in population in Canada since 1881 at 507,809. Leaving out the increase in the unorganized districts in the North West, which is estimated at 32,108, there remains an increase of 475,701 for the rest of the Dominion, which is divided among the denominations as follows:

Denomination	1881	1891
Roman Catholics	1,731,582	1,940,463
Methodists	232,841	275,468
Presbyterians	276,164	256,199
Church of England	54,818	64,119
Baptists	298,223	305,749
Lutherans	46,259	61,979
Congregationalists	20,146	24,793
Disciples	8,881	14,798
Brethren	7,211	14,229
Adventists	6,523	11,988
Quakers	6,319	6,411
Africanists	2,242	4,411
Jews	2,130	1,772
Unitarians		1,130

The following are the statistics for the Maritime Provinces:

In the Province of Nova Scotia the increase of population was 9,824. The increase is divided among the denominations as follows:

Denomination	1881	1891
Roman Catholics	4,903	5,592
Methodists	4,356	5,284
Church of England	4,056	4,692
Baptists	4,056	4,692
Lutherans	2,131	2,511
Disciples	1,065	1,255
Brethren	1,065	1,255
Adventists	532	627
Quakers	532	627
Africanists	266	313
Jews	133	156
Unitarians	66	78

Showing an increase of 12,405 in these three denominations. The others show, when taken together, a decrease of 2,581. The most notable decrease is that of the Presbyterians, which is 23,556 in ten years.

New Brunswick the principal changes are in the denominations believed are as follows: Roman Catholics increased 6,870; Methodists, 909; Salvation Army, 993. The Baptists decreased 1,443; Church of England, 4,151; and Presbyterians, 2,219.

In Prince Edward Island the principal changes are: Roman Catholics increased 722; Methodists, 111; Salvation Army, 180; other denominations, 481. The Church of England decreased 559, and Presbyterians 763.

The proportion of Catholics to the whole population in 1881 was 41.43 per cent. of Methodists 17.11; of Presbyterians, 15.64; of Church of England, 13.35. The proportion of these denominations in 1891 is as follows: Catholics, 41.46; Methodists, 17.65; Presbyterians, 15.78; Church of England, 13.41.

The numerical strength of the various denominations in 1881 and 1891 respectively is shown by the following figures:

Denomination	1881	1891
Roman Catholics	1,731,582	1,940,463
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INDIGESTION IS BY

County	Population	Denom.	Strength
Annapolis	10,250	Baptists	10,250
Antigonish	16,114	Catholics	15,589
Cape Breton	34,247	Catholics	17,394
Colebrook	27,809	Presbyterians	16,253
Cumberland	34,529	Methodists	10,568
Digby	19,857	Catholics	2,382
Halifax	11,755	Catholics	25,356
Hebertville	22,192	Presbyterians	6,230
Inverness	25,779	Catholics	10,270
King's	22,180	Baptists	14,866
Lanenburg	10,705	Anglicans	10,628
Prince	24,241	Presbyterians	20,687
Queens	19,010	Baptists	3,618
Richmond	14,229	Catholics	10,288
Shelburne	14,000	Baptists	6,201
Victoria	15,132	Presbyterians	5,570
Yarmouth	22,240	Baptists	15,330



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THURSDAY, JUNE 2. OFFICIAL.

As the influenza epidemic has now subsided, the dispensation in regard of fasting and abstinence from flesh meats is hereby recalled.

JOHN CAMERON, Bishop of Antigonish.

Business men in this part of the county who recently received confidential communications from "green goods" dealers in New York, will be interested to know that the police have lately captured quite a number of these "square white men," as they describe themselves.

His Lordship, Bishop Cameron left here on Monday for a trip to Montreal and St. Denis, Quebec, for the benefit of his health.

His Lordship, like very many who have suffered from that disease, finds his strength somewhat impaired by it. He will be the guest of his friend, the Very Rev. Canon O'Donnell, at St. Denis, for a short time, and we sincerely hope to see him return in full possession of his former vigor.

The Belfast Telegraph publishes the plan by which, it says, the Orangemen of Ulster propose to resist the Irish Parliament if it should be established.

Under will not allow elections to occur. The election writs will be publicly burned by the sheriffs of the counties and the mayor of Belfast immediately they are received.

In the city of Montreal on the Queen's birthday a private citizen on a certain street displayed, along with the British flag, that of the United States.

The notion that women are the equals of men in mental capacity and that they are fitted by nature to tread side by side in the thinking faculty is put to the severest strain, is vigorously combated by Sir James Crichton-Browne in an address on "Sex in Education," which he delivered lately before the Medical Society of London.

It is gratifying to know that a truce has been called in the strife between Canada and Newfoundland. The Newfoundland official Gazette of May 27, contained a notice to the effect that the extra duties levied under section 13 of the Revenue Act of 1891 would not be collected on and after that date.

We welcome to our exchange list the latest venture in journalism, a tiny three column newspaper issued from the types of the Sydney Island Reporter.

the proof-reading carefully done, there being few if any misprints. The only foreign word we could detect in its editorial columns is "subscriber."

Our esteemed contemporary, the Presbyterian Witness, recently made use of words against the claims of the Church which, if of any force to-day, were of greater force in the days of Apostles; and this we pointed out. In reply the Witness asserts that the difference between those who claimed to be the teaching Church then, and those who make that claim to-day "is enormous, stupendous; but, as our contemporary's forte is not logic, it does not appear to see the necessity of pointing out this enormous and stupendous difference.

Cyril also wrote a letter to Nestorius himself, who answered him with arrogance and contempt. Both parties then appealed to Rome. In his letter to Pope Celestine Cyril states that he brings the question before His Holiness "according to ancient ecclesiastical custom"—thus showing that even the Patriarchs of Alexandria recognized the supremacy of the See of Peter, and that too from the earliest times.

The controversy meantime waxing more and more violent, it was determined that an Ecumenical Council of the bishops should meet at Ephesus. The Council was to have been opened on June 7th; but the assembled prelates awaited the arrival of John of Antioch with his Syrian bishops until the 22nd, when John sent word to Cyril that if his arrival should be delayed, the Council need not be deferred on that account.

As the mother of man is the mother, not simply of his body, but of his entire person, notwithstanding that his soul comes from another source; as she gives birth, not only to the body of man, but to the whole complex individual, composed essentially of a true union of body and soul; so also the Blessed Virgin Mary, who, although she did but, in any sense, give birth to the Divinity, by which the Word is equal to the Father, is nevertheless truly and really the Mother of Christ, because the flesh of the Word was formed in her womb, a d she brought into the world the Person of the Eternal Word, who was clothed with our nature.

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CYRIL AND NESTORIUS.

In the year 428 Nestorius, who had first been priest at Antioch, became Patriarch of Constantinople. A brilliant and eloquent preacher, and possessed of varied learning, he was superficial withal and vain-glorious. The following words, which Socrates, the historian, quotes from a discourse delivered by Nestorius before the Emperor Theodosius on the day he was installed in the patriarchal See of Constantinople, betoken the pride and arrogance of the man: "O Emperor, drive heretics from thy empire, and I will grant thee the Kingdom of Heaven."

As to the Virgin Mary, Mother of God, and the mode of the incarnation, we are obliged to say that we think of them—not as if we would add anything whatsoever to the Nicene Creed, or pretend to explain mysteries which are ineffable, but to stop the mouths of those who attack us. We declare then that our Lord Jesus Christ is the only Son of God; perfect God and perfect man, composed of a reasonable soul and a body in respect of His Godhead, begotten of the Father before all ages, and the same, according to the humanity, born in these latter days for our salvation, of the Virgin Mary; in respect of His manhood, and, from the very act of conception, united to Himself the temple which He took from her. As to the expressions concerning our Lord in the Evangelists and the Apostles, we know that diverse applications of them in common, as to one person, and others separately as to two natures; teaching that such as are worthy of God relate to the Divinity of Christ, and those of a meaner kind to His humanity.

Such in brief are the facts concerning the Nestorian controversy as given by the learned Abbot in his Universal Church History, Vol. I, pp 492-604. We challenge the Rev. Dr. Blair to disprove these facts, or to reconcile with them his statements that Nestorius was condemned "in an arbitrary and unjust manner," and that Cyril at the Council of Ephesus "pushed on matters with undue haste and lawless violence."

COUNTY OF ANTIGONISH. NO. XLL. The Cape George District.

In the district described in the last number as extending from the Cove to Kenneth Brown's, below the Georgeville Church, one of the first settlers was Angus McInnes, who was born in Arisaig, Scotland, and came out to Pictou about the year 1788. He was a first cousin of Hugh McInnes, who settled near the point of the Cape, and who was a brother of Andrew McInnes, Ohio. Angus was twice married in Scotland—first to a Miss Gillis, by whom he had three daughters, namely, Catherine, Christy, and Margaret. Catherine was the mother of the late Alexander McDonald, Arisaig, and grandmother of Donald McDonald, Kirk, Antigonish. Christy married an Angus McNeil, Bras d'Or, Cape Breton, and Margaret, to whom her father gave a lot of land near the present Georgeville Church, was married to Malcolm MacNeil, who settled in the Cape about the year 1800. When Angus or McInnes came out to Pictou, he settled on Pictou Island for three years, and it is said there was but one family there before him. During this period Angus made several excursions in a boat to Cape George, and took up large block of land extending from the farm at present occupied by Donald McInnes (Glic) down to the Georgeville Church. In the spring of 1791 he left the Island for good and removed his family to the Cape; they reached the shore below his place late in the evening, and in Indian fashion camped in the woods near the shore for the night. He left his boat containing all his worldly goods on the shore; but to his dismay in the morning he found that an unusually high tide had swept away the boat and his little all. At the time there was no road, not even a single-path in the place.

Angus or himself settled on that part of his land where Donald McInnes (Glic) at present lives. To his son Donald, the father of Messrs. Lewis and John McInnes, Arisaig, he gave the farm now occupied by Hugh McInnes. This Donald McInnes was married to Ann, daughter of Angus McEachern, Bear River, P. E. Island; she was living at the time of her marriage with her sister Mrs. John Gillis of Arisaig. To his son John he gave the next farm, and the next to his daughter Margaret. There was another son, Andrew, who was ten years old, when they came out. He went to Halifax and was for some years clerk with John Strahan, merchant. On his return he set up in business as a merchant for himself in Arisaig. He subsequently removed to the Coal Mines, Mabou, Cape Breton.

Donald McInnes (Glic), came into possession of this farm by marrying Ann, daughter of Alexander, son of Angus Og McInnes. This Donald is a son of Donald, son of John McInnes and Mary Gillis of Morar, Scotland, who came out to Pictou in 1789, and settled in the Cape on the farm now occupied by Angus McInnes (Taylor), Colin McInnes, and John McInnes, Hugh's son. Alongside of John and McInnes settled Donald Smith, John's son, of Morar, Scotland. Donald was a half brother of the late Alexander Gillis, Donald's son, Arisaig. When John Smith died in Scotland his widow married Donald Gillis, the grandfather of William Gillis, the present postmaster of Arisaig; Smith's farm is now occupied by Angus McDonald (Ban), and by old John McNeil, Malcolm's (Ban), and by old John McNeil, Malcolm's (Ban), and by old John McNeil, Malcolm's (Ban).

McNeil is now in the 80th year of his age with his faculties unimpaired and would be able in a pinch to dance the Barra high cut with something of the vivacity of youth. His grandfather Rory McNeil was a Barra man, and his father Malcolm McNeil was a soldier in the American war of Independence. With some of the other disbanded Barra soldiers, who served in the same war, Malcolm came to Merigonah, where he married Janet McDonald, a native of Paisley, Scotland. They

threw, and in an apartment of his own lodgings presided over a pseudo-synod of 43 bishops, made up of his own followers and the friends of Nestorius, in which the sentence of the Council was pronounced void, and the anathemas of Cyril were declared heretical without their being so much as read. Some two years later, through the mediation of the Pope and the Emperor, and the kind offices of friends, the same and his followers were reconciled to Cyril and the orthodox bishops, and a profession of faith was agreed upon, satisfactory to both parties. It ran as follows:

As to the Virgin Mary, Mother of God, and the mode of the incarnation, we are obliged to say that we think of them—not as if we would add anything whatsoever to the Nicene Creed, or pretend to explain mysteries which are ineffable, but to stop the mouths of those who attack us. We declare then that our Lord Jesus Christ is the only Son of God; perfect God and perfect man, composed of a reasonable soul and a body in respect of His Godhead, begotten of the Father before all ages, and the same, according to the humanity, born in these latter days for our salvation, of the Virgin Mary; in respect of His manhood, and, from the very act of conception, united to Himself the temple which He took from her. As to the expressions concerning our Lord in the Evangelists and the Apostles, we know that diverse applications of them in common, as to one person, and others separately as to two natures; teaching that such as are worthy of God relate to the Divinity of Christ, and those of a meaner kind to His humanity.

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then came to the Cape and took up the farm now occupied by Colin McNeil, and where John was born. On the next farm below the Georgeville Church, where Mrs. Alexander McInnes resides, the first settler was Angus Mor MacDonald, Donald's son. He was succeeded on the farm by red John Gillis, Arisaig, who sold out to the late Donald McDonald, the son of the late John McDonald from Morar, Scotland, was the first settler. He was a soldier, served in the American war, and came to the Cape about the time the Barra soldiers came to the Cape. His son Donald, who had the farm after him, sold it to Kenneth Brown, son of Thomas Brown, a lawyer. McDonald's descendants are scattered far and wide over the United States.

The other families in the settlement now described between Donald McDonald's (More) and the Church are Alexander Chisholm, brother of Donald Chisholm (Taylor) Antigonish, and grandson of Alexander Ruadh-Chisholm, Donald Chisholm, John's son; Alexander Chisholm Kenneth's son, Lyons married to daughter of Alexander Ruadh Chisholm, Colin Chisholm, son of Alexander Ban Chisholm, Michael and James MacNeil, grandsons of Malcolm MacNeil, John Chisholm, son of Ardy, son of John Chisholm, and John McKinnon, whose grandfather came from Canna. John Chisholm, the father of Alexander Ruadh Chisholm, was a gentleman of means in Strathglass, Scotland. He had a small estate in the country, but lost it before his son Alastair Ruadh came to this country. He was a near relative of the Laird of Strathglass of the time; Alastair Ruadh lived for some time with the Laird in the capacity of Cook, and his brother Kenneth was piper to the Laird. This Kenneth Chisholm, piper, was a powerful man; he could march six miles playing the bagpipes all the time. Alastair Ruadh and Alexander Chisholm, (Mor), Harbor were the children of the brother and sister of the late Ardy Chisholm, (Gusset), Pictou County and Alastair Ruadh belonged to the same family of Chisholms, as did also old John Chisholm of the Cape, the grandfather of John Ardy Chisholm. The late John Chisholm (Gusset) was a son of old John Chisholm and was born and brought up at the Cape. This Alastair Ruadh Chisholm came out to the Cape about the year 1791 and came down to the Cape and settled where his people are to this day. His brother Kenneth joined him after a few years. Donald Chisholm, the father of the late Alexander Chisholm (Ban), Cape, came out from Strathglass in 1791 and settled on the East River of Pictou. As he found himself surrounded on every side by Presbyterians, he pulled up his stakes, and came down to the Cape where he settled. His brother Alexander Chisholm (Baidie) Chisholm was the father of the late John Chisholm (Farmer) Glen Road. The late Alexander Chisholm (Ban), was born at the East River of Pictou. This Alexander Chisholm (Ban) and John Chisholm (Gusset) were the children of two sisters. He was the father of the late Duncan Chisholm of Tracadie, the father of Miss Chisholm, the wealthy heiress of British Columbia.

The old Church in the Cape was a few miles to the East of the present Church. The corner stone of the Church in the Cape was laid by the late Bishop McKinnon in July, 1860. The parish House was by the late Rev. Hugh McDonald. Father Andrew McGilvray was in charge and managed the building and finishing the new Church. For many years the Cape parish was a part of the Arisaig parish. The late Father Alexander McGillivray, Angus Ban's son, was the first resident priest in the Cape. He was there in 1853. Father Hugh McDonald was there in 1856. Father Andrew McGillivray came there in the autumn of 1858 and left in September, 1871. He was succeeded by the late Father Donald Cameron for one year. Father James Fraser came there in 1872 and labored there for about sixteen years. Then came Father Colin McKinnon for about two years, and the present pastor is the Rev. Donald Cameron, brother of the Rev. Dr. Cameron, Christmas Island, and of the late Father Donald Cameron. S. A.

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The Tone of Voice.

It is not so much what you say, as the manner in which you say it.

As the manner in which you say it, it is not so much the language you use, as the tones in which you convey it.

"Come here!" I sharply said.

And the baby covered and wept.

"Come here!" I cooed, and he looked and smiled.

And straight to my lap he crept.

The words may be mild and fair,

And the tones may pierce like a dart:

The words may be soft as the summer air,

And the tones may break the heart.

For words but come from the mind,

And grow by study and art:

But the tones leap forth from the inner self.

And reveal the state of the heart.

Whether you know it or not—

Whether you mean or care—

Gentleness, kindness, love and hate,

Envy and anger are there.

Then would you quarrel avoid,

And in peace and love rejoice.

Keep anger not only out of your words,

But keep it out of your voice.

—Youth's Companion

THE GLITTER OF GOLD.

Translated for the Ave Maria from the German of Antonia Jungst, by the Rev. J. M. Tooley, C. S. C.

IX.

"Do you think, my dearest Princess, that it would do you good to visit the Academy of Fine Arts,—to see once more by the light of noonday Titian's masterpiece, which you so much admired the day before yesterday?"

"This question was one day addressed by Fraulein von Schonfeld to her young mistress, who reclined amongst the cushions on a sofa.

"Do not ask me, dear Schonfeld. I am tired and worn out, and need rest. I can not go to look at pictures to-day. Our ramble yesterday through the palace of the Doges, with its overpowering memories, has excited and all but exhausted me. Amongst the portraits of the doges in the great council chamber I saw only the black tablet with the dreadful inscription to Marino Faliero's memory; in the Pozzi and on the Ponte dei Sospirti I heard the sighs of the imprisoned and of dying. Those sounds still pursue me."

"What does your Highness think of a sail to Lido? The quiet of the island and the freshness of the sea-air will calm the nerves of my dear Princess."

"I would like best of all to lie here, dearest Schonfeld; to do nothing, not even to think, but only to rest. The glaring sunlight blinds me; noise hurts me; and when I reflect that the Baron von Stetten annoyed us the day before yesterday in front of the Assunto, and afterward even followed us into San Marco, might thrust his brazen face on us again, I feel quite miserable."

"Your Highness has never before experienced what it is to travel without an escort of men, without a becoming retinue," replied the court lady, somewhat maliciously. "In the solitary valleys amongst the mountains it might do, because the people are more or less innocent, and even Professor Stetten, considering his position and education, was refined enough to keep within certain bounds. But here, where my Princess is exposed to the gaze of the whole world—but I wash my hands of the whole business. I have prayed and entreated enough; and even yesterday evening I explored your Highness to end the farce and start back to Gratz—but in vain."

"You are not to blame, Schonfeld; I will testify this for you in writing, if you desire it," said Hella, impatiently. "Oh, how oppressive the air is in this room! It feels smothering. Order a gondola and let us go to Lido, after all."

A quarter of an hour later the black, long-prowed boat was gliding noiselessly over the waters of the canal, and out into the lagoon toward Lido.

Hella began to breathe freely when the fresh breeze, which caused a ripple on the surface of the water, fanned her burning brow. Without opening her lips she lolled on the bench of the open gondola and looked thoughtfully ahead, only now and then bestowing a distracted glance on the changing scenery. It was only when the gondolier stopped at Sta. Elisabetta that she aroused herself from her waking dreams. With a gentle sigh she sprang upon the land, and told the gondolier to await her return.

"Ha, this is grand! This does one good!" she cried, stretching out her hands as if to greet the blue Adriatic. "This gives me back life and elasticity, and awakes my spirits once more. Let us build ourselves tents here, dear Schonfeld; that is to say, let us take possession of yonder bench beneath the strand, and not stir until the sun goes down."

"The Baroness followed her mistress to the bench, from which the view of the sparkling mirror of waters was unobstructed. Blue were the heavens and blue the ever-moving sea, whose waves came dashing on in long lines and broke on the sand. No word, no other sound. A solitary sea-bird hovered tranquilly over the boundless surface; a distant sail glided by—no other sign of life.

Hella relaxed into her silent dreams; and her companion, who for several days past had been wondering at the unusual melancholy in the countenance of the Princess, did not venture to disturb her.

A half hour passed.

"What an unexpected happiness for me," sniffled a disagreeable voice behind them, "to meet the ladies here on the Lido, whom I in vain expected this morning at San Marco!"

Hella shuddered, but did not stir. Fraulein von Schonfeld moved uneasily from side to side.

"Really, ladies, the happiness is so great that I myself hardly venture to believe in it."

The speaker—a lean, stylishly dressed

Dungoon, with a bridge of

man, with rapid countenance—had meanwhile drawn nearer. As the ladies made him no answer, he struck his monocle into his eye, and stared at them insolently.

Hella stood up, the Fraulein did likewise.

"On my honor, ladies, you should not be so inexorable toward your most devoted servant. I only await the moment when I may lay my homage at your feet."

A flash of anger from the beautiful eyes of the Princess was directed at him; but he was evidently hardened against such attacks.

"The gracious lady will not surely be so cruel as to banish me from the charmed circle of her surroundings?" he asked, with an affected smile.

"I command you instantly to leave us, sir!" said the Princess, in a voice of indignation, white even to the lips. "If you had but a spark of honor you would not take advantage of the helpless position of two defenceless women."

"On the contrary, most gracious, I will protect you against the whole world." The fop struck his breast proudly. "Arm in arm with an elegant motion he extended his arm to the elegant lady.

"Seigneur!" cried a voice behind him.

"Continue at your peril to make yourself disagreeable to these ladies even a moment longer!"

The Professor from Schulerbach stood threateningly near the intruder. The young man's face was pale, his eyes sparkled.

"Take care how you speak, sir! I am the Baron Schleusingen, of Schleusingen; and would demand satisfaction of you, if you were capable of giving satisfaction."

"Satisfaction!" thundered the other, whose anger now rose to a still higher pitch. "A fellow like you dares to speak of satisfaction! I would chastise you with my cane for your impudence, as you deserve, did I not consider myself above having anything to do with one of your stamp."

The intruder most likely felt that before this young athlete, with his commanding appearance, there was but one thing for him to do. Therefore muttering some words between his teeth, he sneaked away. Stetten looked after him with a frown until a sandhill hid him from view; and then for the first time he turned to the Princess, who leaned on the shoulder of her duenna weeping convulsively.

"Miss Stein—Hella!" he said, cordially, "must chance again throw us in each other's way?"

Hella raised her head and reached out her hand. "I have become once more your debtor, Herr Professor. How shall I ever thank you?"

"The consciousness of having been of some service to you is reward enough for me," he replied warmly, raising her hand, which he had continued to hold, respectfully to his lips. "Will the ladies permit me to join their company?"

At these words he looked to Fraulein von Schonfeld. Terrified by what had happened, embarrassed by the unexpected appearance of the Professor, and crushed by the discovery which she thought she had made, she could only nod a silent consent. What was she to do? In what a dangerous net had the whim of the Princess and her own weakness entangled her! What would the guardian say? Would not she, the Baroness Melanie von Schonfeld, who was so perfectly helpless against the stronger will of her mistress, be made answerable for all? A thousand terrors, amongst them the ban and the horrid prison cell, floated before her eyes, and made her perfectly deaf to what Stetten was saying to her, until he gave up the fruitless attempt, and devoted himself exclusively to the Princess.

Leaning on his arm, Hella crossed the island to the place where her gondola was anchored; beside him she sat in the narrow boat, as radiant with life now as she had before been downcast. She did not speak much, but only listened to the tones of that voice which for some days past sounded so often in her ears during her waking dreams; but her eyes sparkled, and a happy smile played upon her lips. At last the young man also grew silent; and the eyes of both were fixed on the Queen of the Sea, on whose brow, gray with age, the light of evening had woven a new crown of glory.

Like a picture of enchantment from a book of fairy tales, the floating city lay before them; the towers and cupolas of the churches and the roofs of the palaces dipped in purple; a sea of light and gold floating over the broad array of houses, and uniting with the roscate hues of the lagoon. At first trembling softly, then sounding at full peal, the Angelus bell of the Campanile was heard. Sta. Maria della Salute answered, then San Giorgio, and finally the Ave Maria sounded from all the towers of proud Venetia.

Princess Hella joined her hands in prayer, the Professor took off his hat; it was a solemn moment, a flash of light from heaven in the twilight of the earth.

"For goodness' sake, your Highness," asked the court lady, in a lamentable voice, as soon as the door of the saloon had closed behind the two ladies, "how could you promise the Professor to go with him this evening for a row on the Grand Canal? If such a thing!"

"Dear Schonfeld, I beg you to spare me your ominous croaking. I will for once draw a free, deep breath; I will live for my life's sake; I will go on with closed eyes—until I see the end. Have pity on the poor wanderer in the dark, and do not by an unkindly word throw her down the precipice."

When the Princess went out on the balcony and looked down on the dark waters at her feet, the excited Baroness retired to her room and unburdened her oppressed heart by sending a telegram to Count Frederick Burgsdorf, Castle Burgsdorf, near Liegnitz. The dispatch was marked urgent, and was to be forwarded to the Count wherever he might be. That the guardian on receiving it would, come immediately to protect his ward, Fraulein

von Schonfeld well knew, and felt somewhat relieved.

In the consciousness of having done her duty, she went after supper into the gondola, which stood ready, and by a skilful movement took the place at the left of her mistress. She met with an innocent smile the indignant glance of the Princess at this piece of presumption; for she had accomplished her object: the Professor had to sit opposite.

The gondola glided lightly along the Grand Canal, on which the moon shed her silvery light. A glorious shimmer surrounded the silent palaces; all hemispheres and crescents disappeared; the marble statues and pillars were projected in pale beauty on the deep brilliancy of the firmament, whilst heaven and earth blended in magic blue. A solemn stillness prevailed. Who could wish to talk here, where the stony spoke such a loud impressive language, telling of past splendor and magnificence—here, where each stroke of the oar recalled to new life some forgotten name, some family long extinct?

Hella and Stetten were silent; but their eyes sometimes met, and then they seemed frightened and turned away to look in some other direction. But Fraulein von Schonfeld spoke unintermittedly. She felt as if by the sound of her voice she could still the frowns in regard to those two, which was growing more and more importunate in her heart, notwithstanding her dispassion. It was only when a large ship passed by, and the melancholy air of an old ballad was heard, and the full sonorous voices of the men trembled on the still night air, that she also became silent.

"Pray let us not delay here," said the Princess, when the little company, returning from their nocturnal voyage, were crossing the San Marco square, and loud music and the hum of voices reached their ears. "It would beto me like a desecration of this hour, if after the silent enchantment of this hour, I were torn at once into the company of men."

"I am quite of your opinion, my gracious lady," said Stetten. "One can not make such transitions suddenly: just now, a dreamy, fairy-like night, and then the rushing stream of the Ming present. Permit me, Miss Felden."

And offering his arm to the peopled court lady, he conducted her and the Princess carefully through the restless crowd. When they reached the square of San Marco, and were about to leave near the entrance of the Hotel Bauer, the young man, bowing low over Princess Hella's hand, begged:

"May I hope to meet the ladies to-morrow? I have a gentle pressure of the hand, answered him; and although Fraulein von Schonfeld pulled her mistress's dress by way of warning, the latter said, with a voice somewhat tremulous:

"We breakfast at ten, in the Cafe Florian." (To be continued.)

The Ladies Delighted.

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How Tennyson Writes Poetry.

"Woman" has given us an awful shock. In a column of the "Times" entitled "This and That" it publishes this week the following statement: "Lord Tennyson, it appears, makes a constant practice to copy a rhyming dictionary when writing his poem." There it is in all its bald simplicity—not a word of introduction, not a particle of comment, to relieve the hideous horror of the news. Yet only think what it implies. For 60 years the world has been believing that the man was a great poet, with a delightful fancy, and an almost miraculous way of hitting upon the right word to express the most delicate shades of meaning. And now it would seem that we must give the credit to an unhonored compiler of a rhyming dictionary. We have pictured to ourselves the words flowing spontaneously from his pen in a stream, pellucid and almost unbroken, the only aid to his imagination being a well-colored clay pipe. Now we must change this pleasant picture for what seems, by contrast, a simple caricature—Lord Tennyson, rhyming dictionary by his side, grinding out English verses as Tommy in the fourth form grinds out Latin elegiacs; looking out an agreeable jingle and then putting in enough words to fill up the line in a sort of literary mosaic. This is the man who has been hailed as Poet Laureate and created a peer by his Sovereign. Why, if everybody had their own, it is the maker of the rhyming dictionary who should wear the laurels and be called "My lord." Perhaps, however, we are going too fast. It may be that Lord Tennyson, even if he has a rhyming dictionary, does not use it constantly or even often; indeed it may be that "Woman" is ungrateful to say so—that "Woman" has been deceiving us, and that there is not a particle of truth in the whole story.—London Globe.

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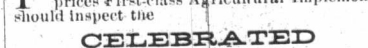
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